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THE

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THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS

For the Year 1911

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INDEX

OF THE

PRINCIPAL MATTERS CONTAINED IN THIS VOLUME

Africa. (See Rhodesia Branch, Zulu Branch, and West Central Missions.) Some Moslem methods adopted, 7; Prayer for, 23; Rejoicing and mourning in Uganda, 35; Missions without a home base, 139; Opposition to Christianity, 370; Sleeping sickness increasing, 437; The Kavirondo, 467; Method of approach to the African, 468.

Africa, West Central Mission. Vacation visits, 31; The Day's Round — On an outreaching tour, 113; The Ovimbundu, 182; Good progress at Ochileso, 275; A blow at witchcraft, 309; Visit from government officials in Bihé, 321; Good news from Bailundu and Chisamba, 324; Dr. and Mrs. R. G. Moffatt to join, 338; Change in postal address, 380, 433; An Umbundu vocabulary, 383; First year impressions, 514.

Albania, 134, 180, 380, 434, 465.

All-Turkey Conference, 1912, 250, 493.

American Bible Society, Tercentenary of the King James version of the Bible, 51.

American Board post cards, 107, 156.

Annual Meeting, 312, 337, 433, 452, 489, 490; Minutes of, 595; Resolutions of, 552.

Annual Survey, 523.

Apportionment Plan, The time factor in, 173; The Laymen's Movement and, 218; 1,000 every-member canvasses, 313; Apportionment commission to the churches, 350; Is the Board loyal to it? 398.

Appropriations for 1912, 554.

Arabia, Foreign Mission of University of Michigan, 189.

ARTICLES:

Adana, A great day in, 60.

Allen, Rev. Herbert Marsena, 117.

All Together, 219.

Apportionment Plan, Time factor in, 173.

Apportionment year, Close of, 66.

Apportionment commission to the churches, 350.

Binding West to East, 565.

Breaking nets and beckoning partners, 309.

By-Products of Foreign Missions. Explorations, 24; Language and literature, 69; Modern education, 124; Industrial advance, 175; A new commerce, 221; New social order, 268; Coöperation and unity, 315; Modern medicine in the East, 356; Blunted sense of responsibility, 400; Introduction of the East to the West, 453; Changed attitude of the East to Christianity, 571.

Christmas at Aintab, 559.

Comity, The cost of — An African incident, 164, 318.

Danger of the awakening, 388.

Davis, Dr. Jerome D., 11; An appreciation of, 13.

Day's Round, The. In a mission college, 53; On an outreaching tour in West Africa, 113; In a theological seminary, 159; In a kindergarten; 252; In a mission hospital, 298, 340; In mission touring, 384; Among village schools, Ceylon, 438; In the industrial department, 494; In a street chapel, 556.

DeForest, John Hyde, D.D. — An appreciation, 256.

Easter day in Jibin, 347.

Edinburgh, After, 68.

Forth to the fight they fare, 390.

Home again, 567.

Horoscope for India, 449.

India, In sulky, 563.

Kara Hissar-Sharki, 306.

Keskar, Dr. P. B. — Friend of the friendless, 344.

Kickers, The — A study in human nature, 569.

Kurdish village, A night in, 342.

Laymen's Movement and the apportionment, 218.

Little Treasure, The refining of, 9.

Lucknow Conference on Missions to Moslems, 162.

Lyman, Dr. A. J., at Ahmednagar, 166.

Macedonia, Man from, 584.

Master builder of Shansi, 56.

Merry Christmas in India, 169.

Messenger of the King (Rev. Theodore S. Lee), 448.

Milwaukee, Message from, 396.

Missionary, Did you ever own one? 266.

Missionary concert, The new, 262.

Missionary literature, Best use for, 22.

Missionary and Moslem agree, Where, 62.

"Missionary, Our," 21.

Money, The best way to get, 568.

Natal has her diamond jubilee, 393.

New times in ancient Greece, 112.

No time, 498.

On the King's highway, 443.

On the track of the massacres (Central Turkey), 108.

One thousand every-member canvasses, 313.

Pangchwang, The new, 560.

Plague, The imperiling, 215.

Poole, Maria Brooks, 208.

Proved by fire, 58.

Digitized by Google

Rhodesian days, Two of my, 303.
Russell, Miss, of Peking, 445.
Snowed under, 213.
Social service in India, 207.
Spain, Liberty of worship in, 63.
Stanley, Rev. Charles A., 14.
Sorabji, Mother, 58.
Summer opportunities, 312.
Sunday schools, An open door to the, 265.
Support of definite work, The, 21.
Theology to bridges, From, 167.
To the far fields, 499.
Vacation trip to Shansi, 502.
Van Allen, Mrs. Harriet A. — A life laid down, 352.
Waking up Boston, 570.
Witchcraft, A blow at, 309.
Woman's hall of enlightenment, 446.
World in Boston, 121, 220, 257.
Yuletide, Ye, 86.
Year-Book for 1910, 66.
Austria, Mission to. Opening the Bible, 178; Need for church buildings, 435.

Baptist Missionary Society (English), debt of, 295.
Births, 89, 143, 193.
Bookshelf, The. Gairdner's Echoes from Edinburgh, 39; Mott's Decisive hour of Christian missions, 39; Jefferys and Maxwell's The Diseases of China, 87; Jones's The modern missionary challenge, 88; Greene's Christian movement in Japan, 88; MacGillivray's China Mission year-book, 89; Rice's Orientalisms in Bible lands, 142; Lambert's Missionary heroes in Oceania, 142; Cody's On trail and rapid by dog-sled and canoe, 143; Abbott's Indian idylls, 237; Reports of Commission of World Missionary Conference, 237; Hawes's Care of the patient, 238; Children of Jamaica, 238; do. of Japan, 238; Davis's Korea for Christ, 238; Bryan's The fruits of the tree, 238; Sheets's In Kali's country, 238; Love's Unique message and universal mission of Christianity, 283; Carver's Missions and modern thought, 283; China under the empress dowager, 283; Dilger's Salvation in Hinduism and Christianity, 284; Furness's Island of stone money, 328; Speer's The light of the world, 329; John G. Paton's Later years and farewell, 329; Missionary heroes of the Lutheran Church, 329; Fenwick's Church of Christ in Corea, 330; A Chinese appeal concerning Christian missions, 371; Eddy's India awakening, 372, 354; Good's Life of Benjamin Schneider, 372; Report of Conference of World's Student Christian Federation, 372; De Gruche's Dr. Apricot of "heaven below," 372; Porter's William Scott Ament, 414; Woods's Danger zone of Europe, 468; Goucher's Growth of the missionary concept, 469; World atlas of Christian missions, 469; Children of Egypt, 470; do. of Ceylon, 470; Macdonald's Aspects of Islam, 586; Grenfell's Down North on the Labrador, 587; Zwemer's Arabia in picture and story, 587; Steiner's Stories of the mingling folk, 588; Speer's Biography of Joseph Plumb Cochran, of Persia, 588.
Brown peril, 52.
Brotherhood, The Congregational, and missions, 155; Birthday of, 248.
Bulgaria, Fifty years in, 338.

Centenary postscript, 52.
Centennial report, A. B. C. F. M., 49.
Ceylon Mission. "An Arcotian in Jaffna," 140; Educational advance in Jaffna, 224; Miss L. G. Bookwalter joins, 249; The Day's Round — In a village school, 438.
Characteristic days on mission fields, 8.
China. (See Foochow, North China, Shansi, and South China Missions.) As to Christianizing, 5; Extermination of opium in, 6, 250, 437, 552; Famine in, 49; *Chinese Students' Monthly*, 51, 86; Union Christian Arts College, Manchuria, 52; Mission Year-Book of, for 1910, 89; The plague in, 102, 121, 153; A triumph in, 141; Two men of mark in, 102; United States vice-consul on missions in, 105; Woman's club in, 131; Japan's work for, 138; Constitutional changes in, Prince Ching, 138; Encouraging outlook, 139; Two men of mark in, 141; Charge of slander refuted, 142; Christianizing government schools, 189; Testimonial to missionary work in, 206, 237; Missionary by-products in, 237; Municipal reform in, 279; Royal family presented with Scriptures, 281; Y. M. C. A. work in, 327; University (Amer.) Club in Peking, 383; Mission Year-Book, 1911, 436; Evangelistic association formed, 464; Revolution in, 506, 551.
Christian Endeavor, Thirtieth anniversary of, 104.
Christian Endeavor World, A China number, 295.
Christmas, Merry, 551.
Chronicle, The, 40, 89, 143, 193, 238, 285, 330, 373, 415, 470, 517, 589.
Church Missionary Society, Debt of, 295; A correction as to do., 383.
Conferences, Third and fourth annual of medical missionaries, 3, 106, 554; On Y. M. C. A. work, 4; Of candidates and newly appointed missionaries, 240, 247, 248; International for suppression of opium evil, 250; Natal missionary, 250; All-Turkey, 250, 493; At Silver Bay, Lake Geneva, etc., 265, 293, 294, 381; Interdenominational Young People's Missionary, World's Christian Federation, 294; International Missionary Union, 155, 296; Annual German missionary convention, 340; General South Africa missionary, 578; World at Northfield, 381; Hague opium, 492; At Mahableshwar, 515.
Congregational Brotherhood, The, and Missions, 155; Birthday of, 248.
Continuation Committee of Edinburgh Conference, 293, 338; Of world in Boston, 570.

Day's Round, The, 8, 53, 159, 209, 259, 298, 384, 438, 494, 556.
Deaths, 4, 40, 59, 143, 193, 239, 285, 373, 415, 471, 589.

Digitized by Google

Donations, 41, 90, 145, 194, 240, 286, 332, 374, 417, 472, 518, 589.

Edinburgh Missionary Conference, Echoes from, 8; Continuation Committee, 293, 338.
Editorial Notes, 3, 47, 101, 153, 201, 247, 293, 337, 379, 433, 489, 551.
Envelope Series, 50, 174, 434.
Exposition Herald, 50.

"Far-Flung Battle Line," The, 123.
Field Notes, 26, 71, 126, 178, 223, 271, 318, 358, 402, 455, 509, 573.
Financial, 20, 60, 120, 172, 217, 264, 311, 337, 353, 397, 433, 450, 507, 567.
Foochow Mission. Mr. Christian welcomed to, 27; Prestige of Foochow College, 30; How the leaven works, 80; Housing the churches, 107; Cigarettes rejected at Shaowu, 278; Secret working of the Spirit, 359; Letter from Pastor Kuan, 365; Death of Dr. C. C. Baldwin, 381; Bible study in Shaowu, 409; Y. M. C. A. in, 437; Shaowu Hospital, 458; Address of Prof. E. S. Ling, 466; Growing influence of Christianity, 509; A Christmas Concert, 577.
Foreign Department, 24, 69, 124, 175, 221, 268, 315, 356, 400, 453, 509, 571.
Foreign missions, Fundamental basis of, 584.
Foreign missions and theological seminaries (Yale and Hartford), 204.
Friend, The, 250.
Fund for sick and disabled missionaries, 201.
Furloughs for missionaries, 492.

Gifts, 206.
Greeks, Work among, 102; New times in ancient Greece, 112.

Hamlin, Cyrus, Centenary, 251.
Higher Educational Endowment Fund, New era in educational work, 158.
Home Department, 20, 65, 120, 171, 217, 264, 311, 353, 397, 450, 507, 567; Secretary Patton's return, 491.

ILLUSTRATIONS:
Africa. New house, Mt. Silinda, 29; Twins in, 30; As ladies ravel in, 31; King Daudi, 36; Mission residence, Ochileso, 114; Homemade monocycles, 115; Outdoor meeting, 116; Natives watching the missionaries' arrival, 116; Children at Mt. Silinda, 144; The raw Zulu, 165; Listening to the missionary, 182; Old schoolhouse and scholars, Mt. Silinda, Old and new at do., 303; A trained Christian and raw recruit, Chikore, 305; Timothy, family, and neighbor, 318; Part of do.'s congregation, 319; Miss Helen Stover and her little favorite, 325; Old schoolhouse, Inanda, 326; Town Hall, Durban, 393; At one of the Inanda meetings, 395; Welcoming band with Induna (chief), 402; Procession of married women, 403; Maxwells' home, Esidumbini, 407; Industrial work in Rhodesia, 494-497; James Maxwell and playmates, 518; Cape Town and Table Mountain, 579.
Ahmet, Djemal Bey, 82.
Allen, Rev. Herbert M., 117.
Baldwin, Dr. C. C., 381.
Bell, Sec. E. F., As prolocutor, 295.
Bookwalter, Lulu G., 249.
Brueckner, Karl Robert, 565.
Candidates' Conference, 1911, 246.
Candy, J. F., 391, 436.
Case, Dr. and Mrs. E. P., 500.
Ceylon. Pastor Paul, Jaffna, 224; Village school, 438; School buildings, 439; Chavakachcherri school at work, 441; Chankuvaly school at drill, 442.
China. The evening meal, 2; Prayer wheel at Llama Temple, 9; Incense burner, Yellow Temple, 9; Temple of Heaven, Peking, 10; Charles A. Stanley, 14; Bridge of ten thousand ages, Foochow, 28; Criminal in, 57; A market road in, 81; Christians scarred by Boxers, 186; Evangelist starting on tour, 187; Dr. Young ready for laboratory, 215; do., Ready to meet patients, 216; Foundling hospital, 269; Temple at Paotingfu, 276; Shaowu girls' school, 278; Hall of enlightenment, Peking, 282; A group of in-patients, Pangchwang, 298; Blind leading the blind, 299; Opium den utensils, 299; Bound foot, 300; A precious burden, 301; Medical students, 301; Dr. Tucker and assistant, 302; Carved tablet presented by patient, 302; A young helper, 324; Rev. C. A. Nelson among his friends, 361; Yamen ambulance, 364; Cut-throat patient, 364; Horseless ambulance, 364; Yang-kou from the river, 366; Starting new buildings at Fenchow, 388; Teachers in girls' boarding school, Shaowu, 409; Street to drum tower in Peking, 411; Corner of hall of enlightenment, 447; Prof. E. S. Ling, 466; "Twenty minutes for refreshments" in, 502; Shansi outdoor restaurant, 503; Shansi cart, 504; Vacation resort, 505; Schoolgirls' drill, Canton, 512; White pagoda, Taikuhsien, 556; The great gate, 556; At the sign of the foot, 557; Building "gospel court" in 1906, 557; Motto in "gospel court," 558; Messrs. Corbin and Chin on a preaching tour, 558; Tehchow, 561; Pangchwang, 561; Foochow street cobbler, 577.
Coe, Estella L., 565.
Cole, Nellie A., 444.
Curtis, Helen, 444.
Darrow, Isabelle C., 391.
Dart, Rev. and Mrs. F. Sidney, 391.
Davis, Delpha, 501.
Davis, Edith, 366.
Davis, Susan J., 565.
Deahl, Edna M., 565.
DeForest, John H., 256.
DeForest, Louise, 339.
Douglass, Edith L., 501.
Dornblaser, Clara H., 500.
Dysart, Rev. and Mrs. John P., 205.
Felt, E. W., 501.
Guise, Mr. and Mrs. L. C., 501.

Digitized by Google

Hamlin, Cyrus, Tablet in memory of, 297.
Harley, Isabelle, 391.
Holbrook, Charles H., 154.
India. Group of native Christians, 58; Drawing class — Pasumalai, 84; Harvesting rice at Pasumalai, 85; Scenes in Sholapur, 129; Village school, Vadala, 136; Rev. N. V. Tilak, 159; Instructors and students of Ahmednagar theological seminary, 160; Lucknow Conference, 162, 163; Ahmednagar boys and girls at play, 169; Printing press, Pasumalai, 177; Blind boys' "Kirtan," 179; Temple elephants, 184; Types of northern, 207; The operating table, Dr. Van Allen's hospital, 230; Street in Aruppukottai, cover, June; Laying of the corner stone, Madura Mission, 272; A street in Madura, 292; Robert Hume's birthday party, 331; Chapel of Sholapur leper asylum, 344; Group of leper women, 345; Quarters of leper men, 345; Dr. and Mrs. P. B. Keskar, 346; Boys of blind school, and baskets, 405; Marathi Mission, 416; Christian quarter of Kandukulum, 459; Wayside shrine, Aruppukottai, 460; Mothers in do., 460; Scholars leaving S. S., First Church, Bombay, 515; Typical Hindu girls' school, 516; Idols in, 563, 564.
Islam's veiling of womanhood, 270.
Japan. Jerome D. Davis, 12; Judge and Mrs. Watanabe, 16; Col. S. Tanaka, 17; Heijo Kumi-ai Church, 18; View of street, Hanabatake (Okayama), 209; The playground, 210; Introductory bath, 211; Consulting the doctor, 211; Hospital's open door, 212; Kobe College and Baikwa School basket ball teams, 360; Japan Mission at Arima, 363; Ainu canoe, 462; Church in Pompira, 463.
Jones, Gwen M., 392.
Kingsbury, John H., 445.
Lawson, Mr. and Mrs. James H., 392.
Lee, Rev. Theodore S., 448.
Leslie, Francis H., 566.
Leyland Line dock (sailing of *Bohemian*), 471.
Livengood, Rev. Fay E., 391.
Love, Dr. and Mrs. O. H., 444.
Lyman, Dr. A. J., 166.
Martin, Rev. and Mrs. J. C., 566.
Mattoon, Dora J., 500.
McKowan, Amy E., 392.
Mexico. "The swimmin' hole," 232.
Milwaukee, Plymouth and Grand Avenue Churches, cover, October.
Minnie's Seaside Rest, 203.
Moffatt, Dr. and Mrs. Robert G., 338.
Moslem travelers, 192.
Nilson, Paul E., 390, 436.
Olin, Jenny, 554.
Ostrander, Allen and John, with nurse, 90.
Patton, C. H., in India, 239.
Philippines, The. A Bagobo dancing girl, 34; Mr. Black in the saddle, 35; The new Davao, 200.
Poole, Maria B., 208.
Pye, Rev. and Mrs. Ernest, 443.
Riggs, Annie Barnum, 40.
Ryan, Rev. and Mrs. A. C., 443.
Shansi. City wall, Fenchow, 56; A road in, 78.
Spain. Barcelona, A section of, 72.
Stanley, John W., 339.
Topping, Wm. H., 500.
Turkey. Henry Martyn's grave, 27; Avedis Effendi Kevorkian, 27; Annie Barnum Riggs, 40; Tarsus, A view of, 49; Alex. MacLachlan, 53; International College, Smyrna, 54; Assembly hall, 55; Annie Tracy Riggs Hospital, 75; Evangelical Church, Adana, 61; Sivas Hospital, Ward in, 73; Euphrates College student, 76; Governor of Adana, 82; Mosque at Adana, 83; Village Turks, 103; Roman bridge at Missis, 108; Students, St. Paul's Institute, 109; Infirmary patients, Adana, 110; Pleading for a preacher, Hamidieh, 111; Henry M. Allen, 117; Widow and child, Geben, 127; Scenes in Bourdour, 133; A freight train, 156; "Lady Cavendish" bridge, Alabash, 168; Plow in, 175; Divrik widow and children, 181; Women of the villages, 181; Snow-bound seminary, Marash, 213; Bitlis after the avalanche, 214; Standard Oil train in interior of, 222; First Christian mayor of Diarbekir, 229; "Our lady of the snows," 239; Sofia's one mosque, 252; Sofia kindergarten, 255; Former members of do., 253; Institute (Thessalonica) on parade, 274; Seniors of girls' dept., Euphrates College, 280; Kara Hissar-Sharki, 306, 307; Pastor and wife at do., 307; Pastor Yeranian and family, 320; Section of Afion Kara Hissar, 321; Turks and Armenians in Aintab, 347; Armenian women, 348; Turkish women, 349; Market at Haine, 358; Mission touring, 384; Preacher's house, 385; Village gristmill, 385; Village church, 386; Outside a village house, 386; Interior of a village home, 387; Marsovan hospital and ambulance, 405; In busy Adana, 408; Bitlis, looking westward, 456; Night encampment, Shameram, 457; The real harem skirt, 488; Scene in the cocoon market, Brousa, 510; Muleteer in, 575; Village street in, 580.
Van Allen, Mrs. Harriet A., 352.
Verrill, Ida A. and Ina B., 391.
Wheeler, M. Louise, 501.
Woodruff, Rev. and Mrs. Lyle D., 444.
Woodward, Rev. Frank J., 445.
World in Boston scenes: Secretary Eddy as Livingstone, 258; Corner of the Africa scene, 258; As East meets West, 259; Looking down the courts from main platform, 260; In Japan, 261; Witch doctor and the medical missionary, 308.
India. (See Madura and Marathi Missions.) The plague in, 3; Transformed village in, 37; The new, 83; Triennial Y. M. C. A. Convention, 138; Lucknow Conference, 162; Merry Christmas in, 169; Rajputana jubilee, 188; Disabilities of Christian converts, 188; Medical work of Dr. Ida Scudder, 190; Social service in, 207; Christianity's advance in northwest of, 235; Hospitals as forts, 327;

Education of women in, 368; Theosophy in, 371; Is Hinduism decadent? 437; Horoscope for, 449; The Tshamárs, 465; The Mahableshwar Conference, 515; In sulky India, 563; Layman's view of missions, 583.
International arbitration, 552, 601.
International Missionary Union, Annual meeting of, 155, 296.
International Review of Missions, 341, 553.
Islamism, 7; Pan-American Conference, Cairo, 51; Future of, 413.

Japan, Eager life in, 6; Count Okuma on missions in Korea, 7; Japanese Christianity in Chosen (Korea), 15; Family worship in, 37; Christian movement in, 88; From Otaru, 130; Evangelizing a fair, 138; Gospel in slums of, 191; Cost of a convert, 203; "Friendly relations between America and how best maintained," 250; Buddhist pilgrimages, 282; Evangelizing Chosen (Korea), 406; Typical country meeting in, 413; Christian missions in, 493, 517; Effect of Edinburgh Conference in, 581; Estimate of missionaries, 585.
Japan Mission. Death of Dr. Mary A. Holbrook, 4; Death of Dr. J. D. Davis, 11; An appreciation of Dr. Davis, 13, 126; Outlook Committee of, 26; Four anniversaries in, 74; American-Japanese relations, 107; From Otaru, 130; The Day's Round — In a mission settlement, 209; An honor for the Doshisha, 223; An appreciation of John Hyde DeForest, 256; Memorial to do., 294; Miss Louise DeForest takes up temporary work in, 339; Dormitory life in Kobe College, 360; Annual meeting of, 362; Death of Dr. Fuzinaka, 406; Tour in Hokkaido, 462; In the Ainu country, 462; Typhoon in, 575; *Morning Light*, 575.
Jubilee of Women's National Foreign Missions, 3, 105, 153, 237, 555.

Korea. Count Okuma on missions in, 7; Japanese Christianity in, 15; Good report from, 249.

Latin-America, The case of, 156.
Letters from the Missions, 31, 77, 130, 182, 228, 276, 322, 362, 407, 458, 513, 576.
London Missionary Society, Debt of, 295.
Lucknow Conference, 51.

Madura Mission. Mr. Powers's first impressions, 28; Proved by fire, 58; Christmas at Pasumalai, 128; Hindu and Christian festivals, 184; New methods and results, 185; Grateful patients, 230; Two teachers for, 249; A corner stone "well and truly laid," 272; Death of Mrs. Harriet A. Van Allen, 352; Epidemics of smallpox and cholera, 457; American Board schools in the lead, 457; Eager students, 458; Harvest days, 459; From Gudalur, 576; Gift for Madura College, 555.
Marathi Mission. Mother Sorabji, 59; Developing the native arm, 81; Bicycles and watches wanted for, 103; Death of Mrs. Byron W. Clarke, 106; Sholapur in 1910, 129; Signs of progress, 135; The Day's Round — In a theological seminary, 159; Dr. A. J. Lyman at Ahmednagar, 166; Merry Christmas in, 169; The *kirtan* and mission work, 178; Instilling new ideas, 180; New pastor at Bombay, 225; Appeal for reënforcements, 251; Evangelistic tour, 322; Apportionment Plan in, 322; Death of Dr. P. B. Keskar, 346; Gift to the blind school, 405; From Miss Millard, 410; Death of Theodore S. Lee, 435, 448; No time, 498; Introducing a new industry, 573; Anxious times at Ahmednagar, 574.
Manchuria. Union Christian Arts College, 52.
Marriages, 89, 285, 415, 471.
Mediæval worship and Christian missions, 157.
Mexico. Disturbances in, 48, 202, 248; Missionary outlook in, 435; New rule in, 491.
Mexico Mission. Three exciting days, 32; Perilous times, 154; In besieged Chihuahua, 224; College jollification, 231; Mission house transformed into a hospital, 277; Time of opportunity, 278; Return to, of Dr. and Mrs. Eaton, 379.
Milwaukee Sentinel, 489, 490.
Minnie's Seaside Rest, 203.
Missionary Herald. Renewal of subscriptions, 8, 493; New Year's greetings to friends of, 18; Welcome New Year's letter to, 47; Pathfinder of July number, 293; Pastors asked to read August number, 337; Treasured letters as to, 340; Crowded number, 379; The free list of, 493.
Mission Study. New book for — "India Awakening," 354, 398; International Council on, 492.
Missionaries, Increase of, 553.
Missions, 52.
Missions. Christian educational work of, 106; Without a home base, 139; School of, Hartford Seminary, 204; New department of, in Yale, 204.
Micronesia. Good news from the little islands, 29; Truk-Mortlock dictionary, 104; In far Nauru, 127; Fatal epidemic at Nauru, 225; Another rebellion on Ponape, 227; Illness and death of Miss Olin, 435, 554, 589.
Mohammedanism, 192.
"Mountain Rest," for missionaries, 250.

North China Mission. Death of Dr. Mary A. Holbrook, 4; The refining of "Little Treasure," 9; Death of Rev. Charles A. Stanley, 14, 130; From Mrs. Ament, 131; Trials and triumphs, Lintsing, 136; Fraternal message as to Dr. Charles Young, 205; The imperiling plague, 215; Three achievements in Peking, 226; Need at Paotingfu, 276; Exhilarating contrasts in Peking, 282; The Day's Round—In Pangchwang hospital, 298; Graduation of Union Medical College, 319; The gospel at a temple fair, 323; Foreign doctors and the plague, 359; Miss Edith Davis's first glimpse of Tientsin, 366; Christian tent *versus* idol temple, 411; Death of Nellie N. Russell, 435, 445; Woman's hall of enlightenment, 446; Student Conference in, 461; Care of the churches, 461; Vacation trip to Shansi,

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502; The new Pangchwang, 560; Applied Buddhism, 574.

Opium, 6, 250, 437; Hague Conference on, 492, 552.
Orient, The, 6.
Orient, The, in Providence, 380, 492.

Persia; Missionary tour in, 37.
Philippines, The. Schools for raw pagans, 34; Missionary program on, 174; The new Davao, 201; Governor's testimony as to mission work in Davao, 251; Christianity the tonic of civilization, 370.
Poetry, 170, 560.
Pilgrim S. S. Quarterly, October, foreign missionary number, 337.
Portfolio, The, 37, 86, 139, 190, 236, 281, 328, 369, 413, 466, 517, 584.
Prayer, A year of. For Africa, 23; For European Turkey, with Bulgaria, 67; For Northern China, 123; For Western Turkey, 174; For India and Ceylon, 220; For Micronesia and Philippines, 267; For Eastern Turkey, 314; For Southern China, 355; For Japan, 399; For Papal Lands, 452; For Central Turkey, 508; For the whole world, 570.
Programs, 174, 314.

Reënforcements, 154, 205, 249, 265, 338, 339, 390, 443, 499, 565; A call for, 507; As to increase of, 553.
Rhodesia Branch. Industrial training in the heart of Africa, 29; House wanted, 75; Mr. and Mrs. Dysart to join mission, 205; Two of Dr. Patton's days in, 303; Loss and gain at Mt. Silinda, 455; The Day's Round — In the industrial department, 494.

Shansi Mission. Good news from Mr. Fairfield, 50; Master builder of, 56; Mr. Staub's first Chinese sermon, 77; Church at Shang Ta, 78; Where the martyrs fell, 186; Further signs of recovery in, 273; From Fenchow station, 363; The danger of the awakening, 388; Vacation trip to, 502; Year of Awakening, 511; Day's Round — In a street chapel, 556.
South China Mission. No recruits for, 102; A safe wanted for, 103; Mr. Nelson welcomed back, 361; An aged believer, 513; Ruth Norton school, 513.
Southern Cross, The, 170.
Spain, Liberty of worship in, 63.
Spain, Mission to. From Madrid to Barcelona, 71; A verdict for religious liberty, 464.
Sunday School Convention, International, San Francisco, 203.
Sunday school picture rolls wanted, 297.

Tabular view missions, A. B. C. F. M., 19.
Together campaign, Report, 101.
Treasurer's report, 546; Report of committee on, 604.
Turkey. (See Central, Eastern, European, and Western Missions.) Cholera in, 3; *The Orient*, 6; Political situation in, 48; Good news from the missions in, 48; United States consul on missions in, 104; The new, 137, 202; New railroads for, 156; Conference of World's Student Christian Federation at Constantinople, 158, 294; The Stavriotæ, 187; Appeal for the "snowed under," 204; Snowed under, 213; Martyrs' memorial church, Osmanieh, 226; Conference of Board's missions in, 250, 493; Serious conditions in, 296; Commemoration of birth of Cyrus Hamlin, 297; Fires in Constantinople, 379; Valuation of mission schools in, 382; Cholera in the Levant, 434; War with Italy, 491, 552.
Turkey, Central. Death of Mrs. Amelia D. Fuller, 4; Stone erected to Miss Shattuck's memory, 5; St. Paul's Institute, 49; A great day in Adana, 60; New educational life in Adana, 82; A phonograph wanted for, 103; A tour in the Cilician plain, 103; On the track of the massacres, 108; One remnant of Adana massacre, 127; Martyrs' memorial service, 128; Disturbances at Adana, 153; From theology to bridges, 167; Another sign of new Turkey, 202; A piteous lament from Kessab, 272; Easter day in Jibin, 347; From Marash, 367; Conference of Cilicia Union and, 402; International mission hospital, 407; Two new instructors for St. Paul's Institute, 436; Strengthening the churches, 455; A Christmas at Aintab, 559; New professor at Marash, 575.
Turkey, Eastern. Annie Tracy Riggs Hospital, 74; Good news from Van, 78; Opposition aroused, 79; Appreciation of Miss Maria Brooks Poole, 208; Mr. Knapp's welcome to mission, 228; A nurse for Mardin, 249; Religious interest at Euphrates College, 279; Bright outlook for do., 278; A night in a Kurdish village, 342; What becomes of the orphans? 358; The Day's Round — In mission touring, 384; Native pastor ordained, 403; Annual meeting in, 456; Vacation days in, 580.
Turkey, European. Prayer for (with Bulgaria), 67; The Ericksons return to Elbasan, 73; From Albania, 134, 180, 380, 434, 465; Campaign for self-support, 182; Ingathering in Macedonia, 225; Two encouraging signs, 233; The Day's Round — In a mission kindergarten, Sofia, 252; A good year for Thessalonica Agricultural and Industrial Institute, 273; Fifty years in Bulgaria — American Collegiate and Theological Institute, 338.
Turkey, Western. Tour to Tocat, 27; Bithynia Union, 48; The Day's Round — In International College, Smyrna, 53; Where missionary and Moslem agree, 62; Rev. G. E. White's return to mission in, 71; Overflowing hospital, 72; Memorial Rev. H. M. Allen, 103, 117, 203; Martha A. King Memorial, Marsovan, 127; Smyrna girls' college burned, 130; Bourdour, 133; Reënforcement for, 154; The Sivas field, 181; Evolution of Anatolia College, 190; Nurse for Talas Hospital, 249; A new Turkey indeed, 271; Society of the Restoration, 273; Kara Hissar-Sharki, 306; Another Kara Hissar, 320; Ancient Sardis uncovered, 361; Cholera at Marsovan, 404; Magic of the magic lantern, 405; Remi-

Digitized by Google

niscences of Dr. George F. Herrick, 493; Educational awakening in Smyrna, 509; Re-establishment of Brousa, 511.

Uganda, 35.

Walker Missionary Home, 589.
Wide Field, The, 35, 83, 137, 187, 234, 281, 327, 368, 464, 515, 581.
Week of Prayer, 3.
Woman's Board of Missions, Annual Meeting, 553.
Woman's Union Missionary Society, semi-centenary, 3.
World in Boston, 50, 121, 155, 202, 220, 248, 257; Day of Prayer for, 3; Do you want one all your own? 172; The Exposition a success, 266; A Continuation Committee, 295.
World at Northfield, 381.
World's Student Christian Federation, Ninth annual meeting of, 158.
World Missionary Conference, A review of 206, 236.

Young Men's Christian Association, Conference on, at Washington, 4.
Young People's Missionary Movement, 451; Original missionary exercises, 156; Name to be changed to Missionary Education Movement, 340.

Zulu Branch. Cost of comity, 164, 318; Gift for Amanzimtoti Seminary, 239; Natal Missionary Conference and seventy-fifth anniversary of, 250, 295, 433; Teaching vice to the heathen, 274; Union Theological Seminary, Impolweni, 319; School situation in, 325; Jubilee in, 383, 393; Hurrahs for Secretary Patton, 402; Overworking the missionary, 406; Striking contrasts in South Africa, 434; General South Africa Missionary Conference, 578.

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INDEX OF NAMES

[The names of those not Missionaries of the A. B. C. F. M. are printed in italics.]

Abbott, J. E., 448
Ablahadian, Kavmey, 229
Adams, Alice P., 209
Adams, Newton, 379
Aiken, E. E., 330
Allchin, Florence S., 285
Allchin, George, 470, 589
Allen, Herbert M., 103, 117, 143, 203
Allen, Mrs. H. M., 285
Ament, William S., 414
Ament, Mrs. Mary P., 131
Andrus, A. N., 403
Atkins, Eunice M., 40
Atkinson, Dr. H. H., 74, 373

Baldwin, C. C., 381, 415
Baldwin, Elizabeth and Jane, 470
Ballantine, Mrs. W. O., 373
Barker, Annie M., 470
Barnes, Lemuel C., 554
Barnum, H. S., 48
Barnum, Mrs. Mary E., 40
Barstow, Robbins W., 342
Bartlet, William, 52
Bartlett, Samuel C., 130, 330
Barton, James L., 24, 69, 124, 175, 221, 240, 268, 315, 356, 400, 434, 458, 471, 493, 523, 571
Bates, Mrs. G., 589
Beach, F. P., 40, 193, 373, 577
Beale, Charles H., 396, 491
Beals, Lester H., 285, 415, 416
Beard, Willard L., 30
Bell, Ernest A., 170
Bell, Enock F., 297
Bell, William C., 193
Bement, Frances K., 278, 409
Bennett, H. J., 89
Bewer, Alice C., 470
Bissell, Emily R., 415
Bissell, H. G., 169, 238, 498
Black, Robert F., 34, 201
Blair, Edith, 517
Blakely, Ellen M., 589
Blanchard, Gertrude H., 143
Bliss, E. L., 458
Boegner, A., 68
Bookwalter, Lulu G., 249, 285
Bostwick, Mrs. H. J., 156
Brent, Bp. H. C., 371
Bridgman, Frederick B., 164, 274, 318
Bridgman, Howard A., 248
Brodie, James F., 87, 309
Brown, Charles R., 204
Brown, Elmer C., 104
Brown, Frank L., 208
Browne, J. K., 358, 384
Brueckner, K. Robert, 566, 589
Bunker, F. R., 23, 89, 193, 325

Calkins, Raymond, 584
Candy, J. F., 415, 436, 518
Capen, Edward W., 204
Capen, Samuel B., 23, 341
Carroll, L. Pearl, 89
Cary, Otis, 126, 223
Case, A. B., 155, 277
Case, Dr. and Mrs. E. P., 500, 517
Case, H. E. B., 40, 329
Chambers, Effie M., 272
Chambers, William N., 82, 103, 153, 226, 330, 470, 589
Chandavarkar, Sir Narayan, 515
Chandler, John S., 272, 457
Chandler, Robert E., 340, 415
Chang Po Ling, 102, 141
Chang Yun Chi, 5
Choate, Mrs. Emily, 589
Christian, Leonard J., 27, 40
Christie, Mrs. T. D., 517, 589
Churchill, D. C., 330, 415
Clark, Alden H., 166
Clark, A. W., 178
Clark, C. E., 330, 415
Clarke, Mrs. Byron W., 106
Clarke, Elizabeth C., 252
Clarke, William P., 415
Coan, Rachel E., 416
Coe, Estella L., 565, 589
Colby, Abbie M., 40
Cold, Edith, 103
Cole, Nellie A., 443, 470
Corbin, P. L., 281, 556
Cowles, George B., 23, 415
Cozad, Gertrude, 330
Crosby, U. C., 194
Currie, W. T., 324
Curtis, Helen, 444, 470
Curtis, W. E., 191
Curtis, W. L., 40
Curtiss, Zada, 249, 285, 415

Daniels, Mary L., 76, 580
Darrow, Isabelle C., 415, 518
Dart, Mr. and Mrs. F. S., 415
Davis, Delpha, 501, 517
Davis, Edith, 285, 366
Davis, Jerome D., 11, 126
Day, Dwight H., 49
Day, Sarah L., 589
Deahl, Edna M., 589
DeForest, Charlotte B., 360
DeForest, J. H., 15, 194, 256, 285, 294, 331
DeForest, Louise, 248, 339, 373, 470
DeHaan, A. B., 502
Delaporte, P. A., 127, 225, 470
Denison, John H., 144
Devadhar, Mr. Gopal Krishna, 516
Diaz, President, 232, 248
Dickson, J. H., 438
Dodd, W. S., 89
Dornblaser, Clara H., 500, 517
Dowkontt, Mrs. G. D., 250
Douglass, Edith L., 501, 517
Drew, E. B., 284
Dube, John L., 383
Dudley, Julia E., 74
Dysart, John P., 144, 193, 205, 238, 373, 415
Dvajid Bey, 296

Eaton, Edward D., 239
Eaton, James D., 379, 415
Eddy, George S., 58, 157, 265, 327, 354
Ellis, Emery W., 136, 143, 412, 574
Ellis, Mrs. Emery W., 461
Ellis, William T., 49
Elmer, Theodore A., 404
Emerson, Mabel, 21
Erickson, C. Telford, 73, 180, 193, 380, 471
Ewing, Charles E., 139

Fairbank, Edward, 135, 322
Fairbank, Mrs. Edward, 517
Fairbank, Henry, 81, 574
Fairbank, Mrs. Henry, 573
Fairchild, David G., 176
Fairfield, Wynn C., 50, 118
Faunce, President, 380
Felt, Edward W., 501, 517
Fenenga, Agnes, 517
Foster, John W., 86
Fowle, J. L., 330
Frame, S. Murray, 89, 226
Fraser, Sir Andrew, Cover, April number
Fuller, Amelia D. (Mrs. C. C.), 4, 40
Fuller, C. C., 518
Fusinaka, Dr., 406

Gairdner, W. H. T., 68
Gallaudet, H. D., 248
Galt, Elmer W., 193, 471
Gardner, A. M., 155
Gardner, Harold I., 77
Gates, L. S., 129
Gates, Mrs. L. S., 59, 344
Gilsheuser, Henry, 251
Gladstone, Viscount, 382
Goodenough, H. D., 23, 490
Goodrich, Chauncey, 130, 238
Goodsell, F. F., 239, 367, 455
Graf, Johanna L., 143, 330
Grant, W. Henry, 341
Greene, J. K., 117, 248, 489, 490
Guise, Mr. and Mrs. L. C., 501, 518
Gulick, William H., 63, 72, 464
Gulick, Alice E. G. (Mrs. Thomas L.), 193
Gunn, Mrs. S. C., 203

Haas, Cyril H., 407
Haas, Mrs. Ruth D., 89
Hager, Charles R., 102
Halid, Halil, 8
Hamlin, A. D. F., 297
Hamlin, Cyrus, 251, 297
Harada, Tasuku, 13
Harley, Isabelle, 415, 589
Haroutunian, Garabed, 575
Harris, Mrs. J. N., 239
Haskell, Edward B., 183, 225, 470
Haskell, Henry C., 330, 459
Hay, Mrs. John, 198
Hazen, William, 162
Headland, Isaac T., 295
Heebner, Flora K., 589
Heine, Carl, 29
Hemingway, Dr. W. A., 373
Hepburn, Dr. J. C., 585
Herrick, D. S., 40, 193
Herrick, George F., 493
Hersey, R. M., 141
Hicks, H. W., 492
Hodous, Lewis, 107
Holbrook, Charles H., 144, 154, 193, 373
Holbrook, Mary A., 4
Holliday, Miss G. Y., 37
Holton, Edward P., 589
Hopkins, Charles A., 144, 331
Hoppin, Jessie R., 29
Horwill, Herbert W., 206, 236
Hoshono, T., 249
Hosie, Alexander, 437
House, J. H., 273
Hovey, Horace C., 52
Howland, John, 231, 434
Howland, Mrs. Sara B., 32, 202
Hubbard, Mrs. G. H., 330
Hume, Robert A., 103, 104, 159, 284, 373
Hume, Robert Ernest, 106, 207, 331, 368, 415, 551, 563
Hume, Ruth P., 373
Hunsberger, Byron K., 285

Irwin, Henry M., 373

Jackson, Arthur C., 234
James, Walter, 415, 518
Jencks, Sarah S., 415
Jeffery, F. E., 85, 185, 460
John, Griffith, 464
Johnson, Obed S., 415
Jones, Gwen M., 248, 415, 589
Jones, J. P., 143, 145, 285, 458
Jonas, Mr., 583
Jordan, W. W., 555
Joshi, Mr. Moropant V., 515

Kelley, Blanche, 517
Kellogg, Edwin D., 193, 359

Digitized by Google

Kellogg, Dr. J. H., 107, 194
Kennedy, P. B., 134, 180, 380
Keskar, Prabhakar B., 344
Kevorkian, Avedis Effendi, 27
Keyes, Mrs. Mary P., 436
Kilbon, George L. W., 373
King, Jonas, 102
King, Thomas, 75
Kingsbury, John H., 445, 470, 589
Kinnosuke, Adachi, 493, 517
Knapp, Arthur M., 203
Knapp, G. P., 143, 228, 457
Kuan, Pastor, 365

Lamson, Kate G., 589
Lawrance, Marion, 203
Lawson, Mr. and Mrs. James H., 415, 589
Learned, D. W., 11, 193, 282, 285
Leavitt, D. A., 89
Lee, Theodore S., 285, 435, 448, 449
LeRoy, Albert E., 23, 239, 285
Leslie, Francis H., 589
Li, General, 555
Ling, E. S., 436, 466
Livengood, Fay E., 415, 589
Lombard, Rev. and Mrs. F. A., 194, 415, 518
Long, Frederick W., 434
Long, Mary F., 154
Loomis, Henry, 249
Love, Dr. and Mrs. O. H., 444, 470
Lowrey, Vida, 285, 415
Lowry, Dr., 383
Lyman, A. J., 166
Lyman, Frederick W., 604

Macallum, F. W., 127, 167, 330
MacLachlan, Alexander, 53, 145, 373, 518
Madero, President, 492
Maletu, John, 225
Maltbie, Esther T., 330
Marden, Henry, 576
Martin, H. S., 282
Martin, J. C., 589
Martin, W. A. P., 319
Martyn, Henry, 27
Mathews, Burleigh V., 89, 576
Mathewson, Mary R., 143
Mattoon, Dora J., 500, 517
Maxwell, Charles H., 406, 518, 578
McCann, J. H., 89, 276
McCord, James B., 143
McCoy, Miss, 89
McDowell, Laura B., 40
McKowan, Amy E., 415
McLaughlin, J. L., 203
McNaughton, J. P., 320, 511
McNaughton, Mrs. J. P., 89, 193
Mead, Lucy I., 323
Means, F. H., 294
Meeken, Harvey, 309
Merrill, C. C., 173
Merrill, J. E., 40, 128, 402
Meserve, Helen A., 518
Millard, Anna L., 405, 410
Miller, Clara I., 415
Miller, Janette E., 182, 275, 515
Miller, John X., 239, 415
Moffatt, Dr. and Mrs. R. G., 338, 373
Moore, George F., 587
Morison, Dr., 215
Morrison, Robert, 50
Mott, John R., 4, 38, 158, 294, 338
Mounts, Lewis H., 415
Mulliken, Ruth, 513
Murray, Andrew, 579
Myers, Harry White, 191, 192

Nagasaka, Mrs. Clara Brown, 193
Nanepei, Henry, 228
Natarajan, Mr. K., 516
Neipp, H. A., 113, 309, 330
Nelson, C. A., 102, 103, 193, 285, 360, 513
Neve, Dr. Arthur, 327
Newell, Mrs. H. B., 297
Newell, W. W., 155
Niishima, Joseph H., 517
Nilson, Paul E., 415, 436, 518
North, Rachel B., 249, 285
Noyes, Edward M., 248

Okuma, Count, 7
Oldham, J. H., 68, 317, 341
Olds, C. B., 415, 575
Olin, Jenny, 435, 554, 589
Orner, Arthur J., 29, 455, 494
Ostrander, Allen R. and John H., 90, 415
Ostrander, L. F., 338
Osgood, Mrs. Helen W., 285

Papken, Bp., 203
Parker, Sir Gilbert, 140
Partridge, E. C., 27, 405
Patton, Cornelius H., 40, 60, 90, 106, 145, 190, 225, 239, 285, 308, 379, 382, 393, 402, 433, 434, 451, 491, 559, 567
Payne, Jessie, 411
Pedley, Hilton, 462
Peet, L. P., 28, 30
Peet, W. W., 6, 73, 225, 434
Perry, Henry T., 27, 181, 306, 330
Pettee, James H., 89, 362
Phelps, Fidelia, 143, 193
Phelps, Theda B., 249, 285
Pierson, Arthur T., 294
Pixley, Martha H., 330
Pollock, Sarah, 331
Poole, Maria B., 208, 239
Porter, Henry D., 414
Porter, J. S., 435
Porter, Lucius C., 461
Potter, Rockwell H., 585
Powers, Alice J., 249, 285, 415
Powers, Lawrence C., 28, 128, 184
Pye, Rev. and Mrs. Ernest, 443, 470
Pye, Watts O., 56, 78, 273, 388

Raynolds, George C., 78
Raynolds, Mrs. G. C., 79
Reed, Bertha P., 415
Rice, Mrs. Mary S. (Wm. H.), 373
Rice, Nina E., 415, 589
Richards, Theodore, 250
Richter, Julius, 340
Rife, Clinton F., 227
Riggs, Annie Barnum, 40
Riggs, Annie Tracy, 74
Riggs, Charles T., 104
Riggs, Edward, 373, 518
Riggs, Ernest W., 279
Riggs, Henry H., 40
Rockefeller, John D., 4
Rogers, Mrs. D. Miner, 517, 589
Rogers, E. Gertrude, 415
Root, Helen I., 296
Ross, Edward A., 206, 236
Rowe, Henry K., 50
Rowland, George M., 26, 415
Russell, Nellie N., 9, 412, 435, 445, 446
Ryan, Rev. and Mrs. A. C., 443, 470

Sawyer, Myra L., 415, 589
Sanders, W. H., 383, 470
Scudder, Dr. Ida, 190
Searle, Susan A., 415, 518
Sewney, Dr. Karekin, 72
Shattuck, Corinna, 5
Sheffield, D. Z., 52
Shepard, F. D., 144, 415
Sibley, Charles T., 251
Sleeper, W. W., 262
Sleman, John B., 339
Smith, Arthur H., 14, 144, 295, 489
Smith, Edward H., 80
Sorabji, Franscina, 59
Stackhouse, W. T., 555
Stanford, Arthur W., 406, 575
Stanley, Charles A., 14, 130, 560
Stanley, John W., 339, 373, 518
Staub, Albert W., 77
Stimson, Henry A., 586
Stimson, M. L., 104
Stock, Eugene, 328
Storrs, C. L., Jr., 282
Stover, Helen H., 31
Stover, W. M., 324
Street, William D., 436
Swatow, Sir Ernest, 142
Swift, Eva M., 373, 589

Taft, Pres. W. H., 4, 7, 23, 552
Tallmon, Edith C., 415, 589
Tanaka, Viscount, 517
Taylor, Horace J., 285, 330
Taylor, James D., 23, 319, 433
Taylor, Mrs. Martha E., 471
Taylor, Wallace, 406
Taylor, W. E., 189
Tenney, George C., 3, 554
Tewfik, Dr. Risa, 48
Thom, D. M. B., 204
Thompson, George, 205
Thompson, W. L., 470
Thomson, Robert, 233
"*Timothy*," 165, 318
Topping, William H., 500, 517
Tracy, Charles C., 361
Tracy, Charles K., 62, 133, 193, 379, 509
Trowbridge, Stephen vR., 8, 347, 415
Tsilka, Mr., 180
Tucker, Bishop, 8, 35
Tucker, Francis F., 298, 340, 415, 492, 589
Tucker, Rev. and Mrs. John T., 416
Tucker, William J., 47

Uline, Mary D., 40

Van Allen, Frank, 230
Van Allen, Mrs. Harriet A., 352, 373
Verrill, Ida and Ina, 415

Walker, J. E., 509
Wang, Mr., 56
Ward, Ruth P., 373
Warneck, D. Gustav, 51
Warneck, Dr., 340
Warner, L. C., 101
Warren, Charles M., 238, 239
Watson, Percy T., 363, 471
Welpton, Cora M., 470
Weston, S. A., 337
Wheeler, M. Louise 501, 518
White, George E., 71, 89, 102, 112, 271
White, George H., 71
White, J. Campbell, 555
White, Schuyler S., 470
Whitney, H. T., 88, 517
Wiggin, Frank H., 89, 144, 171, 355, 471, 589
Wilder, George A., 23
Williams, Mrs. Alice M., 186
Williams, C. N., 105
Williams, Mark, 373
Willis, J. J., 468
Winchester, B. S., 337
Wingate, Henry K., 373
Winnington-Ingram, Rear Admiral, 369
Winslow, F. O., 331
Winsor, Mrs. Mary C., 178
Woodruff, Rev. and Mrs. Lyle D., 444, 470, 471, 589
Woodside, Mrs. Emma D., 415
Woodside, Mabel, 40
Woodside, T. W., 321
Woodward, Rev. F. J., 445, 470
Worcester, Samuel, 52
Wright, A. C., 154
Wright, Roland, 435, 471
Wu Ting Fang, 551
Wyckoff, J. H., 141
Wyncoop, T. S., 235

Young, Charles W., 102, 153, 206, 215, 359
York, Harry C., 224, 238
Yeranian, Hagop, 320
Yuan Shik Kai, 506

Zumbro, Wm. M., 458

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The

Missionary Herald

JAPANESE CHRISTIANITY IN KOREA

By REV. J. H. DE FOREST, D.D.

THE REFINING OF LITTLE TREASURE

By MISS NELLIE N. RUSSELL

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American Board of Commissioners for Foreign Missions

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CONTENTS, JANUARY, 1911

EDITORIAL NOTES. Illustrated 3

THE REFINING OF LITTLE TREASURE. By Miss Nellie N. Russell. Illustrated . 9

REV. JEROME DEAN DAVIS, D.D. By Rev. Dwight W. Learned, D.D. Illustrated, 11

AN APPRECIATION OF DR DAVIS. By Rev. Tasuku Harada, LL.D. 13

REV. CHARLES ALFRED STANLEY, D.D. By Rev. Arthur H. Smith, D.D. Illustrated, 14

JAPANESE CHRISTIANITY IN CHO-SEN (KOREA). By Rev. J. H. DeForest, D.D. Illustrated 15

A HAPPY NEW YEAR 18

TABULAR VIEW OF THE MISSIONS, 1909–10 19

HOME DEPARTMENT 20

FOREIGN DEPARTMENT 24

BY-PRODUCTS OF FOREIGN MISSIONS. By Secretary James L. Barton

FIELD NOTES. Illustrated 26

LETTERS FROM THE MISSIONS. Illustrated 31
West Central Africa—Mexico—Philippines

THE WIDE FIELD. Illustrated 35
Africa

THE PORTFOLIO 37

THE BOOKSHELF 39

THE CHRONICLE. Illustrated 40

DONATIONS 41

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REV. EDWARD M. NOYES
REV. EDWARD C. MOORE
REV. GEORGE A. HALL

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We are frequently asked, What is the lowest price at which the MISSIONARY HERALD can be secured?

To which we have to say, 75 cents for a single subscription; 50 cents to each member of a club of ten or more.

This is the lowest price; it barely covers the cost of printing and mailing.

EXPERIENCE SHOWS

1. That the lowest price that can be permanently maintained is one that puts the magazine within the reach of practically every one who wants it, while meeting a considerable part of the cost of production.
2. That in almost every church where there has been a hearty attempt, it has been found possible to secure a club for the *Missionary Herald.*

Now is the time to form such clubs for 1911. Our list for the new year is growing.

Will not YOU see that there is one in your church?

Send remittance, with full addresses, to

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SPECIAL ARRANGEMENTS

have been made by the Pilgrim Press to assist like-minded pastors to render this kindly help; a letter thereabout has been sent all ministers serving Congregational churches. We ask for it favorable consideration.

The American Board

14 BEACON STREET, BOSTON

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THE EVENING MEAL

Bible Station Class at Pangchwang, North China, with Miss E. Gertrude Wyckoff

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JAN 2 1911
CAMBRIDGE, MASS.
Gift of Amer. Board of Foreign Missions

The Missionary Herald

VOLUME CVII JANUARY 1911 NUMBER 1

The Ministry of Intercession

How many churches are planning to begin the year 1911 by observing the Week of Prayer? With the emphasis of the Edinburgh Conference placed upon intercession it seems as though there should be a fresh desire throughout Christendom to utilize the opening of this new year for concerted prayer, and that, too, in accord with the original idea of the Week of Prayer, to plead for the evangelization of the wide world. The week will be observed on many mission fields; let it not be forgotten on the home field. It so happens that Monday, January 2, from ten in the morning to nine in the evening, there is to be a Day of Prayer at the Emmanuel Church, Boston, for the spiritual effectiveness and success of the "World in Boston," the approaching missionary exposition to be held April 24 to May 20. In the fellowship of this huge missionary enterprise, among its officers, committees, stewards, and supporters, this day will be marked by prayer "without ceasing." Will not the host of friends, not only of this exposition but of the missionary enterprise, keep them company in spirit, if it may not be in attendance at the sessions?

Fifty Years of Woman's Work in Foreign Missions

AT the close of its centennial year the American Board takes pleasure in extending its congratulations to the Woman's Union Missionary Society of America for Heathen Lands, which having reached its semi-centenary in the fall of 1910 is to celebrate the fact by a jubilee in the Second Avenue Collegiate Dutch Church, New York City, on January 18.

This pioneer in woman's work for woman in foreign lands has rendered good service on several fields in India, China, and Japan.

The Conference of Medical Missionaries

THE third annual conference of medical missionaries will be held at the Sanitarium, Battle Creek, Mich., January 5–8, opening with a banquet to all visitors on the noon of the 5th. Missionaries and missionaries' friends are to be entertained without charge for one week. We are asked to extend to all missionaries on furlough or retired a very cordial invitation to attend this conference, which is sure to be of great value.

The conference is interdenominational, all Christian bodies meeting on the same footing. Further information can be obtained of the Sanitarium, by whose generous hospitality the meeting is made possible; address Secretary George E. Tenney.

Pestilence on the Board Fields

THOUGH not so often as in the early years, still from time to time the missionaries of the American Board are brought face to face with the various pestilences that terrify the Eastern lands. In Constantinople cholera is now a disturbing presence. The week of November 9–15 there were 116 new cases and sixty-two deaths, outside of those occurring in the army. The work of the missionaries, however, is not so far seriously threatened. At this time also the plague has entered the Madura district in India and is now threatening Madura City. The temple of Siva in its center, with the rest houses on the highway for Hindu pilgrims going

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from one filthy temple bath to another, add to the menace; but the danger to mission work is not great, and inoculation is simple if necessary.

A Significant Conference at the White House

IT was a red-letter day in the history of Christian work for the non-Christian world when, on October 20, 150 leading business men and women met at the White House on the invitation of President Taft to devise plans for extending Young Men's Christian Association work in lands afar. After reports of the situation in many of these lands from such secretaries home from their stations as Messrs. Brockman, Fisher, and Carter, remarks were made by some of the distinguished guests: General Wood, of the army; John Barrett, of the State Department; John Wanamaker, of the business world; and Professor Burton, of Chicago University; all of whom testified as to the importance of the Association work in its foreign fields.

Following these addresses came the appeal for gifts; whereupon a million dollars was at once pledged, more than half of the sum, $540,000, from one giver, Mr. John D. Rockefeller, whom Dr. Mott described as "the best and most discriminate giver I know." In its long and careful preparation as well as in its conduct this conference showed the masterly hand of John R. Mott, who confidently believes that the sum then pledged will be promptly increased to the needed $2,000,000, or more. It is reported that over $1,800,000 is already secured.

The Death of Mrs. Fuller

WE have to report this month the death, on November 6, at Los Gatos, Cal., of Mrs. Amelia D. Fuller, wife of Dr. Americus Fuller, for many years a missionary in Turkey. Mrs. Fuller's maiden name was Amelia D. Gould. She was born in Farmington, Me., February 1, 1836, and was married in 1862 to Mr. Fuller, who was pastor of the Congregational church in Hallowell, Me. After four years' residence in Hallowell they removed to Rochester, Minn., where Mr. Fuller served as pastor for eight years. In 1874 they were appointed missionaries of the American Board and went to Aintab, Turkey; afterwards they were transferred to the Western Turkey Mission at Constantinople. In 1887 they returned to Aintab, where Dr. Fuller became president of Central Turkey College. In this position Dr. and Mrs. Fuller greatly endeared themselves to their associates and the people. Mention is specially made of the attachment of the students of the college to Mrs. Fuller, who labored ardently for their good. On account of Dr. Fuller's physical infirmities they were constrained to withdraw from the work, and five years ago they returned to the United States. The thoughts of these friends often reverted to their old field of labor, especially at the time of the massacres in Cilicia. Mrs. Fuller's death came unexpectedly and suddenly while reading by the table, so that without warning or pain she was released from the earthly infirmities. The heartiest sympathy of friends and associates in this country and in Turkey will be extended to Dr. Fuller in the loss of his lifelong companion.

And of Dr. Mary A. Holbrook

WE have also to record the death of Miss Mary A. Holbrook, M.D., who has been connected both with the North China and Japan Missions. She was born in East Abington, Mass. (now Rockland), in 1854, and pursued her studies in Mt. Holyoke Seminary and in the medical department of Michigan University. Dr. Holbrook first went to North China in 1881, and was located at Tungchow, where she had a dispensary in connection with other work. She was transferred to the Japan Mission in 1889, and taught in the scientific department of Kobe College. Released from the service of the Board in 1898, she came to the United States, but was reappointed in 1901, and went to Japan for service once more in Kobe College. Dr. Holbrook

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returned to the United States last spring, and after stopping for a time on the Pacific coast came to the home of her brother in East Haven, Conn., where she died, December 2, 1910, leaving a record of faithful service.

As to Christianizing China

IT is reported in the daily press that Mr. Chang Yun Chi, president of the Commercial Press of Shanghai, and a former commissioner of education for Peking, on addressing the New York Chinese Students' Club advocated the making of Christianity the government or national religion of China. In so far as Mr. Chang based this desire upon his avowed belief that Christianity was better for his people than the several religions now followed in China, we are bound to rejoice in his judgment and in the weight which he may have in influencing the opinions of his countrymen. That Christianity, however, should be formally adopted by China as a state religion is hardly conceivable nor is it to be desired. Advocacy of the idea, it is to be feared, is in this case, as it was some years ago in Japan, chiefly due to the desire to secure a yet better standing for one of the Eastern nations seeking to meet those of the West on equal terms. It could only be disastrous for the advance of Christianity in China if it should be made part of a political program. Mr. Chang's further opinion that it would be well for Chinese educated in America to return to evangelize their own people rather than to leave that task to foreign missionaries is quite in accord with the policy of the American Board, which seeks in so far as possible to commit to Christian Chinese the task of discipling their nation. The work of the Board's missionaries in China is already in good part, and is to be more and more the preparation of and aid to Christian leaders in that empire.

Testimony Cut in Stone

AMONG the monuments in the cemetery at Newton, Mass., many may be more imposing but few more impressive than the stone recently erected to the memory of Miss Corinna Shattuck. Its simple inscription tells the story: —

CORINNA SHATTUCK

April 21, 1848.
May 22, 1910.

ERECTED
In loving memory by the
Oorfa Armenians.

The original Armenian text from which the English form was translated is reproduced herewith.

The sum of £T. 25, or $110, was provided by these humble people of Oorfa in the heart of Turkey, that they might give lasting expression of their in-

ԳՕՐԻՆԱՆ ՇԱՒԹՈՒԳ
ԾՆԱՒ. ԱՊՐԻԼ 21, 1848.
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ԿԻՆ ԿԱՆԳՆՈՒԱԾ.

THE INSCRIPTION

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debtedness and love to their faithful missionary.

Eager Life in Japan

TWO striking facts are reported on the first page of a late number of the Japan *Mission News*, both of them illustrating the mighty strides taken by the Japanese since Commodore Perry's fleet opened their gates for communication with the outer world. The first fact is that not less than eleven and two-tenths per cent of the total population of the empire are at present pupils in the elementary schools. The other fact is that at the recent annual meeting of the Japanese Red Cross Society it was reported that 1,525,822 Japanese were members of that society, and that its funds amounted to 11,143,327 yen, or over five and a half million dollars. The avidity with which the Japanese have taken hold upon educational and philanthropic enterprises is not less than the readiness with which they have welcomed the religious influences that have come to them from the Western world. Neither the Japanese nor the mission regard the work of foreigners in the empire as completed, or near completion. The mission has recently asked, simply to meet the needs of existing work, no less than two new missionary families and eleven single ladies, while, after these needs are supplied, they ask for the opening of two new stations, requiring for their conduct two families and four single women. Is there any more hopeful field for the exercise of Christian enterprise?

An English Newspaper in Turkey

THE news of the world is not recorded only in large or pretentious journals. Some of the best reports of affairs in the East, especially as they bear upon moral and religious interests, are offered to the people of the West in papers that are not widely known. From all the lands of the East there come to the Board Rooms papers and magazines, some under the care of the Board's missionaries, others produced by union publishing houses, and still others under native Christian auspices, which furnish valuable information and comment upon affairs that are for the betterment of the world's life and the progress of Christianity. A new claimant for attention has recently appeared in *The Orient*, a weekly English paper now in its first year, which is published at the Bible House, Constantinople, and under the conduct of missionaries of this Board. Its aim is to report to the English-speaking friends of Turkey news from all parts of the empire, to interpret the significance of this news, and to record events of particular interest in the life of the institutions which the American Board has founded in that empire. To any one who wishes to keep up with the progress of the new Turkey and its better life, this eight-page weekly promises to be a valuable aid. Its price is but one dollar a year; subscriptions should be sent to W. W. Peet, Esq., American Bible House, Constantinople, Turkey. (Open mail, via London.)

China's Struggle against Opium

DISPATCHES from China to the public press early in December announced the passage by the National Assembly, and with almost unanimous vote, of a resolution calling for the drastic extermination of opium from the empire. This action, which was the result of months of agitation by the Chinese Anti-Opium Association, provides that interprovincial transportation shall cease in the sixth moon (July, 1911) and that the planting of the seed and smoking of the drug shall be prohibited in the twelfth moon (January, 1912). The resolution also enjoins the foreign office to seek the abrogation of the opium treaty with Great Britain so as to prevent further importation from India.

It is evident that the Chinese government is making vigorous and increasing effort to rid itself of this curse of China's life; whatever be the attitude of many local and district officials, and however the anti-opium laws may be ignored or evaded in some districts,

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there is widespread and convincing evidence that China is fighting fiercely to get rid of opium. It is the more to be regretted that England so far insists on maintaining her right to debauch China in the supposed interest of her Indian poppy fields, even going so far as to refuse to join in the projected conference on the opium plague called by President Taft, and which fourteen nations have agreed to attend, unless China and India be left out of the field of view. Such a restriction practically annuls the purpose of the conference, and seems so preposterous that it is hoped the assembly may be delayed till England yields that point.

The International Reform Bureau has received advices that the fiftieth anniversary of the Treaty of Tientsin, which legalized the opium trade, has been marked by the securing of a mammoth petition in China, which is now to be sent, asking release from the treaty limit which sets the time of closing the traffic at five years hence, so that it may be possible to terminate it at once. Happily moral sentiment in England is so aroused on the matter that there is good hope such pressure will be brought to bear that Great Britain will not maintain her present attitude of blocking this primary reform in the huge empire of the East.

Count Okuma on Korean Missions

THE *Fukuin Shimpo* interviewed Count Okuma as to the work of Christian missions in Korea. Its report as summarized in the *Japan Evangelist* for October shows the eminent Japanese statesman as in hearty sympathy with the endeavor to Christianize Korea. He called attention to the fact that the Koreans were historically followers of Buddhism, which the late reigning house endeavored to exterminate, with the result that the people sunk into an unsatisfactory superstition and witchcraft. The missionaries therefore found them thirsting for religion and hungering for spiritual food, and they satisfied this hunger and thirst. While the faith of some Koreans may have a false motive, if the question is asked, Has the work of the missionaries up to this time been successful, it must be answered, yes. Its measure of success is rare in missionary history. "We regard the work of the missionaries as a great work and thank them for doing it."

The future evangelization of Korea the Count thinks should be carried on by Japanese Christians, not in conflict with the missionaries, but in co-operation with them. The similarity in race and modes of thought between the Japanese and Koreans makes it natural that Japan should minister the new religion to Korea. It must be admitted that the Japanese in Korea, with the exception of government officials, have not made a good impression on the Koreans, and by their harsh treatment have failed to gain the confidence of the subject nation; herein is an obstacle to the Japanese becoming evangelists in Korea. There must be, therefore, a better mind and a fairer treatment. Some Japanese while boasting of their land as the home of the brave and the just have indeed acted like despicable cowards. The disposition to oppress the weak is common to humanity. This must be overcome by self-restraint. "We must truly regard the Koreans as our brothers, show them sympathy and kindness, and so make them a truly virtuous people." So by kindness and sympathy Japanese Christians will be able to present Christianity to the Koreans in those forms of thought which are congenial to both people; they will thus be able to bring assurance to Koreans today, as they themselves have been more or less unsettled and disturbed in their minds.

Adopting an Adversary's Tactics

THOUGHTFUL travelers, especially students of missions, often remark the contrast between the methods of spreading Christianity and Islam. The latter faith, they say, is transplanted over wide areas with little machinery, apparently small labor, and

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with almost no expense, and yet with quick and large result; while the messengers of Christianity toil heavily on at a slow and difficult task, involving immense expenditure of men and money. The comparison is hardly fair, since the two religions have so different aims and standards of success. Islam at best only veneers the life of its converts, while its lay evangelists, who declare its message in connection with their trading and traveling, present an argument and appeal that is of far different character from the call of the gospel.

Bishop Tucker, of Uganda, however, proposes to imitate in some respects the methods of the Moslem propaganda in Africa. He proposes to send forth a band of 100 Christian Baganda (eighty-five have already been placed), who shall settle down among the peoples whose chiefs will undertake their support, and who thus for the small outlay of about forty shillings a year can provide for their needs while they are planting the seeds of Christianity in the new territory. The scheme differs little, except in this formation of a movable band, from the general policy of the American Board, as in all its missions it is seeking to train native evangelists and teachers to go out into new regions as the heralds of Christ. And even in Uganda the need is recognized of a trained and experienced missionary itinerating in the districts where the men are located in order to guide and conserve their work. The success of the Baganda band will be watched with interest. If they shall prove, as is hoped, an effective barrier against the spread of Islam in Central Africa another jewel will be added to the crown of Uganda's glory.

The Renewal of Subscriptions

"MANY a mickle makes a muckle." If every subscriber whose term expires with the year will renew promptly and voluntarily for 1911, the saving in postage and clerical work, required for the sending out of reminders, will amount to a considerable sum; there will be so much the more to spend on the missions. The proverb applies in another way. If each subscriber who cares for the *Missionary Herald* enough to renew a subscription would induce *just one friend* who does not now take the magazine to make trial of it for a year, the total increase of the subscription list would mark an epoch.

The Day's Round

THE first in the series of articles planned for 1911 describing characteristic days on the mission field is expected to appear in the February issue. In these articles the mirror is to be turned upon different phases of life and action in the several departments of missionary work. The day's round in the hospital, the boarding school, the social settlement; a station Sunday; a day "on tour"; these and other lines of interest are to be successively opened up.

A Mohammedan on the Edinburgh Conference

ECHOES of the World's Missionary Conference at Edinburgh are heard afar. The *Sirat-i-Mustakum*, the leading Mohammedan weekly in Constantinople, has printed a four-column report of that conference, containing many striking sentences and closing with a thoughtful paragraph giving the writer's conclusion. The author of this article was Halil Halid, the man who wrote "The Diary of a Turk," and a prominent member of the young Turk constituency. We are indebted to Rev. S. v R. Trowbridge for a translation of the closing paragraph, as also for calling attention to the article itself: —

"Although, as my readers know, I have always been avowedly opposed to the sending of Christian missionaries to Moslem countries, I cannot but admire the industry and generous gifts of the congregations which maintain these missions, and I am sure that every one must appreciate the earnestness, perseverance, and self-sacrifice shown by the missionaries themselves. Would that we might be able to follow their example!"

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Prayer Wheel at Llama Temple, Peking

THE REFINING OF LITTLE TREASURE

Incense Burner in Yellow Temple, Peking

BY

MISS NELLIE N. RUSSELL

OF PEKING

THIRTY-SEVEN years ago a boy was born into a rich home in Peking. His parents, Mr. and Mrs. Wang, were old when he came to them, and thus he was doubly dear. "Little Treasure" became the very life and joy of the home; every one admired and waited on him. Servants came and went at his bidding. When he grew old enough to study his father provided at times three and four tutors that the little boy might not become weary by working too long with one tutor. He was a bright, active child; fond of study and also fond of games, especially of Chinese athletic sports. He could lift and swing heavier weights than any boy in the neighborhood, and no one dared to offend him as he was also known to be the best fighter. His father kept several horses, and one of them, "Red Wing," famous among horse lovers, was a great favorite of "Treasure." Accompanied by one or two mounted outriders he rode all over the city, demanding everywhere full right to the king's highway.

Fine-looking, imperious, resenting all restraint, this favored youth was the very "point of the heart" (Chinese for sweetheart) to these old people. Sometimes when called to his meals, if things were served that he did not like, or if they were not properly cooked, with one brush of his arm he would sweep dishes and food to the floor and command the servants at once to make "something decent"; whereupon his gentle mother would reply, "Son, you have only to say what you want and it shall be prepared." Fond of study, young Mr. Wang took his examinations and received a degree, to the delight of his old father, who soon after died, as did also his older brother, thus leaving him the head of the family.

At twenty or thereabout he was married to a very pretty, dainty lady of eighteen, who was much afraid of him when he got into his rages; but, as he was fond of her, she learned to take these outbreaks quietly. Four beautiful children, three boys and a girl, came to brighten their home. The oldest boy was a student; the girl, dainty like her mother, was the delight of the grandmother. She had her own little toilet set, and even when only four years old was very careful of her "calling clothes and butterfly shoes." The

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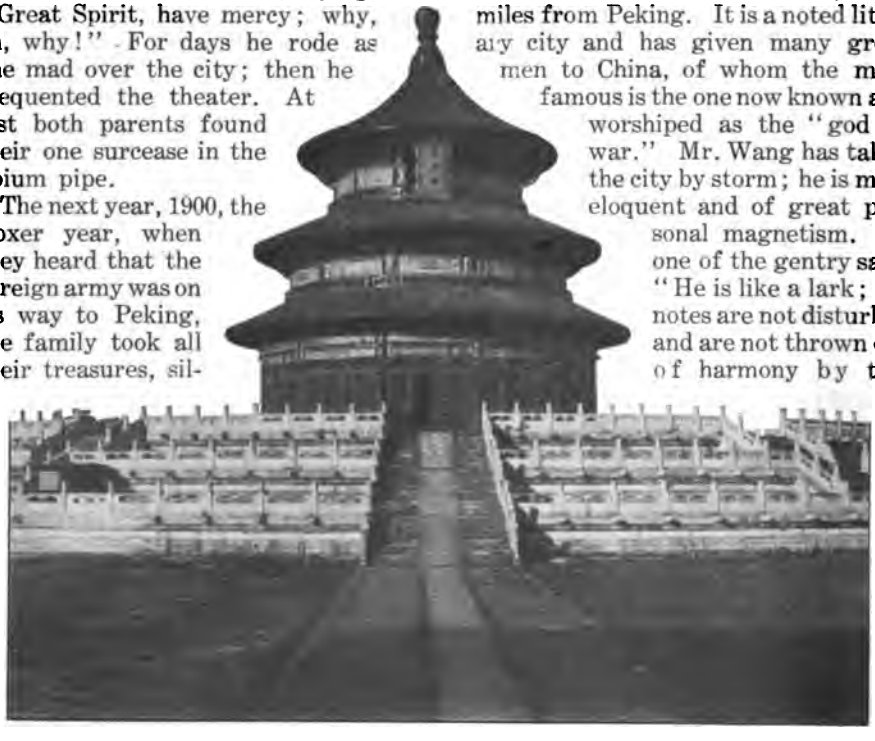
third child, a boy of three, little "Have Son," was the brightest of all. He would recognize callers by their step and the way they rang the bell at the gate. Many a time when in his grandmother's room he would say, "That is my mother walking softly under the window; she does not want me to hear her, for she thinks I will cry for her to take me; and I know she is busy, so I won't cry." Then there was the baby; such a darling baby! Who can really describe a baby of whatever nationality? They are all dear. This one was grandma's comfort; you who are grandmas will know what that means.

Into this home, when the oldest boy was nine, came that dread disease, scarlet fever. In less than a month Mr. and Mrs. Wang's arms were empty, the home desolate; gentle grandma was heartbroken, and soon joined the little ones. Oh, the pain and heartache! One night Mr. Wang went into the garden, and kneeling down stretched out both hands to heaven, crying, "Great Spirit, have mercy; why, oh, why!" For days he rode as one mad over the city; then he frequented the theater. At last both parents found their one surcease in the opium pipe.

The next year, 1900, the Boxer year, when they heard that the foreign army was on its way to Peking, the family took all their treasures, silver, fine garments, and furniture, and stored them in five pawnshops; later these were looted and destroyed, and the Wangs lost all their possessions. Their residence had been in the family generations, as the father had charge of the Imperial Granaries; but it was not theirs to dispose of, and they were reduced to poverty. Two years later, desperate and heartsick, Mr. Wang passed the street chapel of the American Board Mission. Seeing people within, he entered; and day after day he found his way there. Soon he became an earnest inquirer, and the change in his life was so great that his wife also became interested. After three years he decided to enter the theological seminary and study to become a preacher. There he was the brightest, most earnest, and helpful pupil; ever ready to help weaker and slower minds, he became the most popular man in his class.

Mr. Wang has recently taken charge of a church in Cho Chu, a city fifty miles from Peking. It is a noted literary city and has given many great men to China, of whom the most famous is the one now known and worshiped as the "god of war." Mr. Wang has taken the city by storm; he is most eloquent and of great personal magnetism. As one of the gentry said, "He is like a lark; his notes are not disturbed and are not thrown out of harmony by the



TEMPLE OF HEAVEN, PEKING

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chatter of sparrows, crows, and magpies." The gentry and scholars are coming to call, and every one is talking of the gifted and friendly preacher at the "Jesus chapel." He is, as he looks, a cultured, refined gentleman, and with his warm-hearted, outgoing nature is making friends everywhere. The street chapel is full every afternoon.

Recently seven men, five of them belonging to the gentry of the city, announced themselves as inquirers. One, a scholar, said, "I have read the Christian books and have longed to understand them; may I ask you some questions?" Whereupon Mr. Wang invited him to the reception room and for three hours talked with him on the great themes of life. When he left the visitor said, "You can teach me; if you will give the time I will bring some of my friends who also are seekers of truth and we will knock our heads to you as our teacher." He has kept his word, and a few days ago with these other men openly announced himself as an inquirer. That was a day of wonderful experience for Mr. Wang. He said he felt within him a power beyond anything he had experienced in the past. All day the men were there, and he gave his best to them. At evening, weary, yet happy beyond words over the vision given him that day, he lived it over again as he recounted the story to his wife and the writer, who had gone to an outstation for the day. Later on, as we stood in the open court looking up into the glorious vastness above us, in that quietness which comes when heart answers to heart, he turned and asked: "'Great Sister,' why was it necessary for all my children to be taken that I might come to this? Look at the dirty, uncared for, unloved children about us; can you tell me why?" The "Great Sister" could but put her arm about the stricken, sad-hearted little mother by her side, and looking up into the face of her "Chinese brother," answer from a heart which also had felt the pain of loss, "Our Father knows, and some day we shall know."

REV. JEROME DEAN DAVIS, D.D.

By Rev. DWIGHT W. LEARNED, D.D., of Kyoto

DR. JEROME D. DAVIS was born at Groton, N. Y., January 17, 1838, graduated at Beloit College and Chicago Seminary, was missionary of the American Board in Japan from 1872 to 1910, and died at Oberlin, O., November 4, 1910.

Called away from his studies by the outbreak of the war, he enlisted as a private; was severely wounded while upholding the flag at the battle of Shiloh; by his gallantry and talent for command rose higher and higher till he became colonel, and commanded his regiment in the march to the sea and to Washington.

After graduation he entered home missionary work with like courage and devotion, and with his own hands built the first church at Cheyenne, Wyo., but was called away to the foreign field, and arrived in Japan in November, 1872, being preceded in the Board mission there only by the Greenes and O. H. Gulick. At Kobe he took up his task with equal zeal, preaching, carrying on a school for boys, and writing the first popular tract in Japanese, one which for many years had a great circulation. But his life work really began when in the fall of 1875 he moved to Kyoto to labor with Dr. Neesima in establishing the Doshisha, which was opened November 29. While Dr. Neesima will always be honored as the founder and first head of the institution, it is a fact that Dr. Davis's work was equally essential. With all his rare virtues Dr. Neesima was lacking in executive power, and Dr. Davis ex-

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actly supplemented him in this. The two men loved each other as brothers. Except on formal occasions there was for several years no one head of the school; the two worked together, with such help as their associates could give, to meet the various difficulties which beset them and to build up the school while carrying on its daily teaching.

JEROME D. DAVIS, D.D.

It was an unheard-of thing then for a missionary to live outside of the treaty ports; as Dr. Davis said, he got into Kyoto by the skin of his teeth and hung on by his eyelids. The school had small resources, scant appliances, few friends, and many enemies, the priests of that great center of Buddhism being bitterly hostile, and even the friends of the school doubting the wisdom of trying to maintain it in Kyoto and differing as to the nature of the school which should be established, whether simply a training school for preachers or a school with as broad a purpose as an American college. If Dr. Neesima had to meet the questionings of the government, Dr. Davis had to meet foreign criticism and win for the school the support of the mission and the Board. While he was engaged in this general work for the Doshisha he was busy with the teaching of his own classes, which was made especially burdensome, though intensely interesting, by the coming of advanced students from Kumamoto in 1876, before the school was really organized and before he had time to make full preparation for their instruction. He was also carrying on preaching at his own house and was beset by a host of callers and inquirers.

After the first few years of stress, when the school was fairly established and organized, Dr. Davis was in part relieved of some of those burdens and was able to give himself more fully to his own department. He always devoted himself heart and soul to the good of the school, and was generally forced to bear the heaviest part in any difficulty that arose, as difficulties will arise in any school, besides taking active part in the general evangelistic work.

Dr. Davis's special department was systematic theology, on which subject he published a large volume of his lectures, which was revised and reissued a few years ago; also he produced quite a number of small books or tracts. He firmly held and earnestly taught in substance the form of doctrine which was generally held by the Congregational churches during the middle part of the last century, sometimes called the New England theology, and, as happened in the case of some other teachers, in the latter part of his life he was regarded by some of his former pupils as a little too conservative. But none of them ever lost their love and reverence for him as a devout Christian and a devoted father. During the last few years he had been relieved of most of the work of teaching, but he was still busy with a great variety of labors. For example, he was one of the National Com-

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mittee of the Young Men's Christian Association.

To one who lived side by side with Dr. Davis for thirty-five years, and saw him in all conditions of work and play, of joy and sorrow, he appears as about an ideal missionary, unvarying in faith, strong in hope, fervent in love, walking habitually with God; a bold and zealous fighter for the right, but full of kindly affection towards all; unceasing in toil, ready to undertake any kind of work, adapting himself to all men and all circumstances; strong to do, patient to bear, a friend and brother ever true, a loving and tender father to the young, a generous man of God always.

Dr. Davis was first married to Sophia Strong. She died during their second voyage to America, and leaving his three older children in Oberlin he returned to Japan with a little girl of two years. The three daughters are now wives of missionaries — one in Africa, one in Japan, one in China — and the son is in the Young Men's Christian Association work in Japan. Afterwards he married Frances Hooper, of the Japan Mission, who survives him with two sons, one in Colorado and one in Oberlin.

AN APPRECIATION OF DR. DAVIS

By Rev. TASUKU HARADA, LL.D., President of the Doshisha, Tokyo

It is fitting that to a memorial sketch of Dr. Davis's life by one of his missionary colleagues there should be added some words from the people of the land for which he labored. We are fortunate in being able to secure such a tribute from President Harada, who is now in this country, and who as present head of the institution with which Dr. Davis's life was especially identified is representative of those Christian leaders of Japan with whom he was associated in its making. When the news of Dr. Davis's death was announced to Dr. Harada at the Board Rooms, he said: "This is not as we had thought. We had meant to have Dr. Davis's body laid by the side of that of Neesima in Japan, and place had been reserved for it there." — The Editor.

A GREAT teacher, a wise counselor, and a leader of inspiring personality is gone. For thirty-five years, since the foundation of the Doshisha, he had been a chief counselor of Dr. Neesima and his successors. Thousands of young men studied under his instruction, every one of whom, I believe, would gladly testify to his intense sincerity and noble personality. Even those who as students or in later life could not follow his theological teaching, seeing things from other angles of vision or expressing their faith in other forms of speech, nevertheless were under the lasting impression of his godly personality. What he was, formed the really vital element in what he taught: character, unselfish and Christlike.

Two years ago at his seventieth birthday the faculty and students of the Doshisha united in a special gathering to celebrate the occasion and to present a token of their high esteem, a spontaneous expression of the warm regard in which he was held among them. No one who was present then or on similar occasions will forget his most unassuming and self-forgetful attitude.

When he was appointed a delegate to the World Missionary Conference at Edinburgh last spring he told me it was one of the two surprises of his life, the other being the occasion when he was honored by being asked to preside at the general Missionary Conference of Japan in 1910. The whole Christian church of Japan will irrecoverably miss a large-hearted leader in the army of Christ. His life is truly his message for his friends, pupils, and fellow-workers.

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REV. CHARLES ALFRED STANLEY, D.D.

By Rev. ARTHUR H. SMITH, D.D., of China

By the death of Dr. Stanley the North China Mission of the American Board loses its senior member of forty-eight years' standing. Mr. Stanley was born in Ohio, June 26, 1835,

CHARLES A. STANLEY, D.D.

and was a graduate of Marietta College in 1858 and of Lane Theological Seminary in 1861. He and his wife, Mrs. Ursula (Johnson) Stanley, sailed for China, July 1, 1862, by the slow, old route "around the Cape." As the northern port was closed in winter, the Stanleys remained in Shanghai for a few months, reaching Tientsin in March, 1863. For a time they lived within the insalubrious Chinese city, in association with Rev. and Mrs. G. D. Chapin. After a few years a more suitable dwelling was built in the foreign "Settlement," which continued to be their home until, in consequence of the important changes following the Boxer period (1900–01), the station was removed to a new site about five miles up the Hei So River to a region hitherto unreached by mission effort.

Mr. Stanley early began country touring. Toward the end of the sixties an opening was found in the province of Shantung, about 130 miles south and somewhat west of Tientsin, which led to an interesting work in that region. In the year of the great famine, 1878, Mr. Stanley began relief work on a small scale, which was expanded as funds came in until by the middle of the year, when it ceased, 118 villages had been helped and more than ten thousand taels (ounces) of silver had been distributed in very minute sums to those most needy, an excellent background for subsequent preaching of the gospel of good will. In the years following the famine Mr. Stanley visited this region and others in the Chihli province at frequent intervals until, in 1880, the former was set apart as a separate station. It was while he was on one of his tours that the terrible Tientsin massacre occurred (June, 1870), when his anxiety for the safety of his wife and children and theirs for him was intense.

His work was now mainly in the country regions of Chihli near and far, and in the city chapel of Tientsin. He was prominent in work for sailors during the years when a man-of-war was always stationed at Tientsin in the winter. He was an active member of the Union Church in Tientsin, founded at the first coming of foreigners, and he bore his full share of the ministrations then rendered by missionaries of four societies — two British and two American — whose premises adjoined each other.

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He was for more than forty years a trusted correspondent of the leading journal of China, the *North China Daily News*, often (as at the time of the massacre) conveying to the public through that channel information otherwise inaccessible.

In the later years of his life Dr. Stanley's heart was bound up with the new field to which he had courageously removed, and he was much occupied with the adjustment of the endless complications arising in the Chinese church from the evil inheritance of Boxer times. He had an intimate knowledge of the life and thought of the common people and excellent practical judgment in business and in mission affairs. He had witnessed the expansion of the tiny settlement into one of the largest foreign ports of China and the development of the church which he planted into a composite body, which is in process of becoming self-supporting and independent.

Mrs. Stanley, whose death occurred more than two years before his, was in a great variety of ways a mother in Israel; they were the last of the little band of pioneers by whom Protestant mission work in Northern China was begun. Their memories will be held in perpetual and loving remembrance.

Mr. Stanley's oldest daughter, now in the United States, is the wife of Mr. Charles W. Gammon, of the American Bible Society in China. The other daughter is the wife of Rev. George D. Wilder, a teacher in the Union School Seminary in Peking. The son, Rev. Charles A. Stanley, Jr., continues in the work which his father began in the village station of Pangchwang, in the province of Shantung.

God buries his workmen, but he carries on their work.

JAPANESE CHRISTIANITY IN CHO-SEN (KOREA)

By Rev. J. H. DeForest, D.D., of Sendai, Japan

In the following article it will be observed that Dr. DeForest uses the Japanese forms for Korean names of places, thus marking the absorption of Korea in the Japanese empire. — The Editor.

We spent the month of October in Cho-sen, Mrs. DeForest and I, and one of the many things that surprised us was the constant meeting with Japanese Christians. Among passengers on the trains, among railroad officials at the stations, in steamship offices, in the higher courts of law, in public schools, in the army, in the department of communications, among merchants and bankers and police and gendarmes, pretty much everywhere, without any effort to search them out, we were continually running across Japanese Christians. Some of them, to be sure, were looking out for us, but that would not account for nearly all the cases.

As soon as I reached Keijo (Seoul) two Japanese ladies called and smilingly informed me that I had baptized them some thirty years ago, and invited us to a dinner in their home, where we had a delightful time.

A Christian inspector of schools called and kindly offered to show us all the schools of the capital, which was too good a chance to see the educational foundations that the Japanese government is already laying for the millions of Cho-sen children.

At a dinner given me by the governor of the Bank of Korea, Dr. Ichihara, a graduate of Doshisha and Yale, there were nine of us present, among whom was Judge Watanabe, the head of the judicial department in Cho-sen, an earnest Christian; and when I spoke on "International Morality" at the Young Men's Christian Association he presided, and before that mixed audi-

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JUDGE AND MRS. WATANABE AND THE CHARMING FAMILY OF NINE CHILDREN

ence offered a fervent prayer. He and his noble wife are active workers in the Presbyterian church and his family is a model Christian family.

Another guest at that dinner was Mr. Niwa, secretary of the Japanese Young Men's Christian Association. His name is well known in Association circles all over the world, and he holds a unique place in many ways. He has direct access to the highest officials, and is the head of what we may call the moral department of the Cho-sen railroad employees. He therefore has a free pass over all the roads, and is thus carrying on a wide Association work in railroad centers. His influence is such that Mrs. DeForest and I were given first-class passes to go with him through northern Cho-sen and address the employees in various centers. It struck me as every way exceptional that the railroad authorities should value this work so much as to give Mr. Niwa the exclusive position in the ethical and spiritual culture of this large body of Japanese.

We stopped for one night at Kaijo (Songdo) to see the splendid plant of the Methodist Mission there in schools and hospital work. "The captain of the gendarmes is very cordial and is interested in our work," said the missionaries. On inquiry I found he was one of my old pupils of twenty years ago, and it was a pleasure to shake hands with him again, the last time having been at Mukden, amid the wreckage of the famous battle that was fought around that city.

A week in Heijo (Pengyang) was full of surprises. In our Kumi-ai church there I preached to an audience half of which was Cho-sens. When I had finished, a Japanese gentleman interpreted the entire sermon to the Cho-sens. This man holds a high place in the court of appeals, and he told me that among the officials and employees of the court seven were Christians, a record that it would be hard to dupli-

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cate here in Japan. He also said that Christianity was absolutely necessary for at least two classes of people, judges and physicians.

In the army too are soldiers of Christ. The second division, which is on duty in Cho-sen, belongs in Sendai, and so we know many of the officers and soldiers. One of the colonels has been a faithful Christian for over a decade, and it was a pleasure to meet him on duty over there. I may add that a number of the officers welcomed us cordially to Cho-sen and entertained us at a special dinner.

Time fails me for mentioning examples of Christian farmers, merchants, police, and the noble band of Christian women. We must simply glance at them collectively. The Kumi-ai church in Heijo is the only one in Cho-sen which has an equal membership of Cho-sens and Japanese, whose average audience is only about fifty. In this respect all the Japanese churches are as babies when compared with the huge Cho-sen churches with congregations often of over a thousand. Yet the few Japanese mean business. They built this Heijo church a few months ago, and asked us missionaries to send them a contribution. Like the widow, we gave of our poverty, but I doubt if our paltry gift of twenty-five dollars will place us as high as the nameless widow who gave all that she had, which we couldn't well afford to do. Besides we were so dilatory in sending our gift that when it arrived the church was already built and dedicated free of debt. So they put our gift in an organ, on which is laid the heavy burden of harmonizing the voices of Cho-sens singing in their own tongue at the same time the Japanese sing in their language. Whereby, as of old, they each have a chance to hear in their own tongue the mighty songs of the ages.

This church most earnestly urged that the American Board extend its work to this new province of Japan by giving one of its experienced missionaries from Japan and new missionaries from the States. It goes without saying that this must be done if possible. Let the church or some wealthy man or woman step forward for this great opening; not in any sectarian spirit, but with the conviction that the general work of Christianizing the peninsula can be aided by our following the lead of the Kumi-ai churches.

Japanese Christians are profoundly

COLONEL S. TANAKA

Paymaster of the Second Division of the Japanese Army

sympathetic with the Cho-sen Christians, and when the great campaign opened this fall in Heijo to win a million converts for Christ, they sent a warm letter of Christian greetings both to missionaries and to the Cho-sen churches, assuring them of prayers for their increasing success, and asking in turn for their prayers that the incoming Japanese might have an abundant outpouring of the Spirit on them. And while writing this the *Seoul Press* comes to hand with this illuminating item: "Today leading Christians will meet at Keijo Hotel and partake of

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a dinner by way of cementing their friendship. There will be present many Japanese and Cho-sen Christians, as well as foreign missionaries." That is, the same spirit of union that is abroad throughout the world has touched the varied work of Christians in Cho-sen; for which we give thanks without ceasing.

THE HEIJO KUMI-AI CHURCH

Just a word about the Cho-sen Christian Movement. It is great, and the credit of having done so conspicuous and successful a piece of mission work belongs to the missionary men and women who have been the living inspiration of the movement, and to the native Christians whose simple faith in the Word of God is productive of such self-sacrifice and eager evangelism. But it is a different type of Christianity from that of the Japanese, and is not yet related to world movements and world thought, as is that of Japan. Each can be of large use to the other.

A Happy New Year!

To all its readers and to the wide missionary circle at home and abroad which it has the honor to represent, the "Missionary Herald" extends heartiest greetings and good wishes for 1911. It is a joy to be alive; to see the signs of the Kingdom's advance; to feel the thrill of the opportunities which unfold with each new year; to catch the challenge to every one of us to hold life to its best and utmost, and to find that particular place where we can help on the great enterprise of the years. This magazine looks forward to an inviting task in recounting through another twelvemonth the life and work on the mission fields to that large and growing company known as the friends of the American Board.

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TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1909–1910

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.							Educational Statistics.								Native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1909.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological and training schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	
South Africa :																												
Zulu Branch	1835	8	23	8	1	7	8	24	8	25	100	489	622	166	26	5,837	480	16,620	60	2,305	. .	. .	. .	. . .	3	442	73	3,570	4,012	$10,640
Rhodesian Br.	1893	3	4	3	4	2	6	15	. .	10	11	1	22	18	2	223	14	500	4	222	. .	. .	. .	. . .	3	201	3	314	515	711
W. Cent. Africa	1880	5	22	7	2	10	8	27	. .	23	116	36	175	46	4	625	101	7,000	7	2,075	. .	. .	. .	. . .	. .	. . .	32	4,091	4,176	1,340
Europ'n Turkey	1859	5	51	13	. .	6	11	30	17	18	55	19	109	57	19	1,454	90	4,047	57	2,512	1	3	1	85	4	270	23	512	870	7,692
Western Turkey	1819	8	98	20	6	27	26	79	38	38	302	30	408	126	44	4,704	143	16,771	125	10,981	1	2	2	580	13	1,313	148	6,634	8,529	72,238
Central Turkey	1847	4	56	7	2	17	8	34	13	18	240	49	320	46	33	5,561	87	15,228	38	24,479	1	6	3	431	16	1,236	96	5,372	7,045	30,227
Eastern Turkey	1836	5	109	12	3	16	15	46	20	41	207	36	304	84	45	3,050	140	14,132	75	7,134	2	13	1	202	10	463	151	7,400	8,272	17,522
Marathi	1813	8	135	14	4	15	18	51	43	41	336	80	500	172	57	7,016	270	13,019	186	8,030	1	28	. .	. . .	27	2,365	149	4,467	6,980	5,138
Madura	1834	10	353	17	. .	7	14	38	24	143	451	123	741	350	36	6,932	478	21,276	275	8,296	2	53	1	32	11	2,329	226	9,316	11,730	14,529
Ceylon	1816	6	23	3	1	3	4	11	13	13	345	60	431	48	20	2,058	93	1,231	77	4,335	1	3	1	161	3	332	120	10,497	10,993	12,378
Foochow	1847	5	104	10	4	17	10	41	7	69	135	93	304	111	80	2,395	105	5,657	50	1,990	1	2	2	53	8	894	105	1,945	2,894	15,364
South China	1883	2	41	3	. .	3	2	8	2	43	40	24	109	48	3	4,802	422	4,802	4	300	. .	3	. .	. . .	2	78	22	581	662	2,780
North China	1854	7	82	18	4	22	20	64	7	65	68	65	205	96	9	3,963	242	6,200	17	1,067	1	19	2	73	17	519	40	576	1,187	2,562
Shansi	1882	2	10	5	2	4	5	16	. .	11	17	20	48	14	2	203	54	1,305	5	150	. .	. .	. .	6	4	138	4	104	248	715
Japan [4]	1869	12	55	22	1	25	21	69	68	33	76	34	211	29	92	15,384	1,485	25,000	185	9,000	1	52	2	72	5	1,156	12	689	1,969	48,850
Philippines	1903	1	. . .	1	1	. .	2	4	. .	1	3	. .	4	1	1	17	3	150	2	74	. .	. .	. .	. . .	. .	. . .	3	. . .	. . .	. .
Micronesia [5]	1852	5	38	4	. .	6	4	14	19	41	28	13	100	150	36	5,126	554	1,919	52	1,840	1	14	. .	. . .	2	70	49	. . .	2,435	6,435
Mexico	1872	4	52	4	. .	5	4	13	6	5	23	. .	34	53	22	1,502	122	3,363	37	1,350	1	6	. .	. . .	3	349	6	399	754	12,477
Spain	1872	1	16	1	. .	4	. .	5	4	3	24	1	32	16	8	301	36	1,510	21	1,014	. .	. .	. .	. . .	1	. . .	74	. . .	717	7,264
Austria	1872	1	57	2	. .	. .	2	4	17	7	. . .	19	43	91	29	1,961	177	7,180	28	722	. .	. .	. .	. . .	. .	. . .	. .	. . .	. . .	7,853
Totals	. .	102	1,329	174[1]	35	196[2]	188[3]	593	306	648	2,577	1,192	4,723	1,722	568	73,114	5,096	166,910	1,295	87,876	14	204	15	1,695	132	12,085	1,335	56,467	73,868	$276,715

[1] Of whom 8 are physicians.

[2] Of whom 9 are physicians.

[3] Of whom 5 are physicians.

[4] The Kumi-ai churches and the Japan Mission are too closely allied to permit of clear separation in statistics.

[5] These statistics are largely those of the previous year.

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HOME DEPARTMENT

"INDIVIDUAL GIFTS" SHOW INCREASE

THE vital portion of the treasury report is the story of the gifts from the churches and individuals. The friends of the American Board are proud of dealing in large figures and noting how closely our budget approximates the even million dollars per year, but when we remember that the Woman's Boards supply over a quarter of a million of that amount and that another large fraction is the result of the devotion and consecration of friends in the past generation, who through conditional gifts and legacies have let their works follow after them, we discover that only a portion of the work really rests upon the churches of the land.

We publish this month, therefore, the "gist of the matter." The churches have fallen off about $800 as compared with the corresponding month last year. The individuals, however, have largely increased their gifts. A considerable fraction of this increase should not be a matter of praise to ourselves, since it is the generosity of one individual in the Far West that swells the amount. When the six months of the Board's year are completed we look forward to presenting in a more striking and pictorial way the actual condition of the treasury, and at that time the figures of the first six months will include gifts from all sources.

Notice the splendid increase in the gifts from Sunday schools, over $1,200 in this single month. The fund for the building of the Philippine church ought to be in hand by New Year's Day. The letters which come in suggest the increasing interest taken by the children in that Centennial Medal Contest. We need the second coat of paint, most of the roof, and fifty pews to complete it.

This slight falling off in the churches' gifts ought not to indicate any decrease of interest, but only some passing condition which will be overcome by the gains of next month.

THE FINANCIAL STATEMENT FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1909	$23,651.13	$3,065.48	$683.89	$4,864.51	$2,000.00	$1,171.50	$35,436.51
1910	22,823.56	9,092.11	1,930.27	1,836.39	2,500.00	1,173.50	39,355.83
Gain		$6,026.63	$1,246.38		$500.00	$2.00	$3,919.32
Loss	$827.57			$3,028.12			

FOR THREE MONTHS TO NOVEMBER 30

1909	$40,566.82	$11,106 23	$1,887.15	$99,796.34	$6,000.00	$4,993.62	$164,350.16
1910	50,213.71	18,419.42	3,471.34	96,856.92	4,500.00	5,338.53	178,799.92
Gain	$9,646.89	$7,313.19	$1,584.19			$344.91	$14,449.76
Loss				$2,939.42	$1,500.00		

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"OUR MISSIONARY"

About 113 missionaries are supported by definite churches. Perhaps 183 of the home churches have a share in supporting a particular missionary. The more we talk with the missionaries and with members of these churches, the more clear it is that this bond is not as strong as it should be. A letter has just gone to every missionary and to churches in this relationship, suggesting many ways of mutual helpfulness. The churches sometimes feel that the missionary does not write interesting letters, fails to send vital and attractive messages; while there are as many instances on the other side where missionaries have tried to write faithfully, but have received little or no response from their home churches. This can be made one of the most beautiful and helpful relationships in our church work, for it brings the whole world-winning enterprise into personal touch with us. One church has a "fellowship communion service," where the home church remembers its missionary at the communion table, while the missionary is gathered with his native workers in prayer at that identical hour.

Many Sunday schools can help to meet the apportionment of their church if they will support the youngest member of the missionary's family. An envelope with the photograph of the baby on the outside can be used for the collection for a given month. The woman's sewing circle should have one day of work in the year for the missionary's family, school children, and native helpers. The missionary could easily suggest things to be thus prepared, which would serve as gifts, prizes, clothing, and decorations for the walls of church, bungalow. or school building.

How can the Home Department help you to make this relationship vital? If you want us to pass on suggestions to your missionary abroad, in case of negligence or apparent indifference, give us the facts. The opportunity is yours to interest your people in the human side of this family over yonder — "bone of our bone, flesh of our flesh." If the pastor is too busy to write letters in response to those received, why not ask one of the men of the church to dictate a hearty letter on his own business paper? If you pray for your missionary in some of your prayer meetings, let him know what the petition was. A Christmas card from various classes or New Year's greetings would mean an uplift to one who is isolated and often lonely. Put yourself in his place and remember the value of the same affection and good cheer that you would send to an absent member of your family. The writer was once a visitor on foreign fields and knows how eagerly the home mail is sought for. It is wonderful how a little warming up in our attitude will produce more effective letters and a deeper interest on the part of the missionary. There is no better way to make his letters perfunctory and dull than by forgetting him for six months, and there is one little sentence that might well be added to many of the letters. It runs thus: "Please do not answer this letter. We know you are busy, but we want you also to know that we are thinking of you in the midst of your work."

Miss Mabel Emerson has come into the Young People's Department to assist in organizing study classes and in furthering educational plans for Sunday schools. It is suggested that county or union officers correspond with her about the present plans. The educational work in other boards has received much more emphasis than in our own.

THE SUPPORT OF DEFINITE WORK

There is a way by which churches can have their gifts go to a definite object abroad, and thus be connected personally with their "own parish." It is quite evident that it would be impossible for every church to be assigned its own work in the sense that it should hear definitely from the field, for the missionary would never have time to do

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any other work if he had a dozen churches in this country with which he must constantly correspond. If you wish your money to be devoted to the regular work of the Board in a given station, or a given group of villages, the Home Department will undertake to write you two letters a year telling of the progress of that work and reviewing the whole situation in an interesting way in the hope that this letter could be used among young people or from the pulpit in arousing interest.

There are margins of salaries of missionaries at present unsubscribed, to which a few churches could be assigned. It has been proved by experience that it is very unwise and practically impossible to attempt to assign native workers in any large number, although many friends would select that particular form of investment if it were left to them. The correspondence involved is very trying for the missionary. Some day in the future it may be possible for each great mission to be supported by the appropriations and gifts from the churches of an entire state or section of this country. The Woman's Boards have made this plan of pledged work most successful. If it were possible to talk the matter over with the state conferences we would wish to offer some of our great stations and even entire missions for their consideration, and we are hoping that this line of effort may be worked out. Meanwhile we all must recognize that no particular plan or scheme of supporting the work can be made successful without the elements of devotion, prayer, and sacrifice. If you are ready to contribute these factors and want to be in touch with a parish of your own abroad, write us and let us see what can be offered.

THE BEST USE FOR MISSIONARY LITERATURE

In a recent missionary conference some plans were suggested for the use of leaflets among the men of the church.

1. Let the committee read samples of literature, obtainable from the Board and elsewhere, so they may choose that which is best suited to their needs.

2. Choose a brief, forceful leaflet to be inclosed to all the church when the annual appeal for the missionary offering is sent out, or ask the pastor and members of the committee to inclose this leaflet in letters to the congregation.

3. Perhaps the pastor would give the missionary committee the names of those who are shut in, or those on whom he calls from week to week, who are a little lonely and who would appreciate attention. Let the committee write a pleasant letter, inclosing only a couple of the leaflets, and it will make the impression of a social call.

4. The Board has cuts and charts which could be loaned under proper safeguards for printing in the church calendar. If an important missionary notice is to be made, a chart with its explanation might well appear, or a cut from the field in which you are most interested.

5. When the prayer meeting topic permits it, and at the pastor's suggestion, send particular information to four or five members who might take part if the material were to be thus put into their hands.

6. If a church social is to be held, use members of the missionary circle or of the missionary committee of the Christian Endeavor Society to stimulate this plan. Let them carry attractive missionary leaflets or booklets, and at the social buttonhole trustees, deacons, and prominent members, trying to persuade them to give their word to read the leaflet if it is brought by that member of the committee to the house when his turn has come around. Few refusals will be met, and the signatures on the flyleaf afterwards, checked off with date, will make an interesting souvenir for the committee to preserve. If the girls are in costume it makes the plan more attractive. Such books as Ellis's "Men and Missions," Dr. Arthur Smith's "Chinese Characteristics," Mott's "Decisive Hour" might be

used in this same way, and possibly a two-minute review of each be given before the contestants begin to secure names.

7. The best plan of all, and the one being prominently used this year by the Laymen's Missionary Movement, is for the committee to select *one pamphlet for each month of the winter.* Mention the name and its outline in the calendar. Ask the pastor to refer to it early in the month in his sermon and give the announcement from the pulpit. At the close of the service place a pamphlet personally in the hands of the head of each family. Visit the homes of those not represented at that service. Ask the pastor to bring in some topic from the pamphlet to one of the prayer meetings that month.

8. The best Board leaflets for this kind of hand planting and hand picking are "The New Era," "Our Far-Flung Battle Line," "Who Woke up Turkey?" "The Centennial Leaflet," and "The Next Ten Years," by President Capen. These can be sent free in quantity. Among the larger pamphlets which should be purchased and used with more care might be mentioned: "The Inadequacy of the Non-Christian Religions," by Speer; "Prayer and Missions," by Speer; "The Value of Foreign Missions," by William H. Taft; "The Uprising of Men for World Conquest," by Samuel B. Capen.

LEST WE FORGET

If we neglect the founding of study classes, the preparation of effective plans for missionary education among the young people and in the Sunday school, we will bear the blame of indifference in the next generation. Wherever there is a Sunday school teacher who desires to make missions interesting to her class; wherever there is an annually appointed missionary committee who are conscious of their inexperience; wherever a pastor faces a new situation calling for educational methods on any particular country, there we desire the educational department to be felt.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

January

AFRICA

Two Missions
66 Missionaries
32 Churches, with 6,685 Members
819 Native Laborers. 8,763 Pupils

The figures given above cover the South Africa Mission with its two branches, the Zulu and the Rhodesian, and also West Africa, and indicate the extent of the work of the American Board. It is something, though little, compared with the vastness of the great continent. Prayer may well be offered for all the neglected portions of the great continent, in which it is believed there are two hundred million souls that need the gospel of Christ.

The Zulu Branch is in distress by reason of the weakening of its missionary staff. Within the past year Mr. and Mrs. Foss have been compelled to return to America and Mr. and Mrs. LeRoy to prolong their furlough, with return somewhat in doubt; a cable dispatch reports the breakdown of Mr. Cowles, necessitating his withdrawal. In the absence of Mr. LeRoy, Mr. Goodenough has been called away from Johannesburg to the school at Amanzimtoti. Mr. Taylor is busy upon the revision of the Zulu Bible, so cannot fill his proper place in the theological school at Impolweni. We are glad to say, in view of the great exigency, Rev. F. R. Bunker, who has seen long service in South Africa and who has now entirely recovered his health, has consented at the call of the mission to take up again the superintendence of mission schools in Natal for a period of at least three years, leaving his family in the United States.

We ask for prayers for the restoration of the health of the disabled missionaries, Dr. Wilder, of Chikore, and Mr. LeRoy, both of whom with their families are in the United States, and also for Mr. Cowles, that he may soon be able to resume his work.

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FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

Explorations

BY SECRETARY JAMES L. BARTON

ALTHOUGH missionaries were sent out to "preach the gospel," it was necessary for them to find the people to whom they should preach. By glancing at the map of the world in 1810 as printed in "The Story of the American Board," we see that when this Board was organized all the interior of Africa and Australia is marked as unexplored. It is understood that practically nothing was then known with certainty about the interiors of China and Japan, while most of the Asiatic countries, like Persia, Turkey, etc., had been visited, but in a limited measure. By far the larger number of missionaries, during the first half century of mission planting, were pioneer explorers of the countries they were sent out to serve. In fact in the instructions given to the earlier missionaries they were directed to explore the country, discover the strategic centers for occupancy, and plant their mission stations at such places as the local conditions of health, influence, and future development demanded.

The missionaries by ability and training were well qualified to do this work, having received the best education the leading colleges and seminaries of the time could give them. Fully realizing the crucial responsibility of planting mission stations, and attracted by the mystery of the unknown regions beyond, the first missionaries and, in unexplored regions, the missionaries of all periods gave themselves to the direct work of prospecting and map making. For the time being, and until their task was accomplished, these missionaries of the cross were explorers and geographers as well as evangelists.

The importance of careful and scientific exploration of a country that is to be occupied for missionary work can be readily understood when we recognize the fact that the institutions of the gospel necessarily depend for their cost and effectiveness upon the accessibility of the regions occupied, the means of communication with the other parts of the same country, the rainfall, productivity, waterways, capabilities of future physical development, and many other geographical features which it was the express business of the missionaries to learn and report to the home office.

In many instances these investigations resulted in the location of missions in the countries explored; in others the interested Board decided not to venture upon work, as in the case of Patagonia, to which an exploring missionary party was sent by this Board, but without result in the opening of a mission.

The first few years of missionary endeavor in Turkey were given to exploration and translation. The missionaries soon discovered that the available maps of the interior of the country were of but little value. The centers of population, the connecting highways, the resources of the country had to be searched out and tabulated, not only for their own uses, but for the use of those who should follow them. Long, laborious, and hazardous tours

were taken through Syria, over into Egypt, across Asia Minor in various directions, through Kurdistan, into Persia and Northern Mesopotamia, for the purpose of discovering the country, its strategic points, and its geographical setting. The tours of Messrs. Smith and Dwight across Asia Minor, Kurdistan, and into Persia, related in detail and with scientific accuracy, were not only of enormous value to mission work in that country, but were also a direct contribution to the science of geography. Dr. Grant was the first to pass months in the heart of that untamed and unknown section of Turkey called Kurdistan and to make elaborate report of his observations. As a medical missionary he was able to accomplish what a purely scientific explorer had previously attempted, and in that attempt had lost his life.

In the Islands of the Pacific the missionaries as geographers have been of the greatest possible service to the world. At the beginning of the last century but few of those islands were at all known. With only a fraction of these had any form of trade been established, and that, for the most part, with the people at a single point in a group. Many of these islands were known to be inhabited by the most cruel savages, and to them foreign sailors gave wide berth. Such conditions constituted a challenge to the missionaries, and to these islands attention was early directed. Group after group and island after island were approached, occupied — often with terrible loss — yet held, explored, mapped, sometimes named, and so added to the content of the world's known geography. One of the best examples of such exploiting is that of the Sandwich or Hawaiian Islands, as the missionaries penetrated to all parts of the territory, and with maps and minute descriptions made the whole archipelago known to the world.

The explorers of Africa in the earlier stages of the investigations of that dark and unknown continent were missionaries. They ventured into the unmapped, fever-guarded, and unknown interiors. They discovered many of the highways and waterways, and made known the fact that the highlands of the interior were more free from fevers perilous to the white man than the lowlands of the coast. David Livingstone was a missionary, and as such he blazed a track into the undiscovered heart of Africa, opening the way for Stanley and the long line of successors who together have removed the words "unknown and undiscovered" from the map of that great continent. Today one can traverse Africa from west to east and from north to south in many directions, and cross at a hundred points well-worn paths of the exploring missionaries, who have given their lives to letting in the light of geographical knowledge as well as of gospel truth.

In China it was the Christian missionary that first endeavored to gain residence in the interior of the country. He pushed his way from the coast towns until by scores and even hundreds he is now found in every one of the eighteen provinces. In the regular promotion of the work of his high calling he has explored China's rivers, her ancient highways of travel and unique barriers of defense; he has accurately located and become familiar with her great walled cities, and has written the story of her resources. Even today our most extended and accurate knowledge of China, especially of her extensive interior regions, has been obtained from the investigations and reports of Christian missionaries.

These specific cases, and they might be greatly multiplied, are given only by way of illustration to show how much we are indebted to the missionaries for our present knowledge of Africa, the Islands of the Pacific, and the Nearer and Farther East. Without the results of their observations and reports, their maps and suggestions, we would know but little even today of these widely extended sections of the inhabitable world.

Geographical journals and societies

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have not been slow to acknowledge the value of the contributions missionaries are able to make and have made to the science of geography. Missionaries have been elected fellows of the Royal Geographical Society and of other societies of a similar character and purpose, and their aid has been repeatedly sought in prosecuting investigations.

The limits of this article would be vastly exceeded by merely naming the books written by missionaries upon the countries they have explored, many of these containing the first general information ever published regarding their geographical conditions. The missionaries have broken through the barriers that native ignorance and superstition had erected, penetrating into the hitherto unknown areas in which men dwell; there making their abode, they have shared with the world the knowledge they thus at great sacrifice acquired.

However much the missionaries may have accomplished in leading in philological investigations and ethnical studies, and in both of these lines they have done much, they will undoubtedly stand supreme as geographers and explorers, who by penetrating into the very heart of nearly every uncivilized or partially civilized country have laid bare the secrets of their location, physical conditions, and accessibility. They have cast up great physical and intellectual highways, along which with certainty and safety others may follow; thus the world has been made a neighborhood.

When one adds the marked advance of steamship travel and the construction of railroads to and through those countries that were not only unapproachable but even unknown at the beginning of the century, it is easy to understand the meaning to the Christian Church of 800,000,000 of non-Christians, within easy reach of Christian institutions, ready for the message that shall make them new creatures in Jesus Christ. The missionary as an explorer has brought the foreign world as a waiting suppliant to the door of the Christian Church.

FIELD NOTES

A Successful Experiment
(Japan Field)

In 1900 the Japan Mission formed an Outlook Committee of two members, who by division of the field should visit every station to get information regarding its work and needs and to render such aid as appeared to be in their power. Two years later, by a union with the Evangelistic Committee of the mission, an Outlook and Evangelistic Committee was organized of six members, serving three years each, two to be elected each year. This merger was made because it was thought the tasks of both committees could well be combined.

The decade now closed has proved the exceeding value of this committee's work. Twenty-three members of the mission (sixteen men and seven women) have rendered this service; the stations and outstations have all been repeatedly visited, the parishes of self-supporting churches as well as the congregations dependent on the Japan Missionary Society having welcomed the fraternal counsel and evangelistic aid of their guests.

The valuable results of the experiment as summed up by Rev. George M. Rowland comprise the broadened experience and increased efficiency of the committee; the inspiration of local ministers and congregations; the cheering of isolated missionaries; the exchange of ideas between stations; greater *esprit de corps* not only within the mission circle, but between members of the mission and the Kumi-ai Christians; and finally the forming of a group of men and women who have first-hand knowledge of the entire work and entire field, besides personal

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acquaintance with ministers and laymen.

While the conditions in other missions may not make it possible to copy exactly this method from Japan, yet it is worth consideration elsewhere as an invention approved where it has been tried.

A Tour to Tocat

(Western Turkey Field)

Messrs. Perry and Partridge recently made a tour from Sivas to Tocat to ordain a preacher there, an event of special importance, since during the past two years the station forces have

HENRY MARTYN'S GRAVE

been stripped of the three ordained pastors. Tocat must ever be famous in missionary history, since it was on a visit there that Henry Martyn laid down his life in his young manhood, a sacrifice to the hardships and dangers experienced by the missionary explorers.

Although the city has usually had a preacher, it is more than forty years since the church has enjoyed the ministry of an ordained man. It was therefore a special pleasure to ordain a new pastor, who will not only care for the church in Tocat, but will lend a hand to the missionaries in shepherding pastorless churches in the region.

Avedis Effendi Kevorkian is a graduate of the Sivas Normal School. After some years of service as teacher, he took the theological course at Marsovan Seminary, spent four years in one of the outstations, and was then called to Tocat. He is a faithful, hard-working, capable man, an attractive preacher, and a beloved pastor.

The two days that the visitors spent in Tocat were crowded with lectures, services, conferences, and the receiving and making of calls. Mr. Partridge's illustrated lecture, "A Tour around the World," attracted great attention; even a few Turks were present. It was the first appearance of an acetylene light in the region.

At the ordination service on Sunday, when Mr. Partridge preached the sermon and Mr. Perry gave the charge to the pastor, a Greek pastor of another church offered the prayer; thus two Americans and one Greek ordained an Armenian pastor for an Armenian church. But the sense of Christian brotherhood was strong enough to break down all barriers of race.

Welcomed with Firecrackers

(Foochow Field)

Mr. Christian, who left for Foochow August 6, reached that city just as the sun was disappearing behind the western hills on October 25. Messrs. Peet and Hubbard met him on his arrival at Pagoda Anchorage, and came with him in the launch which brought them fifteen miles up the Min River to Foochow City. The first glimpses of his new home were a succession of memorable impressions: the way along the jetty and up through narrow alley ways crowded with fruit stands and native shops; the crossing of the Bridge of Ten Thousand Ages, and the route

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BRIDGE OF TEN THOUSAND AGES, FOOCHOW

thence through the main thoroughfare along the fish market to the city wall and the mission compound.

On nearing the compound, at a signal from the college monitor long strings of firecrackers were set off, and amid their din the party was welcomed by the entire student body drawn up in double line, until within the compound itself the missionary company gave their hearty greeting.

In the evening, at a reception planned by the college boys in part to honor their president on his fiftieth birthday and in part to welcome the newcomer, the latter, sitting alongside of President Peet on the platform and looking into the 200 or more bright, eager faces of the young men before him, breathed a prayer of thanksgiving that God had led him to China and this great field of opportunity.

First Impressions

(Madura Field)

Rev. L. C. Powers, who sailed for Southern India, August 6, sends from Pasumalai, where he is located, his first impressions of his field. He is happy in finding that, despite the still vivid recollection of needs and openings in the homeland, which cannot but be attractive to a young man, South India is even more appealing and satisfying than he could have believed. The hardships are not so great as he had anticipated, the heat not so depressing, the snakes not so numerous or large, the variety of food not so limited. The educational activity both within and without the mission greatly impresses this new arrival. The plan of advance from village school to that of higher grade, the emphasis on technical education, the aid of the government to the missionary schools, all mark a developed and advancing system of education. Even at present one youth in every thirteen in India gets at least a beginning of that education. The buildings at Pasumalai and Madura appear well located, well kept, well ventilated, and cheerful. A thousand students are in the Board's institutions of higher grade, 9,000 others in the lower grades. There are growing needs accompanying all this advance, so that instead of wondering if one is needed he begins to wish he were twins so he could do more. It is a surprise and gratification to find how mission work is appreciated; government officials declare Christian missions the greatest civilizing agency in India. Leading citizens of Hindu, Mohammedan, and theosophic faiths mingle freely on social occasions with Christian missionaries.

The students give the new missionary hearty welcome; when he enters the villages he is likewise courteously and cordially received. One's sympathy and love cannot but go out to a people so appreciative. He longs for the time when he can speak directly to them. The awful need of India for Christian men prepared to help makes constant and tremendous appeal. The students

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of India more than all else need acquaintance with Jesus Christ as an inspiration and with his ethics as a guide to unselfish, public-minded citizenship and leadership. Instead of the statement that the Indians are too well educated, it would be more accurate to say their education has been too one-sided.

An instance of the cheer of the situation came on a recent Sunday, when, after a drive of ten miles for a communion service, there appeared among the trees a tent decorated with flowers and American and British flags and surrounded by 200 people, over twenty of whom awaited baptism. There had been no Christians in the village for fifty years, but these candidates seemed very promising as they confessed their belief and were baptized. A teacher has been provided, a prayer house is to be built, and it appears that a number of others will soon be ready for baptism.

Good News from the Little Islands
(*Micronesian Field*)

Rev. Carl Heine, a German by birth, has for a long time been pastor of the church at Ebon in the Marshall Islands. In a recent letter addressed to Mrs. E. M. Pease, formerly of Micronesia, Mr. Heine reports that on his return from a brief furlough in Australia he found the work in good condition. Twenty persons were to be received into church membership, while others were in course of preparation. Miss Hoppin had come into the group from Kusaie, bringing a company of Marshall Island girls, and the people at Ebon and other islands were greatly encouraged by the visit. Miss Hoppin was detained for many weeks at Jaluit on account of the sickness of Kapua, a paramount chief of that region, whom she nursed assiduously until his death. An epidemic of influenza had passed over the islands, and many died from it. Miss Hoppin was expecting to make a complete tour of the Marshall group before returning to Kusaie, though at the date of Mr. Heine's letter it was doubtful if she could accomplish so much.

Industrial Training in the Heart of Africa
(*Rhodesian Field*)

The industrial department both at Mt. Silinda and Chikore has been having a busy season, though Mr. Orner counts it as going forward only at the slow "African pace." With so few to oversee work and keep close watch upon details it is especially hard to conduct the industrial department of the mission satisfactorily. Mr. Orner was obliged to make weekly trips between Mt. Silinda and Chikore while the brickmaking was on. That season is now over; 225,000 bricks were made at Mt. Silinda, 125,000 at Chikore. Tilemaking has now begun, which can be pushed under shelter until the new year. The masonry work on the house for Dr. Lawrence was completed at the time of writing, and the roof nearly so. Occupation in other lines has reduced the amount of finished lumber, but with the sawmill now moved and reset in connection with the shop

THE NEW HOUSE
Part of masonry class at work on the foundation

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and so that it can be operated from the main shaft of the shop, it is expected the mill can be run throughout the wet season and the plant kept continually in operation. The oxen have been so steadily used in hauling building material and trampling clay for bricks that plowing has been hindered, and it looks as if there will be less area under cultivation than in the preceding year.

EAST AFRICAN TWINS

In inclosing this picture Mr. Orner notes that according to African custom these babies would have been strangled at birth. Dire threats from Dr. Lawrence alone restrained the parents. Probably the only living twins with heathen parents in the region.

Evangelistic work is not neglected, and Mr. Orner thinks that it is proving a better plan to have the services under the leadership of different people than to have one man lead them all. Those who are being called on to assist are responding. Kraal services are well attended; there is an awakening interest in some cases, though to the missionary's eager heart it seems as though it would be hard to find a less impressionable people.

The Prestige of a Mission College

(Foochow Field)

In a letter just received by District Secretary Beard, Rev. Lyman P. Peet, of Foochow, reports this significant incident: —

"A party of commercial men from the Pacific coast are due here tomorrow. They are visiting China as guests of the Chinese government, and every courtesy is being shown them. I was much surprised this afternoon to receive an invitation from the foreign board and six or seven institutions of the city to meet these guests at three o'clock tomorrow afternoon and to deliver a short address. I hope to accept the invitation. There are between forty and fifty in the party, and the Chinese authorities are doing everything to make the visit a success. They are furnishing a brand-new sedan for each person, and three coolies to each sedan. The coolies are dressed in black and wear the Chinese and American flags crossed on their shoulders. The affair promises to be a memorable one, and we can only hope it will not rain. They are to visit a number of institutions, among them the Industrial (Government) School at the Water Gate. This evening a letter came from the Industrial School asking me for three or four of our students to help receive the guests. This coming to us for help, I consider, speaks well for the reputation of our school. Things are rushing with us."

Mr. Beard in forwarding the note makes this comment: —

"These invitations show more conclusively than anything else could possibly do the estimation in which the educational board of Fukien province, with its headquarters in Foochow, the commissioner of the railroads of the Fukien province, the head of the great Industrial School with some five hundred students, and the Chamber of Commerce of that big city hold the

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president of our Foochow College and the college itself. The work which it has done during the past quarter of a century is thus acknowledged. It is the first time that Foochow has ever entertained such a body of visitors, and the Chamber of Commerce, the educational commissioners, and the officials of Foochow will put forth their utmost effort to make the best impression possible upon them. The American Board can justly feel a humble pride in being asked to assist in this important occasion."

LETTERS FROM THE MISSIONS

WEST CENTRAL AFRICAN MISSION

SOME VACATION VISITS

The following letter from Miss Helen H. Stover, of Bailundu, not only relates her personal experiences at several outstations of the mission where no missionary resides, and in particular at Epanda, the foremost of these centers of native Christian work, but re-enforces a letter from Mrs. Ennis of the same mission, published recently, in which she pleads for some one to have regular and close oversight of the schools where missionaries are not located and upon whose right conduct so much depends: —

"I spent six weeks of this vacation away from home, four of them in our principal outstation, Epanda; the other two in Ochileso and on the road. The visit to Epanda brought me into closer touch with the natives than I could get here in years. Epanda is two days' journey from Bailundu, and I was quite alone there, so far as white neighbors are concerned. I expected to be fearfully lonesome, but was not so at all. They have a good work started there in a district that is rather thickly settled. Only one Portuguese is quite near them, and he is a fairly decent fellow as they go. The two head workers, Katito and Cituinba, are men of good sense and ability. They have thorough control of the younger ones on their place, and advise and manage them in an excellent manner. At present a new church is being built, and they need it badly. The Sunday morning service is attended by crowds from the villages round about, and nearly

AS LADIES TRAVEL IN AFRICA

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half have to sit outside, for the building is too small. Their bell, which came over two years ago, and of which they are very proud, is rung for twenty minutes or so Saturday evening to notify the surrounding country that the next day will be Sunday. Many of the people start early in the morning in order to arrive for church time at 10.30. The Christian people on the place seem earnest and sincere; I liked their spirit very much.

"On the way to Ochileso I stopped at two of our other outstations. Their work is smaller and newer, but it is progressing. There is such a difference in the attitude of the men when they don't come in contact with the Portuguese as they do here in this station, where we are so surrounded by them.

The Claim of the Outstations

"My visit made me feel more strongly than ever on the subject of our outstations. Until father and mother passed through those places on their way home no one had visited them for over two years. Their schools are really in a deplorable condition. There should be some one to inspect these schools every two months, for they contain the material for the future evangelization of the country. 'How can they learn unless they be taught?' In Epanda they simply begged me, until it was pitiful, to come during school time and look after them. If Miss Campbell were here this year I should go, but as it is we are perplexed about our own school work.

"I feel that we can never hope to progress while we are so handicapped. It seems at present as if we were at a standstill. Everything that we feel should be done can't be done for lack of workers and funds. When will the people wake up and take some interest in poor Africa? We have not, I know only too well, the natural things of interest to the public, such as Japan, China, and Turkey have; therefore we should be pushed before them all the more. Forgive me if I've spoken rather warmly and strongly; I feel strongly. If you could have lived as I have been living among the natives and heard them talk and plead for teachers and more light you couldn't help such a feeling."

MISSION TO MEXICO

THREE EXCITING DAYS

A letter from Mrs. John Howland, of Guadalajara, written on November 11, the first day of the revolutionary outbreak in that city, was received just in time to furnish an editorial note for the December issue of the *Missionary Herald*. Other and fuller letters since received from Mrs. Howland describe the later incidents and review the whole event. It lasted but three days, and after the first night it was seen that the government had the city under control. Though urged to seek safety under guard in the center of the city, the missionary company did not feel it was necessary to leave the mission premises, and the result showed that this judgment was right. Through all the disturbance there was no occasion to seek the government's protection.

The Sunday was passed quietly by the missionary company. The church was opened as usual Sunday morning for the Sunday schools, which were well attended. The customary afternoon and evening services were omitted to avoid possible inflaming of the idle and excited populace.

By Monday people were returning to their usual occupations, and it appeared that the worst was over. Many serious questions affecting business relations between the Mexicans and Americans remain to disturb the situation. Mrs. Howland's review of affairs from the missionary standpoint presents a happier outlook: —

A Testing Time

"We, however, who do not stay here for business reasons are already seeing a bright side. As a mission we have

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great cause to be thankful that thus far we have come through with absolutely no damage done to church, college, institute, press, and home.

"We feel that the testing of church and schools has resulted in renewed loyalty to the principles of Jesus as laid down in the Sermon on the Mount, and that the work of the Colegio Internacional has been shown to be of a character that will make its graduates ready to do fine work in their own country in its hours of emergency.

"When the call came to the students of the city to make a formal protest against the Texas lynching, of course our older students, many from non-Protestant families, were included with the rest, and in a body they asked permission to go to the meeting called by the law, medical, and lyceum students, to be only a 'dignified protest' against such abuses as the lynching.

"It was quite a question. There would be a high pressure of feeling, to say the least, and the boys were excited; but on the other hand they were Mexican citizens, they firmly believed that their 'country' had called them, and for an American to keep them 'shut in' would be unwise. So Mr. Howland cautioned them to be wise and prudent and let them go. They went off with a shout, and I confess my heart sank within me, but the result proved all we could have hoped.

Promoters of Peace

"The meeting which was to have been only 'dignified' was soon broken up by the wild crowd of peons who started in a body through the streets for the consulate and business houses, finally turning towards the residence portion of the city known as the American colony. When they reached the Methodist school there were hundreds —some say a thousand—surging about the high iron fence. Our boys followed to see what happened and did what they could to keep them from the building; but it was no use. They then went around to the back of the premises and were recognized and called in by the ladies, who were alone with their flock of eighty-five children. There seven of them stayed all night, doing all they could to help the teachers. Another part of the group of students took a car and arrived at the corner of the college just as the mob was preparing to turn down the road, and by good generalship succeeded in keeping them away, and the building was untouched.

"From the college, however, the noise was terrible; shots and crashing of heavy plate glass windows in the houses of our American neighbors; and we expected an attack every moment, waiting, with doors and windows closed, till our turn came. What was our relief when the sounds became fainter and fainter and we realized that we had been passed by, for that time at least. The next morning the Methodist ladies asked for the loan of another guard, and six students again stayed with them, giving them great comfort by promising to guard the stairs in case an entrance was made to the house. The ladies have expressed the deepest gratitude to those who stood so bravely by them, and said that the debt could not be repaid. We were very glad that it was possible to show thus our regard for and sympathy with our sister mission which has suffered much loss and inconvenience.

"This night the government troops were able to hold the crowds and no more damage was done in the colony, though there was a wild time down town in certain parts. The boys remained on the roof of the college two nights, and messengers went back and forth all day to keep us informed. Not a youth left, and to cap the climax, when we had received warning to leave and heard at the moment a violent ringing of the telephone, it was a father who wished to enter two new pupils on Monday! This was reassuring, as showing no ill feeling against us.

"In all this crisis the way the students have conducted themselves has made us even more anxious to enlarge our work and have fitting accommoda-

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tions for students of the future, who by their temperate actions, wise counsels, and Christian spirit will be Mexican citizens worthy to occupy high positions in the government or wherever they may be called to act.

"The ladies of Corona Instituto are well and the school has had no interruption, as it is very fortunately situated out of the storm center. A loyal Mexican friend of Miss Gleason had offered to receive her with the whole school if there should be trouble, but there was no need to accept the kind offer."

MISSION TO THE PHILIPPINES

SCHOOLS FOR THE RAW PAGANS

On his return from furlough, Rev. Robert F. Black found the activities of the Philippine Mission expanding in a way to challenge utmost strength and skill. He writes in particular of the planting of a school in a new locality, and of the bearing of this and similar schools upon the general situation: —

"A few weeks after I arrived in Davao two more students of the Silliman Institute (a college of the American Presbyterian Mission at Dumaguete on the island of Negros) came down in response to Dr. Sibley's invitation. We decided to place them in a purely Bagobo town, not in connection with any American plantation. We selected Mellilla (Melilya), a suburb of our outstation at Santa Cruz, about four miles up the hill. Twenty of our children of that town of more than a hundred houses had been going to school in Santa Cruz, but there were fifty or more children who were not in school. Our former pupil (Davao dormitory) was chief there, and he was greatly in favor of the school. The teachers, on account of the traditions of centuries, were very timid about living in a pagan town hereabout, so we put the two together. The chief let the town policeman stay with them the first few nights till their fears wore away. There is a fair trail up the mountain. We took the teachers' trunks and some provisions up on two sleds, one loaned by a Chinese merchant and the other by a Japanese merchant. The two water buffaloes belonged, one to a Filipino and the other to a Japanese. The sled which I attended tipped over five times on the way up, but as the load was tied on the delay was short. We rented two houses; one for $2 a month for a schoolhouse and the other at $1.75 a month for the teachers' use. The chief gave us a good-sized lot next to the town hall (under construction), on which I think we shall build a school next month. Materials are plentiful, and with the help of the teachers a suitable school can be built for $10 or $15. Forty pupils are enrolled, and are receiving daily religious instruction as well as the three R's. They are also doing work in the school garden line. The director of agriculture has promised me some seeds, and I hope to have a good, big garden at each of our four schools.

A BAGOBO GIRL
A dancer

The Problem of the Time

"These schools are all of them doing work that the government is not yet ready or able to do. In the future we hope the government will have a public school at every important village, but at present it cannot; both teachers and funds are lacking. Meanwhile a generation is growing up untrained and uncared for, learning many things from contact with the new life, but not getting the uplift they require. Our schools are filling this need for the present, and we must keep them up for a time. It will give us the coming leaders for the kingdom. We are mak-

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ing these schools centers for evangelization, and Dr. Sibley will use them as dispensary stations also. Don't fail us with the appropriations we asked. We must train Bagobo teachers for the Bagobos back in the hills."

The workers at the center of operations (Davao) are being tried to their utmost. Evangelist Antonio has given up one-half of his salary for the balance of the year to eke out the appropriation, and is supporting himself by doing photographic work.

Upon the invitation of Mr. Cole, an ethnologist of the Field Museum, Chicago, Mr. Black accompanied him in September on an expedition into the hill country of the Bagobos, and to a region where so far as is known the last human sacrifice occurred. It was as primitive and strenuous a country for travel as explorers find in Africa; there were deep forests to penetrate; hard trails alternated with good; streams large enough to be called rivers had to be crossed; at last the travelers came out upon meadow land and the new town of Bausalan, the poverty and barbarism of whose people were appalling. An old town a little further along was also visited, showing better homes and fields of true Bagobo type. The people were very friendly to the visitors, and apparently had but little faith in the Bagobo religion. They are certainly in need of something better than they have. In these pagan tribes of Mindanao appears the emergency both of need and opportunity for missionary work to prepare them to appropriate the civilization and enterprise which the United States is bringing into its new possessions, and to save them from even a worse degradation than they now know.

MR. BLACK IN THE SADDLE

THE WIDE FIELD

AFRICA

REJOICING AND MOURNING IN UGANDA

What mission field abounds in dramatic events as does that land of Christian heroes, Uganda! Bishop Tucker returning to England in October has told with the vividness of an eyewitness the fresh story of the Martyrs' Memorial dedication. On July 14, the anniversary of that day thirty-four years past when the first missionaries started from the coast to reach Uganda, where only three of them ever arrived, there was unveiled on the spot where three Baganda Christians were burned to death for their faith in January, 1885, a Celtic cross of silver granite sent out from Europe and erected as a memorial to these martyrs. Bishop Tucker's words draw the impressive contrast which the scene suggested: —

"The little band of Christians in the old days; the clouds and darkness

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which were hanging over the future; the young lads valiant for the truth; the death agony; the apparent loss of all. And then, twenty-five years later, gathered around that memorial cross the representatives of 70,000 Christians, members of a fully constituted church, self-governing, self-supporting, and self-extending."

The *Church Missionary Review* for November, in which we find the record of Bishop Tucker's report, also relates in this wise his participation in other joyful events:—

"A few weeks later he interred with Christian rites the remains of the king who instituted the martyrdom of those

DAUDI, KABAKA (KING) OF UGANDA

lads and of many besides, and who ordered the murder of Bishop Hannington. Mwanga died in 1903 in the Seychelles, whither he had been deported as a political prisoner in 1901; but before his death he gave evidence of true repentance and was baptized. When the news of his death reached Uganda the Rev. Henry Wright Duta preached a sermon, in which he pictured Mwanga's arrival in heaven and Bishop Hannington going out to meet him and saying: 'How do you do, my friend? Have you come here, you who hurried me here and have now joined me?' Well, the remains of Mwanga have been transported by sea and land from the Indian Ocean to Uganda, and Bishop Tucker, with Henry Wright Duta and two other clergymen, conducted services, first in the cathedral and then at the tomb. A week later still, on August 11, the bishop in the solemn rite of confirmation laid his hands on the heads of young King Daudi (Mwanga's son) and of several chiefs' sons from Busoga, Bunyoro, Toro, and Ankole, countries surrounding Uganda on the east and north and west. At the same time we learned that Kabarega, the once noted slave-raiding king of Bunyoro, who was exiled to the Seychelles about the same time as Mwanga, was confirmed by Bishop Gregory on May 29. Surely these are things to give thanks for with joyful and grateful hearts!"

A sorrowful disaster came only a little later, while Bishop Tucker was on his journey to England, when the huge cathedral on Namirembe Hill at Mengo was struck by lightning and consumed in flames. Built only eight years ago, it was the first brick building of the country. Some conception of its size may be got from the fact that its thatched roof was made from 500 tons of grass. The distress of the Baganda over this destruction of their chief sanctuary, whose building had been an enormous undertaking for them, was genuine and deep. However, it was at once determined that the cathedral must be rebuilt, and it is proposed to make it better and more fireproof than before, with a tile roof rather than a thatch, and with an estimated outlay of £10,000. A public appeal for help is issued to the English people, as it will be impossible for the native Christians to provide all the necessary funds. It is said that there are already 2,076 laborers supported by them and over 100 seminaries and schools with 37,000 pupils, and that they have built over 1,000 churches and are still adding to the number.

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THE PORTFOLIO

Family Worship in Japan

The *Kirisutokyo Sekai* publishes a letter on Family Worship written by a Japanese lady whose husband is a Christian. She says that the family worship in her house lasts less than fifteen minutes. The whole family assembles at 6.45 A.M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house explains the meaning of certain verses and chooses a text to be taken as a motto for the day and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the morning meeting at the breakfast table to worship God. "As you know," says the lady, "my good man is a bit of a sleepy head, and often the children go into his bedroom and remind him that the time for worship is at hand. Our family worship has made us all punctual and has made us early risers, as after breakfast the children have to go off to school. When the head of the house is away I conduct the expository part of the ceremony, giving simple explanations of texts of Scripture. Mothers of families should follow this practice."

From the Japan Weekly Mail of October 29, 1910.

The Name Not Enough

We knocked at a street door where lived an old Armenian, but though voices were heard from within no one came to open. We pushed open the gate. We found the man attacking his young daughter-in-law with a long, pointed rod. Our entrance probably saved her, if not from death, from serious injury. When he saw us he desisted and was very polite, though much under the influence of liquor. He said he had not drunk for five months and was very angry because the woman objected to his drinking now. He did not tell us the reason, but we knew it was in order to celebrate the resurrection of Christ, to keep Easter properly, and show he was not a Moslem but a Christian in good and regular standing in the Armenian Church. He told me how he had helped a brother put their sister to death shortly before, but was not penitent, rather justifying the murder as vindicating the family honor. The worst part was, I have become so accustomed to all sorts of dreadful murders and other crimes, I was not at all shocked or horrified. It came as quite a matter of course, only I could not help thinking this is one of the Christians who fill up those optimistic tables of statistics which inform us the world is already one-third pledged to Jesus.

From account of a tour by Miss Holliday, a Presbyterian missionary in Persia, as given in All the World for October, 1910.

A Transformed Village in India

The characteristics and working of a mass movement may be best illustrated by a description of what took place in a Telugu village. The inhabitants, composed almost entirely of the depressed classes and outcastes, had become greatly dissatisfied with their state of degradation and with the general adverse conditions of their life. They had observed the social, economic, and intellectual changes and improvements in neighboring Christian communities

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where the people were formerly as degraded and depressed as themselves. They sent a deputation to the missionaries at a mission station some distance away and urged them to send a Christian teacher to the village, and indicated their willingness to place themselves under Christian instruction.

Later a catechist was sent, and he remained in their midst for nearly a year. During that time he held services almost every day, and on many days both in the early morning and in the evening. He devoted himself to teaching them the facts about the life of Jesus Christ and to expounding simply and clearly the fundamental Christian doctrines, observations, and customs. Under his positive instruction about Christianity they discovered for themselves the low character of much of their religion, especially its debased idol worship, its devil dances, and other corrupt practices. The catechist called upon them to turn from their idols and to give up habits of drinking and immorality. In due time they tore down their temple and built a simple place for Christian worship. Such a radical step represented nothing less than a great revolution in their ideas and attitude. The giving up, on the part of many of them, of Sunday labor is also an impressive proof of the marked change, because most of the members of the community were very poor and dependent upon hard and constant work to provide for their needs. None were baptized until after several months of instruction and until after they had given satisfying evidence of a change of life as shown in repentance in giving up sinful and questionable habits and associations and in trust in Jesus as Saviour.

When the catechist first came to this village, some ninety members of the community gathered around him under a tree at his first service. When he had revisited the place there were 190 baptized Christians, eighty of whom were communicant members of the church. He had found eighty persons who could read the Bible, whereas at the time of the first visit none of them could do so. He bore testimony that the very expression of their countenances had been changed. Twelve confirmed drunkards had broken their evil habits and had paid debts which had hung over their families for over two generations. The whole community had been appreciably raised in its social and economic status.

The change in disposition and character of many of the people had been so marked as to impress deeply the Brahman landlords, who at first opposed the coming of the catechist, and on one occasion had driven him out, but now begged him to visit other villages to carry on a similar work. They testified that the practice of stealing had been done away and that the whole moral tone of the village had been changed. Some men who had been given to drink and had been in prison were found working for the temperance cause and seeking to convert their fellows. The Christians were giving liberally for the support and spread of the gospel, some exhibiting great sacrifice.

As a result of this genuine work of God in one village a similar spirit of dissatisfaction with their present condition and of desire for new and better things had spread to neighboring villages. Men had not been greatly impressed by what Christianity might do for individuals, but the object lesson of a village community transformed by Christian teaching and the work of the Holy Spirit had served as a convincing evidence of the vitality and power of Christianity, and had led them to seek to bring its transforming influence to bear upon their corporate life.

From John R. Mott's "The Decisive Hour of Missions."

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Echoes from Edinburgh, 1910. An Account and Interpretation of the World Missionary Conference. By W. H. T. Gairdner. New York: Fleming H. Revell Co. Pp. 281. Price, $1.00 net.

It would have been an impossible task to undertake to tell the story of the Edinburgh Conference in a single volume of less than 300 pages. It is quite another task to produce "Echoes" from the conference within that narrow limit. This volume is the official epitomized conference report, giving a brief sketch of the preparations, with graphic descriptions of Edinburgh, the opening evening, the presentation of the eight commissions, with generous space accorded the report of each and the discussions that followed.

To one who does not care for the full nine volume report or who cannot afford it, this single volume is the next best thing available. No one can justly expect that the depth, power, spirit, and inspiration of such a significant gathering can be adequately revealed in a book of "Echoes," which is all that is claimed for the volume under review. J. L. B.

The Decisive Hour of Christian Missions. By John R. Mott. New York: Student Volunteer Movement for Foreign Missions. With map. 12mo. Pp. 251. Price, $1.00 net.

Into this book of handy size Dr. Mott has compressed an immense amount of information; yet so flowing and readable is the style that one hardly realizes the condensation.

A master in the missionary enterprise has here brought together results of long and repeated reading, of many journeys over mission fields, of careful and repeated observations of mission work, of large acquaintance with experienced missionaries and native laborers, and of the ripened judgment of a missionary statesman who regards the task before him both as a man of the world and as a man of God.

The motive of the book is linked with the recent Edinburgh Conference, which the author feels must have impressed all those in attendance with the fact that the present is the decisive hour of Christian missions; that "in the history of Christianity there never has been such remarkable conjunction of opportunities and crises on all the principal mission fields and of favoring circumstances and possibilities on the home field."

The first three of the eight chapters of the book are the most fascinating; the argument gets searching and sobering as it proceeds. In Chapter I, "The Non-Christian Nations Plastic and Changing," is presented in a quick survey of the world the salient features of the present marvelous awakening among the nations. Chapter II, "Critical Tendencies and Influences in the Non-Christian World," reveals the obstacles to the missionary enterprise in the new ferment of the times and the dangers that make it so urgent. Chapter III, "The Rising Spiritual Tide in the Non-Christian World," declares the challenge of a time when old faiths are going and a multitude of our brother men are questioning what to believe; a time, too, when in all these lands Christianity under native leadership is reaching out to press with new ardor its gospel message.

The four chapters of the book which follow discuss as many different requirements of the present situation: "An Adequate Plan," "An Adequate Home Base," "An Efficient Church on the Mission Field," and "The Superhuman Factor." The closing chapter, under the title, "Possibilities of the Present Situation," gathers up what has been set forth, combining the several parts into one mighty and compelling vision.

The illustrations, both the score of pictures sprinkled between the pages of the book, that are in themselves telling arguments, and the incidents that brighten the argument of each chapter, all indorse the thesis which is the beginning and end of the author's message: the present is the momentous and decisive hour for missions.

Dr. Mott has made a timely and valuable contribution to missionary literature. He has produced a book which every minister, not to say every disciple of Christ, ought to read.

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DEPARTURE

December 7. From New York, Rev. D. S. Herrick, returning to the Madura Mission.

ARRIVALS IN THIS COUNTRY

December 3. At New York, Rev. and Mrs. H. H. Riggs and Mrs. Mary E. Barnum, of the Eastern Turkey Mission.

ARRIVALS ABROAD

October 14. At Van, Miss Laura B. McDowell.

October 18. At Benguella, Africa, Miss J. E. Miller and Miss Mabel Woodside.

October 21. At Erzroom, Miss Mary D. Uline.

October 23. At Yokohama, Rev. and Mrs. W. L. Curtis.

October 25. At Foochow, Rev. L. J. Christian.

October 28. At Kobe, Miss Abbie M. Colby.

DEATH

November 6. At Los Gatos, Cal., Mrs. Amelia D. Fuller, formerly of the Central Turkey Mission. (See page 4.)

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A welcome addition to the company at present in the Board Rooms at Boston is Rev. H. E. B. Case, recently our missionary in Guam, and now rendering temporary aid in the Foreign Department in a special line of inquiry.

∴

Of the missionary party of four from Harpoot, Eastern Turkey, that arrived in New York on furlough, December 3, two had not seen this land for twenty-one years, and one had never seen it. Mrs. Mary E. Barnum and her daughter, Mrs. Henry H. Riggs (then Miss Emma M. Barnum), sailed from Boston for their field in 1889. Annie Barnum Riggs was born in Harpoot only three years ago, in 1907. That little lady, whose picture graces this page, has the blood of two veteran missionaries in her veins, for she is the great-granddaughter both of Dr. William Goodell and Dr. Elias Riggs. The return of Mrs. Barnum to this country freshens the sense of the Board's loss in the death of her gifted and devoted husband, Dr. Herman N. Barnum.

Rev. Frederick P. Beach, whose departure to the Foochow Mission was chronicled last month, is to be the "Foreign Pastor in China" of the First Congregational Church, Los Angeles. At the ordaining and commissioning service on the evening of November 20, Dr. William Horace Day offered the ordaining prayer and District Secretary Tenney presented the Board's commission. An admonition to the candidate and the people by the moderator and an address by Mr. Beach intensified the impression of the hour.

∴

The Orient for November 23 announces the arrival of Secretary Patton at Constantinople two days before. A full program had been arranged to cover his brief stay in the capital. According to the plans then made he was to sail, December 3, for Beirut; from there to go to Aintab and Marash; thence by the quickest route possible to India via Port Said. Messrs. Haskell, of Salonica, and Erickson, of Elbasan, and Mrs. Kennedy, of Kortcha, had come to Constantinople to confer with Secretary Patton over the Albanian complications.

∴

We get glimpses in the news from Turkey of an heroic act on the slopes of Zigana Mountain, two days out from Trebizond on the Black Sea. There the Misses Atkins and Uline, of Erzroom, were held in quarantine for five days; but with their tent and traveling outfit and Kevork, the

ANNIE BARNUM RIGGS

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trusty man of all work from the school, they kept happy and comfortable, till at midnight preceding the morning when by permission they were to start on, the call came to Miss Atkins that Kevork was sick and wanted her. From her letter to a friend we venture to quote one or two sentences: "I went to the pest house with him — it was real cholera — and with Hamlin's medicine kept him alive two days and two nights, but he died at last. If I had had anything to do with, or a doctor to help at all, I think I could have saved him. But nobody would come near us; even the 'doctor' was afraid to come inside the door, and the Turk (who knew no Armenian) who was supposed to be taking care of him I could with difficulty persuade to bring me a little water once in a while. And you who have been in the interior can imagine what kind of a hole the pest house was. I sent Miss Uline and Adaline (from Istanos) on at once on Monday. They kept me in quarantine for five days, and then I came on to Erzroom on horseback."

It is but one instance of the self-forgetful devotion and simple bravery that characterize the women of the American Board.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Bath, Winter-st. Cong. ch.	134 84	
Brewer, 1st Cong. ch.	14 35	
Holden, Cong. ch.	8 40	
Lewiston, Pine-st. Cong. ch.	46 00	
Oxford, Cong. ch.	9 00	
Portland, J. M. G., for Mindanao,	1 00	
Searsport, 1st Cong. ch., Member,	5 00	218 59

New Hampshire

Alstead, 3d Cong. ch.	5 50	
Bradford Center, Cong. ch.	1 00	
Chester, Cong. ch.	51 58	
Claremont, Cong. ch.	29 25	
Concord, West Cong. ch.	16 70	
Conway, 2d Cong. ch., N. Flint Allard,	1 00	
Gorham, Cong. ch.	2 00	
Hampstead, Cong. ch.	8 12	
Hill, 1st Cong. ch.	32 00	
Langdon, Cong. ch.	6 20	
Lyndeboro, Cong. ch.	4 00	
Newcastle, Cong. ch.	3 80	
North Barnstead, 1st Cong. ch.	6 00	
Washington, Cong. ch.	3 70	170 85

Vermont

Bellows Falls, 1st Cong. ch.	154 36	
Brookfield, East Cong. ch., toward support Dr. C. W. Young,	9 23	
Clarendon, Cong. ch., toward support Rev. E. A. Yarrow,	10 00	
East Corinth, Julia J. White,	50	
Fair Haven, Cong. ch.	31 25	
Thetford, 1st Cong. ch., toward support Dr. C. W. Young,	21 94	
West Rutland, Cong. ch.	8 40	
Williamstown, Cong. ch., toward support Dr. C. W. Young,	14 20	249 88
Legacies. — Burlington, Samuel S. Tinkham, by H. C. Tinkham, Ex'r,		319 04
		568 92

Massachusetts

Amherst, ch. of Christ, Amherst College,	143 25	
Ashburnham, 1st Cong. ch.	20 05	
Auburndale, Cong. ch.	322 46	
Belmont, Plymouth Cong. ch.	60 30	
Boston, Immanuel-Walnut-av. Cong. ch., 1,871.81; Miss S. A. Craft (West Roxbury), 20,	1,391 81	
Braintree, 1st Cong. ch.	871 00	
Brookline, Leyden Cong. ch., 941.85; Geo. P. Davis, 15.28,	957 13	
Buckland, 1st Cong. ch.	9 00	
Cambridge, S. Sparrow,	5 00	
Chelmsford, Central Cong. ch.	30 25	
Chicopee, 1st Cong. ch.	19 00	
Chicopee Falls, 2d Cong. ch.	35 59	
Concord, Trin. Cong. ch.	105 02	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	232 65	
Fitchburg, Finnish Cong. ch.	16 17	
Florence, Cong. ch.	48 09	
Gilbertville, Trin. Cong. ch.	89 29	
Gill, Cong. ch.	15 00	
Globe Village, Evan. Free ch.	12 39	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry and to const. J. KATE OAKMAN, H. M., 125; 1st Cong. ch., for Pao-ting-fu, 8,	133 00	
Hamilton, Cong. ch.	12 82	
Hingham Center, Evan. Cong. ch.	10 00	
Holbrook, Winthrop Cong. ch.	207 80	
Ipswich, 1st Cong. ch.	20 00	
Leominster, F. A. Whitney,	15 00	
Littleton, Ortho. Cong. ch.	13 02	
Lowell, Highland Cong. ch., Miss Buttrick, for Mindanao, 1; Lidwin Bernier, for Adana, 5,	6 00	
Marshfield, 1st Cong. ch.	50 00	
Maynard, Cong. ch.	33 60	
Melrose, Ortho. Cong. ch.	102 96	
Melrose Highlands, Cong. ch.	272 71	
Middleboro, North Cong. ch.	34 55	
Middleton, Cong. ch.	5 33	
Mill River, Cong. ch.	9 06	
Monterey, 1st Cong. ch.	20 05	
Mt. Washington, Cong. ch.	10 00	
Newburyport, Belleville Cong. ch., income Savory Fund,	16 56	
Newton, Eliot Cong. ch.	3,200 00	
Newtonville, Central Cong. ch., for Shansi,	97 00	
Northampton, Edwards Cong. ch., for work in Pang-Chuang, 200.62; W., 300; M. C., 15,	515 62	
North Blandford, 2d Cong. ch.	5 00	
North Leominster, Cong. ch.	2 10	
North Woburn, Cong. ch.	5 00	
Norton, Trin. Cong. ch.	34 59	
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee,	1,077 20	
Rehoboth, Cong. ch.	10 00	
Salem, Tab. Cong. ch.	243 11	
Shelburne, 1st Cong. ch.	77 34	
Somerset, Cong. ch.	8 27	
Somerville, Friend,	20 00	
South Hadley, Cong. ch.	14 15	
Southwick, Cong. ch.	2 05	
Springfield, North Cong. ch., 16.65; Olivet Cong. ch., 12.36,	29 01	
Sunderland, Cong. ch., for Pao-ting-fu,	1 08	
Taunton, Trin. Cong. ch., 117.40; East Cong. ch., for Aruppukottai, 2,	119 40	
Tewksbury, 1st Cong. ch.	37 98	
Turners Falls, Cong. ch., for Pao-ting-fu, of which Friend, 10,	23 00	

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Waquoit, Cong. ch.	4 50	
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 84.24; do., Friend, for Mindanao, .50,	84 74	
Wellfleet, 1st Cong. ch.	3 90	
Westford, Union Cong. ch.	25 00	
West Medford, Cong. ch.	60 00	
West Newbury, 1st Cong. ch.	15 00	
Wilbraham, 1st Cong. ch.	40 00	
Williamsburg, Helen E. James,	50 00	
Williamstown, 1st Cong. ch.	125 00	
Winchester, 1st Cong. ch., interest legacy D. N. Skillings,	200 00	
Worcester, Plymouth Cong. ch.	1,084 10	
——, Grafton Conference,	22 24	
——, Friend,	1,000 00	—13,592 29
Legacies. — Boston, Mrs. Mary S. Bennett, by Geo. H. Bradford, Ex'r,	1,000 00	
Haverhill, Emily H. Bullen, by James W. Goodwin, Trustee,	1,000 00	
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee,	3 00	
Watertown, Edward D. Kimball, add'l,	10 00	—2,013 00
		15,605 29

Rhode Island

Pawtucket, Darlington Cong. ch.	2 10

Young People's Societies

MAINE. — Hampden, Y. P. S. C. E., 6; Lewiston, Pine-st. Y. P. S. C. E., 2,	8 00
NEW HAMPSHIRE. — North Conway, Y. P. S. C. E., for Adana,	10 00
VERMONT. — East Barnet, Y. P. S. C. E., for school in India,	21 00
MASSACHUSETTS. — Boston, 2d Y. P. S. C. E. (Dorchester), for Central Turkey Mission, 100; do., Mt. Vernon Miss. Socs., 20; Clinton, Y. P. S. C. E., toward support Rev. J. S. Chandler, 25; Dana, Y. P. S. C. E., 2; Hanover Center, 1st Y. P. S. C. E., 24; Melrose, Ortho. Y. P. S. C. E., for Mt. Silinda, 15; West Springfield, 1st Y. P. S. C. E., 10; ——, Nashua River Union Y. P. S. C. E., toward support Rev. C. L. Storrs, 25, 221; *Less*, Somerville, Highland Y. P. S. C. E., 10,	211 00
	250 00

Sunday Schools

MAINE. — Caratunk, Cong. Sab. sch., for Mindanao,	1 00
NEW HAMPSHIRE. — Campton, Cong. Sab. sch., of which Harvest Festival, 7.83, 16; North Weare, Cong. Sab. sch., for Mindanao, 4.20; Tilton and Northfield, Cong. Sab. sch., 6.57,	28 77
VERMONT. — Brownington, Cong. Sab. sch., for Mindanao, 5.30; Charlotte, Cong. Sab. sch., for Mindanao, 25; Middletown Springs, Cong. Sab. sch., 2.25; Woodstock, Cong. Sab. sch., 31.93,	64 48
MASSACHUSETTS. — Amherst, South Cong. Sab. sch., 3.92; Andover, Andover Sem. Cong. Sab. sch., 7.83; Belchertown, Cong. Sab. sch., of which 5 from Home Dept., all toward support Dr. H. N. Kinnear, 10; Boston, Trinity Cong. Sab. sch. (Neponset), 15.25; do., Phillips Cong. Sab. sch. (South Boston), for Mindanao, 15; do., Old South Cong. Sab. sch., 13.10; do., Central Cong. Sab. sch. (Dorchester), for Mindanao, 7; Brookline, Harvard Cong. Sab. sch., for Mindanao, 28; Cambridge, 1st Cong. ch., Shepard Sab. sch., of which 45 for Mindanao, 30 for Ing-hok, and 26 for Adana, 101; Chicopee, 1st Cong. Sab. sch., 2.44; Haverhill, West Cong. Sab. sch., 30.26; Holden, Cong. Sab. sch., for Mindanao, 4.36; Leverett, Cong. Sab. sch., 1.80; Melrose, Ortho. Cong. Sab. sch., 5.68; Newburyport, Belleville Cong. Sab. sch., for Mindanao, 10; Norton, Trin. Cong. Sab. sch., 7.51; Pittsfield, South Cong. Sab. sch., of which 1 for Mindanao, 14.70; do., 2d Cong. Sab. sch., 6.50; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 15.54; South Natick, John Eliot Cong. Sab. sch., 2.20; Southwick, Cong. Sab. sch., for Mindanao, 5; Swampscott, 1st Cong. Sab. sch., of which 1 for Mindanao, 4; Wellesley Cong. Sab. sch., for Mindanao, 10.50; West Medford, Cong. Sab. sch., 5; Worcester, Plymouth Cong. Sab. sch., Mrs. Berry's class, for Mindanao, 3.50; do., Pilgrim Cong. Sab. sch., Class 55, 1,	331 09
RHODE ISLAND. — Bristol, 1st Cong. Sab. sch.	20 00
	443 34

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch.	20 00	
Bridgeport, 1st Cong. ch.	170 67	
Bristol, Cong. ch., 156; Swedish Cong. ch., 3.85,	159 85	
Columbia, Cong. ch.	54 98	
Ellington, Cong. ch.	94 24	
Exeter (Leonard Bridge), Cong. ch.	14 40	
Fairfield, Cong. ch.	152 68	
Farmington, Cong. ch., Robert and Dorothea Keep,	100 00	
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous,	200 20	
Hartford, Park Cong. ch., toward support Rev. A. B. DeHaan,	150 00	
Higganum, Cong. ch.	6 00	
Lyme, Grassy Hill Cong. ch., Mrs. Ellen C. Gillette,	10 00	
Mansfield Center, 1st Cong. ch.	51 00	
Meriden, Center Cong. ch.	35 00	
Middletown, 1st Cong. ch.	48 35	
Morris, Cong. ch.	2 53	
New Hartford, South Cong. ch.	17 58	
New Haven, Center Cong. ch., Members, 554.08; United Cong. ch., 355; Friend of Yale College, 30; Friend, 100,	1,039 08	
New Preston, Cong. ch.	5 00	
Northfield, Cong. ch.	12 04	
North Haven, Cong. ch.	64 90	
North Woodbury, Cong. ch.	16 21	
Plainville, Cong. ch.	45 00	
Poquonock, Cong. ch.	8 62	
Portland, 1st Cong. ch.	3 45	
Salisbury, Cong. ch.	101 08	
Seymour, Cong. ch.	37 00	
Sherman, Cong. ch.	58 00	
South Britain, Cong. ch.	33 00	
South Glastonbury, Cong. ch.	17 00	
South Norwalk, 1st Cong. ch.	44 93	
Stafford Springs, Cong. ch.	68 89	
Thomaston, Cong. ch.	14 83	
Watertown, Cong. ch.	120 06	
Westport, Saugatuck Cong. ch.	10 07	
West Woodstock, Cong. ch.	15 69	
Winchester, Cong. ch.	23 00	—3,025 28
Legacies. — Norwich, Mrs. Julia F. Walker,		3,027 13
		6,052 41

New York

Binghamton, 1st Cong. ch.	37 55	
Brooklyn, South Cong. ch., 223.32; Lewis-av. Cong. ch., 189.63; Central Cong. ch., 50; Puritan Cong. ch., 5.86; Sherman Shipman, for Mindanao, .50,	469 31	
Catskill, Mrs. Charles E. Willard,	5 00	
East Bloomfield, Mrs. Eliza S. Goodwin,	5 22	
Holland Patent, Welsh Cong. ch.	5 00	
Homer, Cong. ch.	4 80	
Marcellus, Josephine Hemenway,	10 00	
New York, American Bible Soc., toward support Rev. J. D. Taylor, 1,000; Alfred A. L. Bennett, 10,	1,010 00	
Orient, Cong. ch.	15 00	
Poughkeepsie, 1st Cong. ch.	10 00	
Smyrna, Cong. ch., Miss. Soc.	17 00	
Syracuse, Geddes Cong. ch.	19 25	
West Groton, Cong. ch.	16 00	
West New Brighton, Immanuel Cong. ch., for Ing-hok,	25 00	
——, A deceased Friend,	1,500 00	—3,149 13

New Jersey

East Orange, Roger and Madeline Buzzell, for Mindanao,	1 00
Elizabeth, 1st Cong. ch.	10 50
Haddonfield, J. D. Lynde,	25 00

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Montclair, 1st Cong. ch. 1,400 00
Nutley, St. Paul's Cong. ch. 15 00
Plainfield, Cong. ch. 389 12—1,840 62

Pennsylvania

McKeesport, Swed. Cong. ch. 15 00
Ridgway, Ida E. Wood, 5 00——20 00

Ohio

Ashland, Cong. ch. 24 77
Aurora, Cong. ch. 25 00
Cincinnati, Columbia Cong. ch. 15 00
Cleveland, Bethlehem Cong. ch. 26 24
Columbus, Abram B. Allen, 2 00
Elyria, 2d Cong. ch. 21 00
Garrettsville, Cong. ch. 10 00
Gomer, Cong. ch., to const., with previous donations, WILLIAM R. JONES, H. M. 44 00
Kent, Cong. ch. 60 00
Marysville, Cong. ch. 18 00
North Olmsted, Cong. ch. 47 50
Oberlin, Rev. H. B. Hall, 25; Mrs. S. F. Hinman, 5, 30 00
Painesville, Friend, 1 20
Sandusky, 1st Cong. ch. 6 67
South Newbury, Cong. ch. 8 00
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pang-Chuang, 7 50
Sullivan, Cong. ch. 4 00
Tallmadge, Cong. ch., to const., with previous donations, MRS. ELVIRA A. MARSH, H. M. 67 00
Toledo, 1st Cong. ch., 121.50; Central Cong. ch., 35, 156 50
Unionville, Cong. ch. 40 00
York, Cong. ch. 4 90——619 28

Delaware

Woodside, W. H. Warren, 2 00

District of Columbia

Washington, Ingram Memorial Cong. ch. 98 04

South Carolina

Columbia, Minnie K. Hastings, 10 00

Florida

Jacksonville, Union Cong. ch. 350 00

Young People's Societies

CONNECTICUT.—Griswold, 1st Y. P. S. C. E., 5; Lyme, Grassy Hill Y. P. S. C. E., 5; Madison, Y. P. S. C. E., for Sholapur, 10; Newington, Young Men's Mission Circle, 10, 30 00
NEW YORK.—Aquebogue, Y. P. S. C. E. and Sab. sch., for Adana, 15; Clarkson, 1st Y. P. S. C. E., 5.50, 20 50
NEW JERSEY.—Orient, Y. P. S. C. E., for Adana, 15 00
OHIO.—Marysville, Y. P. S. C. E. 5 00
DISTRICT OF COLUMBIA.—Washington, 1st Y. P. S. C. E., for Pang-Chuang, 50 00
120 50

Sunday Schools

CONNECTICUT.—Avon, Cong. Sab. sch., 6.76; Bridgeport, Swed. Cong. Sab. sch., for Mindanao, 5.85; Bristol, Cong. Sab. sch., 25; Durham, Cong. Sab. sch., 10; Greenfield Hill, Cong. Sab. sch., 6.69; Hanover, Cong. Sab. sch., 3.38; Lyme, Grassy Hill Cong. Sab. sch., 1; Middle Haddam, Cong. Sab. sch., for Mindanao, 4.40; New Haven, Shelton-av. Cong. Sab. sch., for Mindanao, 4; Newtown, Cong. Sab. sch., 11.75; North Haven, Cong. Sab. sch., for Mindanao, 30; North Madison, Cong. Sab. sch., 5; Norwich, Broadway Cong. Sab. sch., 25; West Haven, 1st Cong. Sab. sch., 30, 168 83
NEW YORK.—Brooklyn, Clinton-av. Cong. Sab. sch., for Mindanao, 30; do., South Cong. Chapel Sab. sch., for Mindanao, 20; do., Puritan Cong. Sab. sch., 15.50; do., ch. of Evangel Sab. sch., 15; do., Park Cong. Sab. sch., 7.95; Buffalo, Pilgrim Cong. Sab. sch., 2.63; Flushing, Cong. Sab. sch., for work at Sivas, 35.49; Homer, Cong. Sab. sch., 11.53; Ithaca, 1st Cong. Sab. sch., 30; Newburgh, 1st Cong. Sab. sch., 36; New York, Immanuel Cong. Sab. sch., for Ing-hok, 25; Orient, Cong. Sab. sch., 7.08, 236 18
NEW JERSEY.—Nutley, St. Paul's Cong. Sab. sch., 20; Westfield, ch. of Christ Sab. sch., of which 16 from Marion A. Randolph's class of girls, for Mindanao, 32.45, 52 45
OHIO.—Claridon, Cong. Sab. sch., 6; Cleveland, Archwood-av. Cong. Sab. sch., for Mindanao, 15; North Monroeville, Cong. Sab. sch., 3.20; Oberlin, 2d Cong. Sab. sch., for Mindanao, 3; Toledo, Central Cong. Sab. sch., for Adana, 5, 32 20
MARYLAND.—Frostburg, Cong. Sab. sch., for Mindanao, 4 10
FLORIDA.—West Palm Beach, Cong. Sab. sch. 10 01
503 77

INTERIOR DISTRICT

Kentucky

Berea, ch. of Christ (Union), Rev. and Mrs. James Watt Raine, 25; Cong. ch. and Sab. sch., 1, 26 00
Evarts, Edward G. Rowland, 10 00——36 00

Tennessee

East Lake, Cong. ch. 15 35

Alabama

Thorsby, United Protestant ch. 7 67
——, Alabama Apportionment Fund, 5 18——12 85

Louisiana

Lake Charles, Woodbury Cong. ch. 1 50

Arkansas

Gentry, Cong. ch., for Mindanao, 4 98

Oklahoma

Kingfisher, J. B. White gifts, part proceeds sale of Florida lands, 3,247 20
Weatherford, Zion Ger. Cong. ch. 118 00—3,365 20

Illinois

Big Woods, Cong. ch. 30 00
Cedar Point, Cong. ch., toward support Rev. J. P. Dysart, 6 86
Chicago, Kenwood Evan. Cong. ch., of which 250 for work in India, 638.96; Union Park Cong. ch., 80; Pacific Cong. ch., 30; Christ Ger. Cong. ch., Ladies' Aid, 10; Bethesda Cong. ch., 5; Jefferson Park Ger. Cong. ch., 2.88, 766 84
Cobden, Union Cong. ch. 5 00
Earlville, Cong. ch. 4 93
Elgin, 1st Cong. ch. 150 00
Evanston, 1st Cong. ch. 300 00
Granville, Cong. ch., toward support Miss Bertha Fox, 41 10
Gridley, Cong. ch. 12 14
Hennepin, Cong. ch., toward support Rev. J. P. Dysart, 5 00
Highland, Cong. ch. 4 10
Maywood, South Cong. ch. 10 00
Millburn, Cong. ch. 22 54
Morris, Cong. ch. 29 00
Oak Park, 1st Cong. ch., of which 14.50 toward support Rev. R. Chambers and 19.50 toward support Dr. W. A. Hemingway, 94 27
Pana, Faith Mission ch. 5 00
Peoria, 1st Cong. ch. 8 00
St. Charles, Cong. ch. 16 00
Sumner, G. W. Cooper, 1 00—1,511 78

Michigan

Addison, Cong. ch. 4 50
Bellaire, 1st Cong. ch., of which 5 from Women's Miss. Soc. and 5 from Rev. L. A. Kirkland, 10 00

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Benton Harbor, 1st Cong. ch. 65 00
Chelsea, 1st Cong. ch. 22 25
Clinton, Cong. ch., of which 5 from Mrs. N. P. Watson, 45 00
Dowagiac, 1st Cong. ch. 5 09
Hancock, 1st Cong. ch. 12 09
Jackson, Plymouth Cong. ch., Women's Miss. Soc. 5 00
Port Huron, 1st Cong. ch. 79 35
Rockwood, Mrs. Frances O. Hall, 5 00
———, A deceased friend, 1,000 00—1,253 10

Wisconsin

Beloit, 1st Cong. ch. 44 20
Cable, Cong. ch. 10 00
Endeavor, Cong. ch. 1 37
Falun, Swed. Cong. ch. 3 75
Genesee, Cong. ch. 13 00
Iron River, Cong. ch. 6 44
New London, 1st Cong. ch. 6 00
Randolph, Cong. ch. 20 00
South Milwaukee, Cong. ch., toward support Mr. Dana I. Grover, 23 19
Wauwatosa, Cong. ch. 100 00
West Salem, Cong. ch. 31 52—259 47

Minnesota

Ada, Cong. ch. 8 83
Benson, Pilgrim Cong. ch. 2 00
Cannon Falls, Swed. Cong. ch. 2 10
Custer, Cong. ch. 4 00
Flensburg, Swed. Cong. ch. 1 25
Garvin, Cong. ch. 4 31
Kasota, Swed. Cong. ch. 1 25
Lake City, 1st Cong. ch. 5 16
Medford, Cong. ch. 3 50
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 131.11; Temple (Swed.) Cong. ch., 8.25, 139 36
Pelican Rapids, Cong. ch., for Mindanao, 2 85
St. Paul, St. Paul Cong. ch. 10 17
Sherburn, Cong. ch. 10 96
South Haven, Swed. Cong. ch. 1 25
Swansville, Swed. Cong. ch. 1 75
Upsala, Swed. Cong. ch. 3 25—201 99
Legacies.—St. Paul, Anson Blake, by C. T. Thompson, Ex'r, add'l, 150 00
351 99

Iowa

Avoca, Ger. Cong. ch. 30 00
Chester Center, Cong. ch. 4 30
Corning, Cong. ch., F. M. Davis, 50 00
Dubuque, Summit Cong. ch. 11 00
Eddyville, Cong. ch. 7 89
Farnhamville, Cong. ch. 40 00
Hartwick, Cong. ch. 7 20
Manchester, Cong. ch. 62 00
McGregor, Cong. ch., 25.45; J. H. Ellsworth, 25, 50 45
Oskaloosa, 1st Cong. ch. 28 10
Sibley, 1st Cong. ch. 17 07
Sioux City, 1st Cong. ch. 200 57
Strawberry Point, 1st Cong. ch. 12 75
Victor, Cong. ch., for Mindanao, 7 00
Waverly, 1st Cong. ch. 8 05—536 38

Missouri

Kansas City, 1st Cong. ch., 500; Mary E. Watkins, for Madura, 30, 530 00
St. Louis, Memorial Cong. ch. 17 00—547 00

North Dakota

Esmond, Cong. ch. 4 00
Fredonia, Nazareth Ger. Cong. ch. 35 00
Gwinner, Swed. Cong. ch. 2 00
Jamestown, 1st Cong. ch., Member, 1 00—42 00

South Dakota

Alaska, Ger. Cong. ch. 40 00
Fairfax, Hope Ger. Cong. ch., 10; Bethlehem Ger. Cong. ch., 10, 20 00
Henry, Cong. ch. 3 62
Hosmer, Immanuel Ger. Cong. ch. 20 00
Ipswich, Cong. ch. 39 00
Letcher, 1st Cong. ch. 1 60
Lowry, Ger. Cong. ch. 50 60
Milbank, Cong. ch. 25 00
Parkston, Ger. Cong. ch. 100 00
Preston, Cong. ch. 7 00
Scotland, Parish Ger. Cong. ch. 150 00
Winfred, Cong. ch. 2 00—458 22

Nebraska

Butte, Zion Ger. Cong. ch. 9 00
Center, Cong. ch. 2 00
Exeter, 1st Cong. ch. 29 35
Franklin, Cong. ch. 66 00
Hastings, Immanuel Ger. Cong. ch. 15 00
Hay Springs, Cong. ch. 27 00
Leigh, 1st Cong. ch. 6 30
Lincoln, 1st Cong. ch. 195 70
McCook, Ger. Cong. ch., Members, 20 00
Naper, Christ Cong. ch. 7 75
Sutton, 1st Cong. ch. 38 65
Waverly, Swed. Cong. ch. 1 25—418 00

Kansas

Alexander, Ger. Cong. ch. 2 00
Centralia, Cong. ch. 15 00—17 00

Montana

Big Timber, Cong. ch., Member, 1 00
Billings, 1st Cong. ch. 12 00
Red Lodge, Cong. ch. 4 00—17 00

Colorado

Fruita, Ger. Cong. ch. 3 00
North Windsor, Lutheran ch., Ordway Brethren, 10 00—13 00

Young People's Societies

Louisiana.—Hammond, Y. P. S. C. E. and Cong. Sab. sch., for Mindanao, 15 00
Illinois.—Downers Grove, Y. P. S. C. E., for Aruppukottai, 10; Marseilles, do., 5; Steger, Y. L. M. C., for Mt. Silinda, 2.50, 17 50
Michigan.—Allenville, Y. P. S. C. E., for Aruppukottai, 15; Detroit, Brewster Y. P. S. C. E., toward support Rev. E. P. Holton, 12, 27 00
Wisconsin.—Mukwonago, Y. P. S. C. E. 3 00
Iowa.—Cromwell, Y. P. S. C. E. 6 00
Nebraska.—Cowles, Union Y. P. S. C. E. 1 50
70 00

Sunday Schools

Alabama.—Marion, 1st Cong. Sab. sch. 1 00
Louisiana.—Roseland, Cong. Sab. sch., for Mindanao, 3 00
Indiana.—Porter, Cong. Sab. sch., for Mindanao, 25 00
Illinois.—Chicago, Bethesda Cong. Sab. sch., 13; do., Covenant do., for Mindanao, 3; do., Garfield Park do., for do., 1; Dundee, 1st Cong. Sab. sch., 20; Gridley, Cong. Sab. sch., 4.94; Highland, Cong. Sab. sch., 7.50; Sterling, 1st Cong. Sab. sch., for Mindanao, 31.49; Waverly, Cong. Sab. sch., 2.24, 83 17
Michigan.—Chelsea, 1st Cong. Sab. sch., for Mindanao, 10; Constantine, 1st Cong. Sab. sch., for do., 7.25; Hancock, Cong. Sab. sch., for do., 45.30; Imlay City, Cong. Sab. sch., for do., 7; Moline, Cong. Sab. sch., for Aruppukottai, 3.10; Port Huron, 1st Cong. Sab. sch., 13.65; St. Johns, Cong. Sab. sch., for Mindanao, 6.42, 92 72
Wisconsin.—Fond du lac, 1st Cong. Sab. sch., for Mindanao, 30; La Crosse, do., for do., 40; Milton, Cong. Sab. sch., 4.25; Randolph, Cong. Sab. sch., for Mindanao, 5; West Salem, Cong. Sab. sch., 4.55, 83 80
Minnesota.—Ada, Cong. Sab. sch., for Mindanao, 6.11; Marietta, Union Cong. Sab. sch., for do., 4.50; Northfield, Cong. Sab. sch., for do., 12.32; Pelican Rapids, Cong. Sab. sch., for do., 6.48, 29 41
Iowa.—Baxter, 1st Cong. Sab. sch., 1.81; Cincinnati, Cong. Sab. sch., for Mindanao, 2.15; Clarion, 1st Cong. Sab. sch., 1.48; Clay, Cong. Sab. sch., 4.01; Eldora, do., for Mindanao, 15.25; McGregor, do., for do., 2.80; Mitchell,

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Cong. Sab. sch., 2; Muscatine, Ger. Cong. Sab. sch., 10; Oskaloosa, 1st Cong. Sab. sch., 9.13; Riceville, do., for Mindanao, 30; Sioux City, do., for do., 6.55; Victor, Cong. Sab. sch., for Mindanao, 5, 90 18

MISSOURI. — St. Louis, Pilgrim Cong. Sab. sch., for Mindanao, 25 00

NORTH DAKOTA. — Barrie, Cong. Sab. sch., for Mindanao, 4 25

NEBRASKA. — Camp Creek, Cong. Sab. sch., for Mindanao, 11.25; Highland, Cong. Sab. sch., 9.13; Naper, Cong. Sab. sch., for work in China, 5; Weeping Water, 1st Cong. Sab. sch., 10.35, 35 73

KANSAS. — Alton, Cong. Sab. sch., 4; Stockton, Union Sab. sch., A class, for Mindanao, 5; Wakefield, Cong. Sab. sch., 2.82, 11 82

COLORADO. — Colorado Springs, 1st Cong. Sab. sch., for Mindanao, 1; Lafayette, Cong. Sab. sch., 8, 9 00

494 08

PACIFIC DISTRICT

Idaho

Weiser, Cong. ch. 46 57

Washington

Cathlamet, Cong. ch.	4 00	
Coupeville, 1st Cong. ch.	13 50	
Moxee Valley, Cong. ch.	7 60	
North Yakima, 1st Cong. ch.	75 00	
Odessa, Pilgrim Cong. ch., 62; Friedensfeld Cong. ch., 6,	68 00	
Quincy, Ger. Cong. ch.	24 50	
Richmond, Cong. ch.	3 00	
Ritzville, Zion's Ger. Cong. ch., 50; Salem's Ger. Cong. ch., 30,	80 00	
Rosalia, Carey Memorial Cong. ch.	6 08	
Seattle, Pilgrim Cong. ch.	179 16	
Spokane, Westminster Cong. ch.	250 00	
Warden, Ger. Cong. ch.	5 00	715 84

Oregon

Beaver Creek, St. Peter's Cong. ch.	10 00	
Cedar Mills, Cong. ch.	10 00	
Corvallis, Plymouth Cong. ch.	75	
Freewater, Cong. ch.	1 50	
Gaston, Lily of the Valley Cong. ch.	1 50	
Hillside, Cong. ch.	96	
Ingle Chapel, Cong. ch.	26 29	
Lewelyn, Central Cong. ch.	1 25	
Sheridan, Cong. ch.	2 00	
Sherwood, Wm. Schatz,	15 00	69 25

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
El Monte, R. M. Webster,	6 00	
Martinez, Cong. ch.	2 00	
San Francisco, Plymouth Cong. ch., 90; 1st Cong. ch., toward support Dr. H. H. Atkinson, 5,	95 00	
Sanger, Salems Ger. Cong. ch.	15 00	190 00

Young People's Societies

WASHINGTON. — Natchez, Y. P. S. C. E. 10 00

CALIFORNIA. — Pacific Grove, Young Women's Philathea Bible class, for native teacher, Aruppukottai, 12 00

22 00

Sunday Schools

UTAH. — Ogden, 1st Cong. Sab. sch., for Mindanao, 12 50

WASHINGTON. — Christopher, Cong. Sab. sch., for Mindanao, 3; Lakeview, do., for do., .75, 3 75

CALIFORNIA. — Campbell, Cong. Sab. sch., for Mindanao, 5.33; Martinez, Cong. Sab. sch., 5, 10 33

26 58

MISCELLANEOUS

Ceylon

——, Native Christians, 1,320 13

Glenbrook Missionary Society Fund

CONNECTICUT. — Glenbrook, Union Memorial ch., for two native workers in India, 15 00

Joint Campaign Fund

From Joint Campaign Fund, by Dr. Lucien C. Warner, Treasurer, 3,294 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For salaries Western Turkey missionaries,	1,373 51	
For salaries Japan missionaries,	650 00	
For house for schoolmaster, Uduppiddi,	500 00	
For new building for girls' school, Tientsin,	800 00	3,323 51

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For girls' school building, Fenchow, 1,250 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 1,143 36

5,716 87

Additional Donations for Special Objects

MAINE. — Auburn, High-st. Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 15; Warren, Cong. ch., for native helper, care Rev. R. A. Hume, of which 8.50 from sundry friends, 10.50; do., Y. P. S. C. E., for do., .50, 26 00

NEW HAMPSHIRE. — Campton, Cong. Sab. sch. Harvest Festival, for use of Miss E. M. Blakely, 25; Mt. Vernon, *The Hearthstone*, for native worker, care Rev. E. Fairbank, 50, 75 00

VERMONT. — Sherburne, Jun. Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 3 00

MASSACHUSETTS. — Auburndale, Cong. Sab. sch., Prim. Dept., for work, care Miss Gertrude E. Chandler, 5; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 60; do., Park-st. Sen. Y. P. S. C. E., for native helper, care do., 50; do., Central Cong. Sab. sch. (Jamaica Plain), for native helper, care Rev. A. H. Clark, 50; do., Old South Cong. Sab. sch., Mrs. Capron's class, for School for the Blind, care Miss A. L. Millard, 30; do., do., for blind babies, care do., 16.53; do., Rev. D. B. Eddy, for Kodai School, care Rev. J. S. Chandler, 250; Brockton, Evan W. Thomas, for work, care Rev. E. H. Smith, 50; Dalton, Mr. and Mrs. Zenas Crane, for completing church buildings in Harpoot, care Rev. J. K. Browne, 1,000; Enfield, Woman's Miss. Soc., for work, care Dr. H. N. Kinnear, 15; Erving, Friend, for native teacher, care Rev. B. K. Hunsberger, 40; Franklin, Friend, for use of Miss M. L. Daniels, 2; Malden, Arthur T. Tufts, for dispensary building fund, care Dr. C. E. Clark, 15; Newton Center, 1st Cong. Sab. sch., for girls' school, care Miss Mary I. Ward, 25; Northboro, Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 4; Southampton, H. B. Lyman, for work, care Dr. H. N. Kinnear, 15; South Hadley, Mt. Holyoke College, H. S. S. C., for use of Miss C. R. Willard, 10; Springfield, Park Cong. ch., Friends, 40, do., do., Y. P. S. C. E., 10, both for school, care Rev. E. Fairbank, 50; do., Mrs. Robert A. Clark, for native helper, care Miss Gertrude Wyckoff, 15.50; Westfield, Elizabeth K. Snow, for pupil, care Miss Frances K. Bement, 10; Worcester, Hope Cong. Sab. sch., of which 62 for boys' boarding school, care E. H. Smith, and 15 for native helper, care Mrs. E. C. Partridge, 77; ——, Nashua River Union Y. P. S. C. E., for work, care Mrs. R. Winsor, 30, 1,820 03

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RHODE ISLAND.—Arctic, H. M. Clarke, for work, care Dr. H. N. Kinnear, 2 00

CONNECTICUT.—East Woodstock, Mr. and Mrs. John M. Paine, for boys' boarding school, care Rev. E. H. Smith, 10; Hartford, Asylum Hill Cong. ch., for work, care Rev. L. S. Crawford, 25; Higganum, Cong. Sab. sch., for work, care Rev. Wm. Hazen, 10; Meriden, Center Cong. ch., Robert Scovil Loux Memorial, for native pastor, care Rev. L. S. Gates, 8; do., Lizzie B. Pierson and friends, for medical student, care Miss F. D. Wilder, 111; New Haven, United Cong. Sab. sch., for work, care Rev. R. A. Hume, 185; do., Sarah J. Tibbals, for boys' boarding school, care Rev. E. H. Smith, 5; Newington, Young Men's Mission Circle, of which 36.30 for use of Mrs. C. D. Ussher, 15 for Little Boys' Home, care Rev. J. E. Abbott, and 5 for use of Rev. E. E. Aiken, 56.30; do., Y. P. S. C. E., for use of Mrs. C. D. Ussher, 10; Talcottville, Ruth M. Talcott, 50, and Mr. and Mrs. John G. Talcott, 10, all for work, care Rev. E. H. Smith, 60; Thomaston, Methodist Episcopal Y. P. S. C. E., for boys' boarding school, care Rev. Wm. Hazen, 5; Wauregan, Cong. ch., Members, for native workers, care Rev. E. H. Smith, 50; West Haven, 1st Cong. Sab. sch., for houseboat, care Rev. G. H. Hubbard, 25, 560 30

NEW YORK.—Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; do., Ada Davis, for Ceylon schools, care Mrs. G. G. Brown, 2.50; Fishkill-on-Hudson, Minnie T. Kittredge, for widow, care Mrs. C. T. Sibley, 30; Malone, Woman's Miss. Soc., of which 100 for hospital, care Dr. F. D. Shepard, and 100 from Lucia I. Gilbert, for bed in woman's ward in hospital, care do., 200; New York, John Glover, for use of G. S. Eddy, 5; do., Friends, through Mrs. J. P. McNaughton, for work, care Rev. J. P. NcNaughton, 45; Pawling, Mrs. J. K. Brandi, for pupil, care Rev. J. S. Porter, 100; Rensselaer Falls, L. Emma Johnson, for school, care Rev. E. Fairbank, 2; Saratoga Springs, Rev. and Mrs. J. H. Gaylord, for student, care Rev. M. D. Dunning, 25, 415 50

PENNSYLVANIA.—Ardmore, Ethel S. Ludington, for Building Fund, care Dr. T. D. Christie, 10; Harrisburg, Daniel S. Lowe, for boys' boarding school, care Rev. E. H. Smith, 10; Philadelphia, T. C. Hunter, for work, care Miss A. M. Bewer, 200, 220 00

OHIO.—Cleveland, Hough-av. Cong. ch., for boys' boarding school, care Rev. E. H. Smith, 15; Oberlin, The Oberlin Shansi Memorial Asso., for native helper, care Rev. A. W. Staub, 83.33; York, Mr. and Mrs. M. E. Branch, for native preacher, care Rev. E. H. Smith, 35, 133 33

GEORGIA.—Atlanta, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 70 00

KENTUCKY.—Fairview, Cong. Sab. sch., for orphanage, care Rev. G. P. Knapp, 3 50

ALABAMA.—Talladega, Cong. Sab. sch., for pupils, care Miss S. R. Howland, 10 00

TEXAS.—Dallas, Central Cong. ch., Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 10 00

ILLINOIS.—Chenoa, Virginia Jackson, for pupil, care Mrs. G. G. Brown, 10; Chicago, Salem Cong. ch., Ladies' Aid Soc., for pupil, care Mrs. R. Winsor, 3.75; do., Grace Cong. Sab. sch., for native helper, care Rev. H. M. Bissell, 18.75; Evanston, 1st Cong. Sab. sch., for work, care do., 26.99; do., Mrs. E. J. Buffington, of which 15 for pupil, care Miss E. Fowler, 15 for girl, care Rev. H. G. Bissell, and 15 for boy, care do., 45; Joy Prairie, Cong. Sab. sch., for pupil, care Rev. E. Fairbank, 20; Oak Park, 1st Cong. ch., Woman's Foreign Miss. Soc., for Bible-reader, care Rev. R. Chambers, 60; Sumner, G. W. Cooper, for work, care Rev. W. C. Cooper, 40; ——, Friend, for work in Japan, 1, 225 49

MICHIGAN.—Constantine, 1st Cong. Sab. sch., toward Constantine Memorial Cot, care Rev. P. L. Corbin, 15; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 35.14; do., W. D. Van Schaack, for girls' school, care Miss A. S. Brown, 25; South Haven, Y. P. S. C. E., for cot in hospital, care Rev. P. L. Corbin, 15, 90 14

WISCONSIN.—Endeavor, Cong. Sab. sch., of which 6.56 for use of Mrs. S. Dewey and 5.80 for use of Rev. and Mrs. M. Ennis, 12 36

MINNESOTA.—Elk River, Union Cong. ch., for use of Miss E. M. Atkins, 5; Maple Plain, Mrs. E. J. Cranston, for pupil, care do., 10; St. Cloud, Blanche Atkins, for do, 10, 25 00

IOWA.—Newton, Ella A. Flagg, in memory of Mary A. Flagg, for church in India, 100; Ottumwa, 1st Cong. ch., Abigail Soc., for work, care Rev. E. W. Ellis, 30, 130 00

NORTH DAKOTA.—Thompson, J. C. French, for hospital, care Dr. H. H. Atkinson, 5 00

SOUTH DAKOTA.—Tyndall, Wolf's Creek Ger. Cong. ch., for work, care Rev. C. R. Hager, 30; do., Worms Ger. Cong. ch., for do., 15; do., Ger. Cong. ch., for do., 25, 70 00

NEBRASKA.—Inland, Ger. Y. P. S. C. E., for work, care Miss J. L. Graff, 6; Lincoln, Vine Cong. ch., for hospital, care Dr. F. F. Tucker, 12.50, 18 50

KANSAS.—Council Grove, Rev. and Mrs. Geo. A. Chatfield, for work, care Rev. C. R. Hager, 9; Muscotah, Rev. and Mrs. Aaron Breck, for pupil, care Rev. H. A. Maynard, 30; Topeka, 1st Y. P. S. C. E., for native teacher, care Rev. W. P. Elwood, 30, 69 00

MONTANA.—Butte, Mrs. J. A. Riddell, for native workers, care Mrs. M. M. Webster, 10 00

COLORADO.—Colorado Springs, E. D. Barker, for boys' boarding school, care Rev. E. H. Smith, 1 00

WASHINGTON.—Christopher, Cong. Sab. sch., for Little Boys' Home, Bombay, 10; Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10, 20 00

OREGON.—Forest Grove, Mrs. M. L. Rosewame and Mrs. Millard Semones, for use of Mrs. M. L. Ennis, 10; Sherwood, Rev. J. Cowman, for pupil, care Rev. G. P. Knapp, 25, 35 00

CALIFORNIA.—Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 27; Los Angeles, Mrs. Ardella K. Mead, for pupil, care Rev. T. W. Woodside, 2.50; Monterey, Mayflower Cong. Sab. sch., for the Annie Tracy Riggs Hospital, Harpoot, 10.69; San Jose, G. W. Wetmore, for work, care Rev. W. O. Pye, 100; Upland, Mrs. C. E. Harwood, for use of Mrs. H. G. Clark, 50, and for Okayama Orphanage, care Rev. J. H. Pettee, 25, 75; do., Nina E. Rice, for pupil, care Rev. E. C. Partridge, 25, 240 19

HAWAII.—Honolulu, Mrs. Lydia B. Coan, for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 30 00

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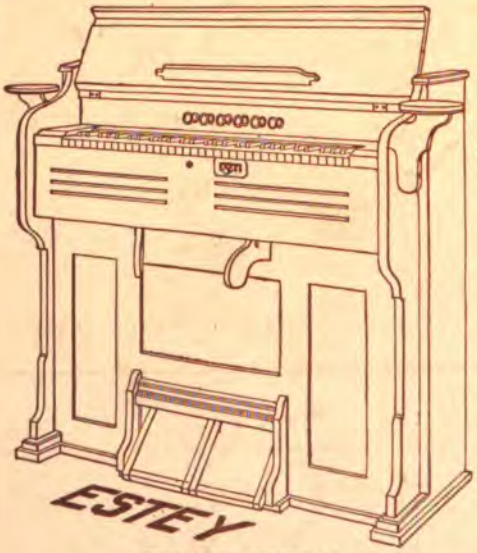

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The

Missionary Herald

LIBERTY OF WORSHIP IN SPAIN
By REV. WILLIAM H. GULICK

A MASTER BUILDER OF SHANSI
By REV. WATTS O. PYE

A GREAT DAY IN ADANA
By Secretary C. H. PATTON, D.D.

BOSTON FEBRUARY 1911
American Board of Commissioners for Foreign Missions

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CONTENTS, FEBRUARY, 1911

EDITORIAL NOTES. Illustrated 47

THE DAY'S ROUND — IN A MISSION COLLEGE. By Pres. Alexander MacLachlan. Illustrated 53

A MASTER BUILDER OF SHANSI. By Rev. Watts O. Pye. Illustrated . . . 56

PROVED BY FIRE. By George Sherwood Eddy. Illustrated 58

MOTHER SORABJI 59

A GREAT DAY IN ADANA. By Secretary Cornelius H. Patton, D.D. Illustrated . 60

WHERE MISSIONARY AND MOSLEM AGREE. By Rev. Charles K. Tracy . . . 62

LIBERTY OF WORSHIP IN SPAIN. By Rev. William H. Gulick 63

HOME DEPARTMENT 65

FOREIGN DEPARTMENT 69

BY-PRODUCTS OF FOREIGN MISSIONS. By Secretary James L. Barton

FIELD NOTES. Illustrated 71

LETTERS FROM THE MISSIONS. Illustrated 77
Shansi — Eastern Turkey — Foochow — Marathi — Central Turkey

THE WIDE FIELD. Illustrated 83
India

THE PORTFOLIO 86

THE BOOKSHELF 87

THE CHRONICLE. Illustrated 89

DONATIONS 90

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JAN 31 1911
CAMBRIDGE, MASS.

The Missionary Herald

VOLUME CVII FEBRUARY 1911 NUMBER 2

A WELCOME NEW YEAR'S LETTER TO THE "MISSIONARY HERALD"

OCCOM RIDGE
HANOVER, N.H. Jan. 2, 1911.

Dear Mr. Strong:

Allow me to send with my renewal for the "Herald" a subscription for some one who can be made useful, as I do, that the "Herald" is indispensable to any intimate knowledge of the social and religious progress of the world.

Yours cordially yours,
W. J. Tucker.

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The Political Situation in Turkey

THE political situation in Turkey continues tense. When the new parliament opened the grand vizier's statement of the government policy was attacked, Dr. Riza Tewfik leading the opposition. Opinions differ as to the strength of the opposition, but the impression prevails that, notwithstanding a vote of confidence was secured, the present ministry will be changed, the attack on the government thus being virtually successful. There are indications also of changes in Macedonia that may lead to serious trouble, possibly to the severing of that province from the empire. So strong is the feeling engendered under the present régime, that old enmities are forgotten in the desire to unite against oppressions charged to be worse than those suffered during the days of Abdul Hamid. There are also signs that the government is alarmed at the widespread unrest.

The Disturbances in Mexico

THE rebellion in Mexico drags wearily to its end; the government forces have routed many of the insurgent bands; one by one their leaders are captured or put to flight. Like many other such uprisings, it was composed of diverse elements, of political adventurers, freebooters, and lovers of lawlessness, together with many honest-hearted reformers striving for a larger political liberty. Notwithstanding the losses occasioned by the riots, the intensifying of enmities, and the injury to the government's prestige, the outbreak is bound to have some wholesome results. The agitation of the time may be regarded as one form of the campaign of education. Things will never be as they have been, and it may be hoped that the stable progress of the young republic will be promoted by this uprising.

At present missionary work at least in the northern part of Mexico is harder than before. The situation is difficult for the missionary who seeks to take a position both fair and prudent between the opposing forces of the time. In a town near Parral, in which there is a comparatively large church, all but the officeholders are now against the government, several of the church members having joined the *revoltosos*. How matters will work out for missions it is too early to say; in the end, doubtless, they will be overruled for good. The fact that our preachers and church members sympathized so fully with the aspirations of the people for a larger political liberty may later on tend to turn the hearts of many toward the truths for which they have stood religiously. But in the meantime there will be much suffering and serious setbacks. Contributions in Parral have almost ceased; in Chihuahua money is very scarce and offerings are diminished. The missionary in Mexico now has a doubly important work to do, and some additional funds are sorely needed for the emergency. Yet as in the days of the Adana massacre, it is feared the Board will be unable to make any considerable addition to its grants, as the probable receipts of the year are already appropriated.

Good News from the Turkey Missions

THERE are grateful signs of renewed zeal among the evangelical Christians in several parts of Turkey. Miss Daniels' report from Harpoot in the Field Notes points in this direction, as do Dr. and Mrs. Raynolds' reports from Van, contained in the Letters from the Missions. In accord with these signs of the times, Dr. Barnum, of Constantinople, calls attention to a leaflet sent out by the Home Missionary Committee of the Bithynia Union, an organization similar to one of our state or district associations of churches. It speaks of the Protestant churches of that land as undoubtedly called of God to render a service which formed part of his plan, and says that during all the sixty or seventy years of their existence the imperative need of that service has never been so apparent as now. To hesitate in the discharge of this duty will be to assume heavy

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responsibility. The leaflet further sets before the churches the condition of many of the weaker communities, isolated, without preachers. It expresses fear for what may result in the rising generation from this condition and from the spread of infidelity in the land. It calls for help from the churches to enable some of the pastors to visit those pastorless flocks, and expresses the hope that it will be possible after a little to employ circulating evangelists who will give all their time to ministering to such little groups of evangelical Christians. Sunday, November 20, was set apart by the churches of the Union as a day of special prayer and conference for this end, and also for special contributions, in which all were besought to share.

The Centennial Report

THE Annual Report of the American Board for 1910, just issued, is the closing feature of the centenary's celebration. One-third larger than the usual reports, with a general historical introduction, short historical summaries preceding the reviews of the year in each mission, abundant illustrations, a full set of colored maps, charter and by-laws as amended to date, detailed lists of invested funds and pecuniary accounts, and the customary tables of statistics, it forms a handbook of ready reference for all who are interested in the Board or have occasion to deal with its affairs. Copies of it are being sent to Corporate Members, to the missionaries, and to many pastors of supporting churches. The cost of the enlarged publication is so increased that it seems necessary to put a price upon it for general distribution. It will be sent postpaid for twenty-five cents.

Famine in China

ONCE more the cry of famine is heard from China. It is the old story; rivers have overflowed their banks, have laid waste fields and even villages, and have impoverished multitudes of people. The provinces of Kiang-su and An-hui are affected, and though the region desolated is not large compared with the whole of China, the flood that swept over part of it was the worst in the memory of man. The missions of the American Board in China are happily outside the famine districts, but neither they nor we are beyond the call of the suffering that cries for relief. An Interdenominational Committee of foreign missionaries in Shanghai, co-operating with the General Committee and with generous Chinese, is seeking to raise and distribute funds. Help will be needed till May. American contributions are being sent to the treasurers of several mission boards; one of them in New York is Mr. Dwight H. Day, of the Presbyterian Board, 156 Fifth Avenue.

A Missionary Explorer on His Travels

WORD has come from Mr. William T. Ellis at Cairo, December 7, reporting him as on the way to Bagdad via Oorfa and Diarbekir, and expecting to spend Christmas on the Tigris. He has had opportunity to inspect American Board missions at several points in Turkey,

A VIEW OF TARSUS

The buildings of St. Paul's Institute are in the foreground; beyond the city are the Taurus Mountains

and expresses his regret that he has not time to write an article about them for the *Missionary Herald*, a regret which editor and readers will share. Mr. Ellis declares himself as willing to be quoted in saying: "The best asset that British as well as American diplomacy have at the present time in the Turkish empire are the American mission schools. You have builded wiser than anybody knew out here. Personally, I'd like to put $25,000 at once into St. Paul's Institute, Tarsus."

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The Money Test

WE Americans judge people's interest in an undertaking by what they contribute to it; we try their words of devotion by their gifts to the cause. We say, money talks. Judged by that standard the native Christians on our mission fields are proving themselves sincere believers. From every quarter letters of the missionaries frequently recount generous and sacrificial giving on the part of those who seem to us almost wretchedly poor, to support Christian institutions, which, by this token, they cherish as their very lives. Mr. Fairfield, recently arriving in Shansi, reports good news of this sort brought back by Mr. Corbin from a short term of work with a mission class in a field out from Taikuhsien. When he proposed to them that they should contribute to the cost of a new chapel building to take the place of the present unsatisfactory rented court, they raised, in a short time on a stormy night, forty-nine *tiao*, equal to about twenty-five dollars in gold. This sum is really equivalent to far more than that in terms of living in China; as wages go there, the seven or eight persons contributing to this gift gave on the average a month's wages apiece; two men promised the equivalent of almost one-fourth of their yearly income. In the face of such figures how false and absurd it is to assert that the peoples of the East are quite satisfied with the religions they have; or that they are not interested in Christianity when they hear it; or that they are not being won to its life but only professing it as a way of gain.

China in the Envelope Series

THE new number of the Envelope Series (January, 1911) is devoted to "Morrison and the Awakening of China." It contains the last of a series of four historical sketches by Prof. Henry K. Rowe, who treats of the characteristics of the land of China and of its people, and traces the history of religion and at length of Christianity in the empire. To this general article is added a brief survey of the American Board's undertaking in China from 1836 to the present time; suggestions as to the make-up of programs for meetings on the subject; books for further reading, etc. Effort is now being made to increase largely the subscription list of this modest but bright little quarterly, whose price, ten cents a year, puts it within the easy reach of every one who cares to have it. It is a bargain all the year round.

Two Witnesses in China

"THE personal note counts," writes one subscriber in expressing his appreciation of the article entitled, "The Refining of Little Treasure," in the January *Missionary Herald*. That article and the one in this number entitled, "A Master Builder of Shansi," are to be reprinted in a four-page leaflet for wide distribution. We shall be glad to furnish copies in such number as desired to pastors, leaders of missionary meetings, mission classes, and to those who may wish to circulate the document among their friends. To the recent sweeping charge of a newspaper writer that, after all the years of missionary work in China, not a single convert has yet been won, the definite and authoritative accounts of these two Christian Chinese furnish timely reply.

The Coming Exposition

READERS of the *Missionary Herald* in the vicinity of "the Hub" hardly need to be reminded that "The World in Boston" is a fast approaching event. The newspapers are continuously announcing some of its features; church vestibules are brightened with its gayly colored placards and its ringing call for stewards. Each issue of the *Exposition Herald* presents new phases of this truly gigantic undertaking. The January number exploits the Pageant, the spectacular portrayal of the advance of Christianity in the world. This dramatization of missionary history is to be produced on so large a scale as to involve the services of a choir of over four thousand singers, besides many soloists, impersonators, and other help-

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ers. It is to be a special and distinct feature of the Exposition occupying the Grand Hall and having two performances each week day of the Exposition from April 24 to May 20. Evidently "The World in Boston" is to be an event quite unprecedented in America, and, to New England at least, a center of attraction for multitudes of people of all classes. Space limits forbid detailed descriptions here; plan to come and see.

A Great Leader Gone

BY the death of Prof. D. Gustav Warneck at Halle, December 26, there was taken from earth the foremost scholar, teacher, and writer of Europe, not to say of the world, upon the science of Christian missions. As professor at Halle University he developed and brought to commanding position the department of missions; as editor in chief of the *Allgemeine Missions Zeitschrift* he put forth the scientific missionary review; by books, such as his "History of Protestant Missions," and articles he has magnified the cause of missions and has contributed to their spiritual energizing. That men of like mind are left to carry on his work in Germany is due largely under God to his training and influence. So he being dead shall yet speak.

Celebrating the English Bible

THE King James Version of the English Bible was first published in 1611. Taking advantage of the tercentenary, the American Bible Society proposes that, so far as practicable, during the week beginning Sunday, April 23, this epoch-making event be celebrated with proper public exercises. It is urged that all churches, religious societies, universities, colleges, and schools, and, so far as may be, public officials, the judiciary, and the press take this opportunity of magnifying the influence of the English Bible upon the ideals and life of the peoples of the earth. The American Bible Society will be glad to aid pastors, Sunday school superintendents, and all interested with suggestions of programs and of important books and literature on this subject.

Which Holds the Future?

AS this number of the *Missionary Herald* comes from the press there is just closing in Lucknow, India, the Second General Conference on Missions to Moslems. With no blare of trumpets to advertise their assembling, representatives of many mission boards from all Moslem lands quietly gathered for a week's conference over the peculiar conditions and concerns of their branch of missionary work. The American Board had representation from Turkey as well as India. The results of this conference also will not be directly observable, but may appear on many a far field in wiser method and surer touch.

It is significant of the way in which Christianity and Islam face each other in the modern world, that this month a Pan-Islam conference at Cairo will call together representatives from all the Mohammedan world of those who are seeking to defend and to promote the religion of Mohammed. They too are organizing and consulting for advance; they too would bring the world to the feet of their Master. Which conference holds the key to success? If we say Lucknow, can we fail to share Lucknow's responsibility?

The Chinese Students' Monthly

A VALUED exchange of the *Missionary Herald* is *The Chinese Students' Monthly*, which represents the various Chinese student alliances in America and is a bond of union for that large and important company of young men and women who are now in training in this country for responsible tasks in the reconstruction of China. It is pleasant and significant to find that the cover of the December issue is marked "Christmas Number," and that the magazine throughout maintains a respectful and even cordial attitude toward Christianity. Its first editorial note, "Ye Yuletide," is reprinted in full in The Portfolio of this number. The opening article in the literary portion of the monthly, under

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the same title, "Ye Yuletide," treats of the history and meaning of the Christmas celebration, declaring that the beauty of Christianity, as of this festival, lies in its universality. It is adaptable to the customs of all nations, preserving that which is good and beneficial, and weeding out the evil and harmful. Among the news items is one to the effect that Chinese students at Cornell University have organized themselves into three groups to study the different phases of Christianity. Cornell has forty-nine of these students, the largest number in any one American university.

A Brown Peril?

THE January number of *Missions* (the Baptist monthly magazine) contains an article on "The Newest Immigration Problem, the Hindu Invasion of the Pacific Coast." During 1910 5,000 men of India entered the port of San Francisco; 3,000 are said to be located in the Sacramento Valley of California. Each steamer from the Orient brings its quota of these swarthy immigrants seeking work in the lumber camps and on the railroads. Opposition to their entrance has naturally developed on the coast, while unexpectedly a coterie of Californians, including some wealthy women interested in theosophy, are championing their cause. As there are no women with them and they provide for no home life, preserve their intense caste spirit, and are confessedly "cheap labor," their appearance is not without danger to the peace and prosperity of the land where they settle. A new problem is thus forced upon not only the state craft, but also the religious enterprise of the United States.

A College Function in Manchuria

AN important event for the higher interests of Manchuria was the opening, late in 1910, of the new buildings of the Union Christian Arts College at the capital, Mukden. The site was given to the joint mission, Irish and Scotch Presbyterians, by the ex-viceroy, and the present viceroy, together with a large company of officials and *literati*, was present and took part in the proceedings of the opening day. The main address was delivered by a representative of the American Board, whom *The Missionary Review of the United Free Church of Scotland*, in reporting the event, describes as a "distinguished American missionary, the Nestor of Christian education in China, the Rev. Dr. Sheffield, of Tungchow." In the company of interested listeners were representative Christians from all parts of the Manchurian Church. The fine, three-storied building, containing classrooms, dormitories, dining hall, and offices, bears witness to the loyal spirit of the students, who during the summer vacation tramped back and forth among the Manchurian churches to raise the funds for its furnishing.

A Centenary Postscript

ON the evening of December 29 the Historical Society of Newbury, Mass., listened to a paper of unusual interest and value by Rev. Horace C. Hovey, D.D., on Hon. William Bartlet, merchant prince and benefactor. This William Bartlet was not only a distinguished citizen of old Essex County at the beginning of the nineteenth century, but also a leader in the religious life of the region and the country. He was the first president of the American Tract Society, a director for life in the American Home Missionary Society, vice-president of the American Education Society, and one of the founders both of Andover Seminary and of the American Board.

Indeed, as Dr. Hovey points out, when the Board's charter was granted in 1812, William Bartlet's name was mentioned in its preamble, and he alone was authorized to call its first meeting. Moreover, he was the first named member of the Prudential Committee, consisting at the start of but three members, and the chairman, Dr. Hovey thinks, while Dr. Worcester was the secretary. Dr. Hovey's address, printed in the Newburyport papers, deserves to be put into more permanent form.

The DAY'S ROUND

IN A MISSION COLLEGE

By Pres. ALEXANDER MacLACHLAN, of International College, Smyrna

THE almost infinite variety of experiences in any department of missionary service is one of the many compensations of the foreign missionary. There is little of humdrum routine in the daily round of his

PRESIDENT MACLACHLAN

uncommon tasks; no two days will be found to correspond in matters of detail. If I attempt to tell the story of a typical day's experience in the college at Smyrna, it must be understood that while all the experiences noted are not a necessary part of any single day's program, they do not begin to exhaust the list of common occurrences in my work-a-day life.

President's house stands opposite the main entrance to the college, and although classes do not begin until 8 A.M. and boys from the city are not admitted until 7.30, long before this early hour the street in front of our door is frequently thronged with students eager to get half an hour at football before the bell rings for classes at five minutes to eight. When I cross the broad street at eight o'clock, work for the day in all departments has already commenced. On reaching my office, which is situated on the second floor, I find it already occupied with new applicants for registration, or with a member or members of the teaching staff who wish to consult me concerning some general concern of their classes or of individual pupils.

While they are engaging my attention, a proof copy of the *Meteorological Bulletin*, which the college issues every morning at eight o'clock, is shown to me before being submitted to the professor in charge of the department for his signature. Copies of these weather reports go to the local press, the American and British consulates, and members of our board of managers resident in the city. They are also forwarded by mail to the Weather Bureaus at Washington, London, Cairo, Larnaka (Cyprus), and other points. Before all the persons and items requiring my attention have been disposed of the gong for morning chapel at 8.40 has sounded and I am obliged to excuse myself from those still in the office and hurry down to Assembly Hall in the adjoining building. Here I find the wide platform occupied with members of the teaching staff, and every chair in the main body of the hall, to the number of 340, occupied with students. What

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INTERNATIONAL COLLEGE, SMYRNA

A partial view, showing also kindergarten building at left of picture and garden wall and outbuildings in the foreground

an inspiration to look upon that splendid body of boys and young men!

The red fezzes, scattered in every part of the chapel, cover the heads of Moslem students whose religion does not require them to follow the apostolic injunction to worship with the head bared. These chapel exercises, brief, simple, and impressive, are limited to an opening hymn, Scripture reading, and prayer. One of my American colleagues presides at the beautiful pipe organ, gift of our generous benefactress, Mrs. John S. Kennedy. Today our morning hymn is: —

"Lord, thy word abideth,
And our footsteps guideth;
Who its truth believeth,
Light and joy receiveth."

The Scripture lesson following is from Psalm 119, verse 105, "Thy word is a lamp unto my feet, and a light unto my path." Whatever may be said as to the artistic quality of our singing, it is certainly hearty and answers the Psalmist's conception of making a "joyful noise." Occasionally I find a substitute for myself in leading these exercises in the person of some leader of church work at home who is traveling in the East and chances to drop in on us at this morning hour.

When this happens the visitor is usually given the Bible study period, which follows chapel exercises, for a straight, practical talk to the boys in Assembly Hall. Today, however, we are alone, and at the close of prayer all students, without exception, file out from chapel to their various class rooms for Bible study, and when I reach the large hallway in front of the college office I find the senior Bible class awaiting me. If I am fortunate enough to find that my office assistant has been able to dispose of the rest of my morning applicants I am free to devote the full balance of this period until 9.30 to my class, and there is nothing in our whole curriculum of studies which proves of greater interest than these morning Bible study classes. The brief five-minute interval before turning to my large class of between fifty and sixty young men in bookkeeping, which begins at 9.35, is devoted to pressing office duties. In order that I may be conveniently consulted or called to the office, this class is also held in the same hallway, even although callers are obliged to pass through it in reaching my office. The hour with this class is always strenuous, frequently interrupted by callers, who are invariably passed into the office with a word of apology and explanation that I will be able to see them at the close of the lesson.

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Teachers have been requested not to refer cases for special discipline to the office before 10.30, and so at the close of my bookkeeping class I find my office occupied not only with patrons from without, waiting to interview me, but also with indoor *patients*, requiring my special attention. As the former have the first claim on my attention, the latter are usually granted a temporary reprieve until some fixed hour in the afternoon, when they are enjoined to reappear before the "tribunal of justice."

If they are from the preparatory department and it is not their first offense, the treatment is usually of the "heroic" type. Among the clients awaiting me are applicants from Macedonia, or perchance from Greece or Rhodes, or a father who has brought his son from one of the interior cities of Asia Minor. But I notice also a Turkish official to whom I give my first attention and find he is a messenger from the governor general of the province, requesting me to come to the palace at a certain hour in the afternoon in reference to some question regarding our property or privileges.

It is more usual to find the messenger is from the prefect of the city, who wishes to consult me regarding the extensive schemes of street improvement in this quarter, in which we have been mutually interested during the past two years. In the midst of these interests the *cavass* brings in the morning mail, and I excuse myself from other waiting clients while I sort out the office letters and those for teachers, returning the letters for students to the *cavass*, who places them in the post-office boxes in the lower hallway.

If I succeed in getting my callers disposed of before twelve, I am reminded by a memorandum on my desk that I have been requested by certain teachers to visit their classes at this hour, the first day I can. Again this morning only a few minutes remain, so I will use them to run through the morning letters. The variety of languages used in these letters necessitates the aid of my polyglot office assistant. Those requiring answer are set aside for the first opportunity which the afternoon will afford for this purpose, and it frequently happens that an hour or two after dinner in the evening is the only time available for dictating replies in English to the assistant, who translates and transcribes them during office hours the following day.

THE ASSEMBLY HALL

Seats 600 persons, as used on special occasions

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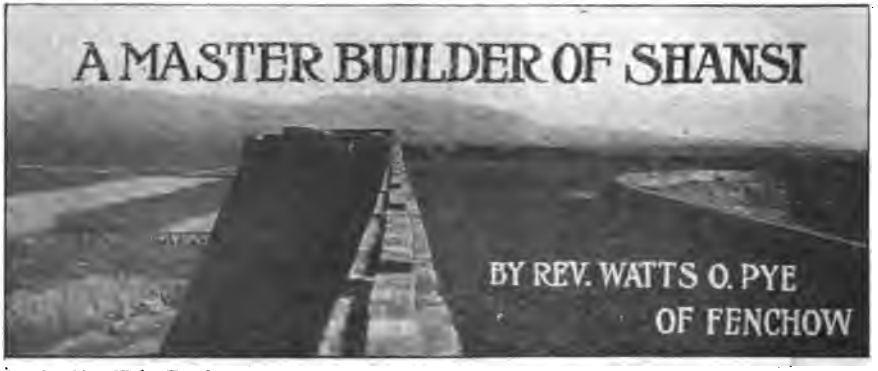
For some years past the college has set and signaled local standard time for the city and railway lines. As the sun is now approaching the meridian the next five minutes are devoted to that. Hurrying home for lunch, I often find awaiting me the mother of some poor boy, who has resorted to this means of waylaying me and pleading her case for a reduction. But as a rule I am obliged to turn a deaf ear to all such appeals, even though I may be convinced of the worthiness of the applicant, for the simple reason that the college has no funds from which it can aid such cases.

Lunch over, I find I have just time to get to the office to keep some one o'clock appointments with teachers or others, for which no time could be found during the morning. At 1.30 I have my class in history of philosophy or in political economy and by 2.30 I am ready to set out for the governor's palace or the prefect's office in accordance with my morning appointment. Banking and printing office errands are attended to as I pass through the bazaars *en route* for the palace. I am usually back at headquarters by four o'clock or shortly after, and just in time for afternoon tea.

Following this I always hope to get a good "knock up" at tennis with my associates when there are no station meetings, or meetings of the trustees of the Collegiate Institute for girls arranged for 4.30. Our faculty meetings and the meetings of our committee *ad interim* are usually held at the college in the evening at eight o'clock. Board of managers' meetings and sometimes also general staff meetings are reserved for Saturday mornings, when we have no regular classes. If the evening happens to be free from meetings or office cares, my duties for the day so far as the college is concerned close with presiding at the evening meal and conducting evening prayers immediately after dinner in the college dining hall. I share this last duty with two other American members of the staff, and so it is only every third week that my turn comes for this last regular item on our daily program.



On the City Wall, Fenchow

DURING the week I landed in Fenchow, in 1907, a man was brought to the hospital in a critical condition. He was Mr. Wang Yin Ting, of the town of P'ei Hwei Chen, forty miles (Chinese) east of the city. One of the head men of his town, he was widely known and respected. Aside from his duties as a public official he is a contractor on a large scale, building temples and filling contracts for the repairing of city walls. Being a man of some means, he had constantly to suffer blackmail from his poor neighbors and relatives. Finally, to take revenge upon them, after the Chinese custom, he went to the home of one of his persecutors and attempted to kill himself upon the doorstep, in order that his spirit might forever haunt them. Fortu-

nately, however, he was found before the razor-cut across his throat had fatal effect. There were no Christians in his town, but among the crowd which quickly gathered about the would-be suicide was one who said he had heard that over in Fenchow there was a foreign doctor who could cure serious cases. This was how it happened that Dr. Atwood came to sew up his throat. The patient gradually recovered, and during the two months in the hospital had the chance of hearing the daily preaching of the gospel and of getting from the helpers a good knowledge of Christianity. Even after his case was dismissed he stayed to study, and shortly after his return home he was back again with his son and five neighbors' boys to place them in the Atwater Memorial School. This was but the first of several signs that a new influence had come over his spirit.

A year later, after many weeks of faithful study, Mr. Wang came to the missionary in charge and asked if there would be any objection to his beginning to preach publicly in his own town. Consent was only too gladly given, and at his own expense he immediately fitted up one of his buildings as a chapel, with opium refuge in connection. Every other day, when the city market was opened, he was out among the crowds which gathered, preaching his new message. His position as the leading man of the town gave prominence to his activities and likewise gave the church founded in his home a high standing from the beginning. Some sixty men passed through the opium refuge the first winter. This last year he has added a school of some twenty boys to his plant; so closely does education follow religion on the mission field.

Through all this man's work there runs the note of gratitude to the church which was the means of sparing his life, and the sweetness of spirit and unselfishness of his daily life are a frequent cause of comment. One of the recent evidences of this spirit was his treatment of a low-down gambler of the streets, who as a punishment had been so beaten by the magistrate that the jellied flesh of his limbs had begun to fall off. Hearing that he was being left uncared for Mr. Wang went himself to see him, an unusual behavior for a man of his standing in China. The result was that he dispatched a messenger to Fenchow to see whether the doctor or assistant could not for this time break the rule, made necessary from overwork, of not leaving the compound to treat patients. Three trips were made at Mr. Wang's expense, and the patient recovered, much to every one's surprise.

CHINESE CRIMINAL

The story of his wrong-doing is pasted on his wooden collar

But the most striking evidence of the genuineness of this man's Christian life showed itself this fall. With no model to copy, with no suggestion from without, he came to the missionary and expressed his wish to give the church building, opium refuge, school, and adjoining courtyard to the church in that town, so that they might count no more as his property, but as that of the church. At the annual meeting of the Fenchow church this fall the gift was publicly presented. This Chinese builder of temples and walls has thus broadly and devotedly laid foundations for the Christian church in his own town. His is the first so large gift from native sources to our Shansi church, and is an example sure to be followed by others in days to come. Mr. Wang is but one of many who while being helped in the healing of the body have learned that life consists not in being ministered unto, but in ministering.

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THE TESTED, THE TIMID, AND THE THOUGHTFUL

PROVED BY FIRE

BY GEORGE SHERWOOD EDDY, OF BATTALAGUNDU, SOUTH INDIA

The following report-letter from Mr. Eddy to a group of contributors under the Station Plan is of so unusual character and interest in its terse description of ten representative Hindu converts to Christianity and so suggestive of the material that is being built into the Church of Christ in India as to warrant its republication here, that it may have wider reading. —THE EDITOR.

I SEND you a snapshot of a group of Christians from one of our village churches. It is of unique interest. These converts come from six different castes, and all have been persecuted save the last man on the right, who is an inquirer from the thief caste.

Let us begin with our catechist, who stands near the center wearing a turban. His name is Davavaran and, as his name implies, he has been veritably a "Gift of God" to us. He was trained in our boarding school and I lived with him a year out in the tents with the theological band. He is pure gold. He manages to keep smiling in the face of persecution. His church and school were burned over his head, yet he goes steadily on winning boys for Christ in his school every year in the very teeth of Hindu persecutions, and sends them up to be educated at our high school.

On the left of the group stand a father and two sons from a rare caste, high in the scale of Hinduism. They are the only three converts I know from this caste among 22,000 Christians in the Madura Mission. They have been persecuted, but are standing firm. The father was the *pujari* or priest of the Hindu temple, but he has now given his life to Christ. He is struggling to send his two boys through our mission high school. One of them has gained a scholarship, and both will be useful mission workers as an entering wedge into this high caste which must be won for Christ.

The next two boys come from the lowest of the low. The long-haired boy, Stephen, was beaten by his father and driven from home when he was baptized. He is of limited ability and hopes to be an honest carpenter, though his people before him were outcast pariahs, living from hand to mouth,

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with no meat to eat but carrion. The next boy, Devadasen, is also of humble origin. He was the first fruits from our boarding school when I entered the station. I shall never forget the night he stood up in church, packed with his heathen relatives, to confess Christ. He is now in our high school preparing to be a mission worker, and last year he won the first prize in the Bible examination for All-India. Such men are the hope of their people.

The next man is Kyambu, standing a little behind. His family were the hereditary priests of the devil temple in their village. I remember when the pastor and I stood dripping in our shirt sleeves, after a hurried and hot ride on our bicycles, to baptize the old father and the entire family at the father's bed. Then persecution broke out. The Hindus said: "Our god has killed your father because he became a Christian; you cannot draw water from the village well; you cannot grind your grain at the village mill; we will never enter your door in the hour of sickness or death; and your children can never marry with ours, for you are dead to us and we to you." He went to sleep at night a prosperous farmer; when he awoke in the morning his entire crop of onions and other things had been taken up by the roots and transplanted in a Hindu's field a mile away, while the whole village was ready to swear that he never had any crop in his field. But Kyambu has stood firm, and persecution has turned into toleration and will in time become friendship. He will yet win his people for Christ.

Back in the doorway is the face of a woman who is a secret disciple in the village. She is counted nominally a Hindu, yet she clings to Christ as her Saviour and gives large gifts to the church. It was her gift which enabled us to erect the church in the door of which she is standing. She is typical of thousands of women who are believers in Christ, but who shrink from baptism because it would mean the loss of husband and home, of relatives and children whom they still hope to win for Christ if they remain at home.

On the right of the teacher stands Joshua Perumal, a new convert from the wealthy Chetty caste, the native bankers and lenders of India. He is one of four men out of his caste who have recently come to Christ in the face of persecution. They are the only converts from this caste among our 22,000 Christians. The first one was beaten till he fell down in a fit, and lay unconscious for hours in peril of his life. Three of his cousins have also come out, one by one, for Christ and joined the church in the village.

The last man on the right is an inquirer from the thief caste. These people are very proud of their caste, and it ranks as one of the high castes of India. We have only one or two converts from this difficult community. This man has promised me that he will become a Christian in the face of persecution. Even from this thief caste we shall win converts, and with such men as our teacher, Davavaran, located in the heart of these villages, we have high hopes of success.

Pray for this struggling, little church and the *sixty other larger churches* which are scattered through our station. Remember these women who are secret believers. And pray for these inquirers trembling on the brink of decision, that they may take counsel of their faith and not of their fears.

MOTHER SORABJI

THE seclusion of women in India has kept most of the daughters of that land from being widely influential or notable. One of the few exceptions became so well known that letters from other countries addressed simply to Mrs. Sorabji, India, reached her without trouble. Mrs. L. S. Gates,

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of Sholapur, in the *Dnyanodaya* of November 10, 1910, writes appreciatively of the beauty and influence of the life of this woman, everywhere called "Mother Sorabji" by her many friends among the English, Parsis, Hindus, Jews, and Mohammedans.

Franscina Sorabji was born at Ahmednagar in 1833. Her girlhood, spent in the region of the Neilgherry Hills, developed a keen appreciation of natural beauty, a trait which remained one of her charms; her garden was always her delight. At the age of twenty, after unusual educational advantages, secured by the help of an English friend, and which revealed a marked intelligence and responsiveness, she was married to one of the first Christian converts from Zoroastrianism, and at once had to undergo the persecution of her husband's people. With him she bravely bore the taunts and the long struggle in which family, friends, and fortune slipped away.

In the service of the Church Missionary Society they were sent first to Nasik, where they helped in founding a Christian village and where Mrs. Sorabji began her characteristic life work by mothering the lads in the industrial school. At the same time she was caring for her own growing family, seven brilliant daughters and one son; with untiring love and marked ingenuity she superintended their education, and even invented a kindergarten system of her own.

Upon their removal to the larger field of Poona, in 1876, she began to carry out plans that had been long forming in her mind, by starting what later became the Victoria High School. Only seven pupils could be gathered at first, but these represented four races and foreshadowed the wide influence she was to have among different peoples.

Upon her visit to England, in 1886, Mrs. Sorabji interested many English ladies in her plans and secured substantial funds for her school; in the course of time there came to be several primary schools as feeders for the high, one for each race or religion, Hindu, Mohammedan, Parsi. In these schools have been taught pupils to the number of thousands, upon whom this extraordinary woman poured the wealth of her eager and affectionate nature. She was at once the most forward of educationalists, the keenest among Indian reformers, and the most earnest of Christian missionaries.

In her drives she would frequently stop her carriage to speak to some Parsi student or Brahman woman; and her words were not simply conventional greetings, but particular inquiries (for she seemed to know the whole family history of her friends and to keep them in her heart), followed by some loving word concerning the welfare of the soul. So genuine and sympathetic were these words that no offense was taken; the "Good-by, Mother," which closed the interview showed that tender feeling had been stirred. The loss of this loving mother-heart lays a heavy sorrow upon all who came within reach of her influence. Who will arise to take her place in that land where sympathy is sorely needed?

A GREAT DAY IN ADANA

BY SECRETARY CORNELIUS H. PATTON, D.D.

I WAS sitting at dinner with Mr. and Mrs. Chambers when a church bell rang out so loud and clear and with such a joyful sound that we instinctively stopped and listened. It seemed to combine in its notes all the joy of Christmas and of Easter. Evidently the man who rang the bell was having one of the happiest experiences of his life. You should have seen the light

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come into the face of Mr. Chambers. "The first time," he said, "that bell has rung since the massacres a year and eight months ago!" We finished our meal hurriedly, and in a few minutes Pastor Astchdjian came in to conduct us to the service. Imagine my pleasure at being present on this Sunday. It was by the greatest good fortune, as I had given up all hope of visiting Tarsus or Adana on account of the quarantine regulations against cholera. But the day before my leaving Constantinople, the steamers began stopping at Mersine, and so I slipped in. I could not have hit upon a better time. Ever since the massacres our people, having lost their church by fire, had been worshiping with the Gregorians. The hospitality of the ancient Armenian church, which is steadily adopting our ideals and ways, had been greatly appreciated, and this experience, following the terrible sufferings in which both churches shared, has drawn the people together in a manner most promising for the future.

THE EVANGELICAL CHURCH AT ADANA AFTER THE MASSACRE

But it did seem good to the Evangelicals to be back in their own edifice, rebuilt on the old site and using the uninjured walls. The building stands out finely in the midst of the surrounding ruins, and is one of the best structures in the city. We picked our way over fallen walls and paths strewed with brick and mortar and entered the church by means of a wide, temporary stairway, more like a ladder. The women certainly had a time "climbing up Zion's hill." Under the circumstances, there being no stairs, no fires, no heating apparatus, not all the windows in, and the weather unusually cold, I did not expect much of a congregation; but I did not know Adana. The church was literally packed from wall to wall, and all sitting on the floor. I had to walk over small boys and girls to reach the platform. What a sight! In front the orphans, their bright little faces showing no remembrance of the fearful scenes they had witnessed when their parents were stabbed or shot. In the right-hand corner the seminary girls, with the Misses Webb, Miss Peck, and the other teachers against the wall. The men of the church, outnumbering the women, on one side of the floor space; the women on the other; some sad faces there. In the gallery a miscellaneous throng I could not make out, and every inch of standing room occupied, about the windows, doors, and stairs. I calculated there were about five hundred present. An usher was talking to the people, making them move forward and sit closer; great shifting of position and good-natured jostling; everybody happy. But I could scarcely keep back the tears as I pictured the scenes of a year and eight months ago. How could these people smile? How could they have courage to rebuild their church? It was a wonderful demonstration of the reality and vitality of our Christian religion.

Do you know, we in prosperous, abounding America need the witness of this suffering people? They have taught us that Christ is still in the world comforting, strengthening, and saving the people. I told them this;

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I poured out my heart to them and said we needed them, their faith and patience, and their undying hope; that we were in danger of losing the reality of our religion through our comfort and ease. I felt that we and they were bound together that day by a glorious reciprocity, and I want to say to all friends of the American Board that we must make more of this spiritual bond with the native Christians in every land where we are at work. We pray for our missions and claim their work as our own; let us take in as well these Christian brothers and sisters in the native churches.

They generously gave me most of the time, but the pastor spoke, also Mr. Chambers. We sang the Doxology, read Isaiah 35, prayed together, sang "Jesus Shall Reign," and left the church with smiling faces. They took up a collection for *Home Missions* amounting to £T.8, about $35, surely a good sum in a city where wages are about seventeen cents a day and the working day is fifteen hours long.

But I must speak of that wonderful farewell morning service in the big Gregorian church. That indeed was an event. Crowds? It was a sight never to be forgotten. Look at the combination: Gregorians and Protestant congregations united for a loving farewell; a new bishop to be introduced to his people; a visitor from America to be heard; and last but not least fifteen babies to be baptized. It took from eight o'clock in the morning to twelve. It is simply impossible for me to picture that scene, but it will live in my memory to my dying day. The bishop and the priests were cordiality itself, and the whole affair took on the nature of a love feast, the more so as it centered around their mass, which they are beginning to interpret as our communion. We all said, "The two churches separate for worship, but they will remain one in spirit." I could write pages on the movement of the Gregorian church toward evangelical ideals; it is one of the mightiest movements in the world today. But let this service in blood-stained Adana suffice. It is significant of what is happening all over Turkey. The great day in Adana was to me typical of the coming greater day in all Turkey.

WHERE MISSIONARY AND MOSLEM AGREE

By Rev. CHARLES K. TRACY, of Smyrna, Turkey

"Al hammed Ullah (Praise God), I am a Mussulman!" was the exclamation of my guide as we descended to the Lycos Valley from the terrace of the ruined Hieropolis and took the path toward Laodicea. All the hot afternoon this villager had kept his Ramazan fast, though he might have claimed exemption as a traveler, through a kind provision in his sacred code; no water, no food through the long tramp, nor even a whiff of his tobacco during the three hours of my ramble among the ponderous remains of the Roman Saratoga. At length we reached the last farm hut on the slopes and the sun went behind the lofty Baba Mountain. Here we waited for a little till sunset should be an astronomical fact; then the guide asked at the farm for a drink of water, after which he drew from his broad belt his dinner of bread and cheese, and walked on, eating. There followed a long silence while he smoked his cigarette, and the dusk deepened; but as the full moon appeared we began to reflect aloud.

"Allah is very good," was his response to my remark that God gives sunshine, twilight, and moonlight in such order as is best for all his children; for those who sleep and for those who are late home. "Allah gives

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what is best," he continued, "but men are not grateful. Allah sends light and darkness, rain and drought, when each is best; but men do everything out of time and out of place. They do not keep the fast in the blessed month of Ramazan, but eat and get drunken and neglect their prayers."

I remarked that of three Mohammedan drivers who had served me during my journey two seemed very ready to eat and smoke during the day. "Don't mind those men," he rejoined; "most men are getting careless. Many have lost their faith and are nothing; but some of us are keeping the faith as of old."

I asked if a man could be a good Mussulman and live by his prayers if he was yet selfish, immoral, or cruel, and added that we Christians have been weakened because so many pretend to obey Christ, when in fact they obey their own inclinations; so "the Faithful" despise us.

"That is the way with us Mussulmans," came the quick answer; "every one should be righteous and love his neighbor, but our people commit many crimes and their prayers are not heard. Therefore we suffer humiliation before the nations, and they who were our subjects try to take Crete away from us; and on every side we are perplexed."

I told him that Christians recognize their obligation to follow the laws of "Issah" (Jesus); and these are all summed up in love to God and love to man. If Christians were all true, there would be no hatred between the followers of the Prophet and those of the Christ. This puzzled him a while, but he took refuge in his preamble, "Al hammed Ullah, I am a Mussulman."

LIBERTY OF WORSHIP IN SPAIN

By Rev. WILLIAM H. GULICK

IN July we organized a public meeting in the interests of a petition, to be presented to congress in December, asking for a confirmation of the principle of liberty of worship in lieu of the "toleration" which is now all that is ceded in the constitution to dissenters from the Roman Catholic religion. This series of meetings was organized by the Evangelicals, chiefly those resident in Madrid, and has been warmly greeted by many of the evangelical centers of the work in different parts of Spain. In our mission the most notable meetings were held in Santander, Logroño, and Zaragoza, in all of which places the speakers, who were chiefly Protestants, were received with great cordiality, and in some places with marked enthusiasm.

The meeting in Logroño was held in the largest theater of the city, which is capable of holding some three thousand people and was filled to overflowing. Conspicuous in the audience was a considerable number of the best known ladies of the city. All the speakers but one were of the younger evangelical element, among the most prominent of whom were two sons of the American Board's pastor in Zaragoza. For intelligent interest in the debate, manifest appreciation of the importance of the subject in hand, and warmth of enthusiasm, this meeting in Logroño was counted by our young campaigners as one of the most successful of the series.

A month later an important meeting on the same subject was held in Zaragoza. The majority of the city government of today is in frank sympathy with the liberal tendencies of the present national government and in equal accord with the evangelical leaders who seek for a constitutional guarantee of the liberty of worship.

In the city is a noted public hall, built some two centuries ago for the holding of public meetings of a popular

kind. Some members of the city government, learning that we were seeking for a public hall for a meeting in favor of the liberty of worship, approached our pastor, Señor Araujo, with the assurance that if he would ask the city government for the use of the hall, known in history as "La Lonja," the use of it would be given free of charge. The meeting was organized for the latter part of July and came off with brilliant success, fully two thousand people standing through more than two hours to listen to speeches in favor of making liberty of worship a part of the fundamental law of the land. The order was perfect and the attention at times intense; bursts of applause were earnest and impassioned. It is believed that in the history of Spain this is the only instance where a notable public edifice of great historical interest and importance has been granted for the purposes of a public meeting frankly presenting the evangelical cause and demanding equal rights for Protestant Spaniards in the liberties and privileges enjoyed by other loyal Spanish citizens.

The most prominent speaker at this meeting was one of the sons of our pastor in Zaragoza. Since then this pastor has been invited by one of the most influential political dailies of the city to contribute to its columns, with a promise to publish anything that he may see fit to present them. They have just completed a series of three articles from his pen on the subject, "The Liberty of Worship" (*Libertad de Cultos*). These articles are considered about the best statement of the subject that has yet been given to the public, and a fund will presently be raised for printing them in pamphlet form for the widest possible distribution.

After the great meeting in "La Lonja," the same speakers addressed an enthusiastic congregation that filled our chapel to the utmost. While the meeting in the public hall was addressed exclusively by Spanish speakers, I had the pleasure of presiding at the meeting in our own chapel and of making the last of the three discourses.

During this season the same young orators, under the auspices of the various evangelical pastors of Barcelona, made a campaign of an entire week in that city, holding from two to three or four meetings almost every day of the week in different sections. The last of this series was held in one of the most noted theaters of the city, and it was crowded.

It is apparent to the most superficial observer that the presence of the evangelical element in Spain is at this moment, and under the peculiar governmental conditions of the day, being acknowledged as never before in the history of the country as a distinct factor in the body politic, whose organization and rights demand recognition alongside of all other institutions that are so recognized and protected by the laws of the land.

In this connection it is also to be noted that never before has the evangelical element in the land been referred to in the influential public press so frankly, freely, and frequently as during the last few months in connection with the vital questions of Church and State now occupying the attention of government and people.

We must again remind our good friends who for years have so generously sustained these institutions that their influence is by no means to be reckoned as limited to the number of edifices or even of the souls that go to make up the evangelical community. They must realize that this small but living force has worked out through varied agencies until during the last generation it has revolutionized public thought of the Protestants.

We may perhaps be pardoned in view of this fact, and of the present hopeful conditions of the religious question in Spain, for expostulating with these good and generous friends against any thought of retrenchment or recession now in their work and plans for Spain. This, of all the moments in our history, is the one in which would be justified the most vigorous effort and the largest outlay of men and means.

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HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1909	$31,191.18	$7,241.50	$1,868.14	$840.87	$2,000.00	$1,020.40	$44,162.09
1910	56,578.93	5,219.86	3,849.94	1,531.16		1,043.12	68,223.01
Gain	$25,387.75		$1,981.80	$690.29		$22.72	$24,060.92
Loss		$2,021.64			$2,000.00		

FOR FOUR MONTHS TO DECEMBER 31

1909	$71,758.00	$18,347.73	$3,755.29	$100,637.21	$8,000.00	$6,014.02	$208,512.25
1910	106,792.64	23,639.28	7,321.28	98,388.08	4,500.00	6,381.65	247,022.93
Gain	$35,034.64	$5,291.55	$3,565.99			$367.63	$38,510.68
Loss				$2,249.13	$3,500.00		

CHURCH GIFTS SHOW INCREASE

The financial statement printed in the last issue of the *Herald* bore the heading, "Individual Gifts Show Increase." This month it is the item "From Churches" that shows the most increase, $25,387.75. It is a remarkable record and full of cheer. Unmistakably it registers the benefit of the Apportionment Plan. Just how much of actual gain it marks is yet to be determined. The question rises, to what extent this increase is due rather to a new promptness in remittances by church treasurers than to larger gifts of the churches. Special effort to remit all church gifts by the close of 1910 was certainly a factor in the large receipts of December; if it was the only or the main factor, there may be a falling off in January from last year's record. We are persuaded better things, and that the main reason for the marked advance was the growing adoption of the Apportionment Plan whereby many churches increased substantially their missionary gifts. If the returns for January also shall show a corresponding gain it will go far to substantiate this opinion that the Apportionment Plan is already sufficiently established to accomplish the work for which it was designed. Such results will give fresh courage to the new Apportionment Commission, and will amply repay those churches, conferences, pastors, officers, and campaigners who have labored persistently to promote the plan.

Another item of cheer in the month's report, not to be overlooked, is the gain in gifts from Sunday schools and young people's societies. While the amount, $1,981.80, is not remarkably large in itself, it is yet a gain of more than one hundred per cent in the gifts from those sources, and continues the advance in this class of gifts made during the earlier months of the year.

A study of the figures for the first four months of the fiscal year is also most gratifying; as will be seen, the increase over the corresponding months of last year in gifts from the living,

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toward the regular appropriations, is over $4,300, a statement which may well give fresh inspiration and determination to all churches as well as to those in the Board's offices who are busied with securing funds for this work.

"REMEMBER MY BONDS"

"It does a fellow good out here, when the things of America seem rather like a dream and the horizon is apt to shut in his world, to have one of the fellows remember him enough to ask to have his church's contribution go to him. It makes him feel that there is a cloud of witnesses watching him."

If you, gentle reader, happen to belong to a church which has a missionary on the foreign field, drop him a line this week and see that some one else does it next week, and so on. Or if you happen to have a college or seminary classmate tugging away in some mission station, cheer him up with a hearty message, with the flavor of the old days about it. And if you are the minister of a church tell your people about him.

THE CLOSE OF THE APPORTIONMENT YEAR

The year 1910 is the first real test for the proving of what is in "Apportionment." From the record of receipts to January 1, the plan looks good. The churches have made a great increase; the money has come pouring in these last few days, despite the fact that there must be thousands of dollars which through oversight have not yet been sent in by church treasurers; and all of this money is from the churches and not from individuals. Gifts from churches represent the quiet, systematic gathering of months preceding. They are harder to increase than any other class, but when they start they flow with great steadiness.

The papers tell us that $226,000,000 of dividends were dispersed on January 1. We hope you all got your share, and that now in January, February, and March, when there are no piled up granaries full of Apportionment Plan products, the "individual" gifts will proceed to assert themselves. Are there not individual friends whom the Lord hath prospered who want to have a work of their own on the field abroad? Let us give you a share in the Station Plan, or a part of a station all to yourself. There are missionary houses without a personal owner, five of them, to be built immediately. Here is a much needed advance which we have authorized our missionaries to make, and every item needs some friend in this country to say, "That shall be my investment."

THE YEAR-BOOK FOR 1910

The National Council passed a resolution that the Year-Book for 1910 should record the benevolent offerings in its columns as taken from the books of the treasurers of the benevolent societies. That is a very simple thing to vote, but when it comes to working it out it has more difficult points than "the fretful porcupine." When thus called upon to submit reports of what each church had given, the treasurers met and unearthed a number of problems on which the Apportionment Commisson would have to rule with uniformity before reports could be prepared. Then followed a conference with the Apportionment Commission, and after every aspect of the problem had been viewed, top, bottom, and sides, it was decided that "special" gifts should not be included as applicable on the Apportionment Plan, and that "individual" gifts should be counted only when the donor stated in his letter that it should be credited to a particular church.

It is clear that "special" gifts do not relieve the regular expenditures of the different societies. They help the allied work in general, but the American Board might send out a million dollars in "specials" and yet have nothing but debt to show. In the case of "individual" gifts it was clear that oftentimes the treasurer who receives one cannot tell what church the giver belongs to, or whether he belongs to any, if there

is no suggestion given in the letter. For instance, last August we received scores of gifts from the coast of Maine. Suppose a man sent in a gift from Kennebunk; it could not be credited to the church, for he was evidently a summer visitor. No other ruling was possible on the part of the Apportionment Commission; yet great dissatisfaction will be cropping out this next month, for in many states the State Committees of Apportionment had told their churches that "specials" and "individual" gifts would count. We urgently beg of our church treasurers, state committeemen, and pastors to look at this problem from the point of view of the Apportionment Commission. The individual church may suffer in its record in the Year-Book; there may be temporary inconvenience and uncertainty; but the future success of the Apportionment Plan demands that there be uniformity in the rulings. For instance, in some churches the claim might be made that an apportionment of a thousand dollars had been met, yet on analysis less than a hundred had passed through the treasury of the Board for the regular work. The entire credit was from certain individual gifts to a missionary work in which that person was especially interested, but which was not supported by the budget of the Board.

It has been further determined that a small report-slip shall be sent from each society to every church, stating just what offerings have been received during the year 1910. This will lead to much correspondence and difficult explanation, but it gives every church the chance to know why gifts have not been credited to the Apportionment Plan. Doesn't this situation call for very great patience and forbearance of judgment, and also for the heartiest co-operation of all of us with the commission? It is by no means the "easiest way," but it certainly is the *only way* to success.

Last of all we beg you to remember that this situation is not of the Board's making.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

February

EUROPEAN TURKEY (Macedonia and Albania) WITH BULGARIA

30 Missionaries
19 Churches, with 1,454 Members
109 Native Laborers. 870 Pupils in Schools

PROMPTINGS TO PRAYER

1. The 4,000,000 people of the rising kingdom of Bulgaria, seven-eighths of whom are mostly professing Christians, belonging to the Eastern Church; the other one-eighth classed as Turks.

2. The lack of spiritual life in the national church and schools. (See letter from W. C. Cooper, in *Missionary Herald* for December, 1910, page 573.)

3. The intellectual stir among the Bulgarians and the zeal for education.

4. The growing hunger on the part of some of the more thoughtful people, including educators, for such religious influences as are found in Protestant churches and schools; hence the particular need of these schools and of their better support.

5. That most critical part of the Turkish empire known as Macedonia, the most active of all the Turkish provinces. Here were the directing forces that brought about the new régime, and here are strong influences of its support today.

6. The Albanian province, aflame with discontent and demanding more liberty and self-government; the people are Moslem by name, but in general little attached to Islam, and clamoring for education; now suffering oppression as the Ottoman government seems bent on crushing out the national spirit. Recent sharp interference with the American missionaries appears to be happily ended. (See Editorial Note in this number.)

7. The Ericksons' return to Elbasan; the Kennedys' effort to maintain the Kortcha school and other work; the little company of Protestant Christians in Albania. The need of prayer here is immediate and unmeasured.

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AFTER EDINBURGH

The Eighteenth Conference of Foreign Mission Boards in the United States and Canada, held last month, was almost an Edinburgh reunion. For it appeared that the majority of those in attendance had been also delegates to the World's Missionary Conference at the Scottish capital last summer. Moreover the comradeship, the broad vision, and the sounding challenge of a new missionary era which characterized the Edinburgh Conference were reflected in the meeting at the Presbyterian Rooms at New York, January 11-12.

The memory of the Edinburgh assembly was intensified also by the presence at New York of Mr. J. H. Oldham, the secretary of the World Conference, Rev. W. H. T. Gairdner, who wrote the popular account of it, and Dr. A. Boegner, director of the Paris Missionary Society, who was perhaps the foremost representative of Protestant foreign missions from Latin Europe at Edinburgh.

Yet the New York Conference was not a mere echo meeting of that at Edinburgh; its mood was not chiefly reminiscent; it marked rather a step ahead from Edinburgh, revealing a sense of present responsibilities, some of them new and growing out of the World Conference, that pointed to yet larger and heavier tasks ahead.

The men who came together in New York represented some forty missionary societies, with a total annual income of over ten million dollars, and with no less than fifteen hundred mission stations and more than four thousand missionaries scattered over the globe, whose immediate and pressing concerns compel an attention, alert for the present and the future rather than for reminiscences of events, howsoever rich and memorable.

While this annual conference must cover in general the same ground year after year, at each meeting some fields emerge into view because of special needs or timeliness of appeal. One such field this year was that of Latin America, presented by Drs. Carroll, Speer, and Ray, and with regard to which the conference voted heartily that it should be considered as a proper field for Christian missionary work.

Also the missionary situation in the Mohammedan world was well set forth in a clear report by Dr. Watson, and emphasized by the presence and testimony of two of the guests, Mr. Gairdner, whose missionary service in Egypt has brought him face to face with the problems of Islam, and Dr. Boegner, who as missionary leader of the small and hard-pressed body of Protestants in France has to carry the crushing burden of their missionary work in Africa, where new tides of Moslem aggression are running high.

The report of the Committee of Reference and Counsel, the chief committee of the conference, discussed a variety of practical problems of missionary administration, such as "Religious Teaching in the Philippines," "Preparation and Training of Missionary Candidates," and "Hostels for Students in Government Schools." On some of these subjects the conference took co-operative action.

By the adoption of a new constitution defining and guarding more clearly its own organization, this conference signalized its growth and establishment as an indispensable agency for promoting American foreign missions. Uplifting and memorable were the devotional hours, when the sense of comradeship became very keen and tender; likewise the session of the closing evening, when the Outlooks brought from the Edinburgh Conference and the report of plans of the Continuation Committee of that body made all present feel that a new era in the history of the modern missionary enterprise had already begun. The vision was full of promise.

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FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

Languages and Literature

BY SECRETARY JAMES L. BARTON

MISSIONARIES cannot preach the gospel until they discover and master the language in which to preach. From the beginning of modern missions English has been of little or no use as a preaching tongue. Wherever the missionary settled down for work in the early days he found himself among a people who had no knowledge of the language he spoke and no particular desire to learn it. If he expected to influence them there was only one thing for him to do and that was to make their language his own.

This was no mean task, especially when the language itself had never been embodied in writing, as was the case with many languages of Africa and of the islands of the Pacific. It meant more than the creation of an alphabet; it demanded the making of grammars and lexicons, followed by the creation of a general literature.

The early struggles of the new missionaries were primarily with the languages of the countries to which they went. These strange, unwritten, Eastern tongues stretched like impassable barriers across the approach to the people, and it was only by persistent effort and superior intellectual application that the day was won.

How much the world owes to the philological achievements of the missionaries could hardly be recorded in a single volume, even of large proportions. They have made a far greater contribution to this subject than all other students of language combined.

Commissioner Sir H. H. Johnston, of British Central Africa, emphasizes the huge debt that philologists owe to the labors of missionaries in Africa. He reports that nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and Bible translations; that many of these tongues were upon the point of extinction and some have since become extinct; and that we owe all the knowledge we have of them to the intervention of the missionaries.

When we turn to the Pacific Islands we find that our knowledge of the many languages spoken there is due almost, if not wholly, to the missionaries. As we go over the groups, the Sandwich Islands, Ponape, the Mortlocks, the Marshall and Gilbert Islands, as well as the more remote, the Fiji, the New Hebrides, and the Solomon Islands, we cannot but be impressed with the value of the missionaries' contribution to the world's knowledge by their discovery of the languages spoken by these peoples and the embodying of the same in an orderly literature. It seems but yesterday that Dr. Hiram Bingham was with us, who, together with Mrs. Bingham, gave to the Gilbert Islanders their own tongue, with a grammar and dictionary, embodying it in hymns, a New Testament, a Bible Dictionary, and other books.

Starting with William Carey in India, who is credited with translating the Bible in whole or in part into twenty-four Indian languages and dialects,

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until the present time, the missionaries have been searching out the unknown tongues spoken by that great polyglot people, in order to put them into permanent form as the channel through which Christian truth may be conveyed.

In a word, wherever missionaries have gone they have been students of the vernacular before they were preachers of the gospel; and they have been architects of grammars, vocabularies, and lexicons and creators of a Christian literature in the form of Bible translations before they erected churches.

If missionaries had not done this work, who would have undertaken it? It could not have been expected that independent students of philology would have been content to bury themselves for a lifetime in the center of Africa or upon an island in the midst of the Pacific or in the interior of China, simply for the purpose of giving to the world a correct knowledge of the vernaculars spoken by the people in those different regions. The sacrifice demanded would have been too great for the promised reward. No one would expect that the merchants who touched but the fringes of the great Eastern countries would give much attention to the niceties of the language of the people with whom they traded. "Pidgin English" seems quite good enough for their uses, and in fact is one of the mercantile contributions to the philological museum of the world.

It is only the missionaries, as a class, who have had a motive strong and permanent enough to carry men and women of the highest intelligence and training into the uttermost parts of the earth and there hold them at the task of language study until it eventuated in an extensive and orderly literature.

Over four hundred effective and living versions of the Bible, translated for the most part by missionaries and native co-workers trained by them, are now in use. These have stood the test of scientific scrutiny and are the crowning proof of the thoroughness with which the chief languages of Africa and the East have been mastered by the missionaries.

It is not claimed that the missionaries have done extensive work in comparative philology. Their task has been to make themselves masters of one, two, or, as in the case of Dr. Elias Riggs, of Turkey, of several languages, not for the purpose of comparing one with another, but solely for the purpose of coming into the closest relations with those to whom the conquered language was a household tongue. Philologists of the West have made the accurate preliminary work of these pioneers the field for their own investigations and comparisons.

The literary work of the missionaries has introduced into all of these countries the modern art of printing and has built up extensive printing establishments in all the Eastern centers of population which are producing millions of pages annually of vernacular literature. This includes not only the Bible in whole or in part, but all kinds of educational books, besides translations and original productions, religious, scientific, and literary, for the general enlightenment of all classes.

This work has now made such progress that many presses which began under the direction of missionaries and were aided with funds from the missionary societies are now owned and conducted by native firms. Much of the publication work of the missionaries themselves in some countries, like Japan and India, is now done entirely by native companies.

But we have digressed from philological contributions to literary output, which is nevertheless a part of the same subject. It is through this extensive output that comparative philology is kept up to date and that the rapid changes taking place in so many of the Eastern languages are traced. This study is materially aided by the great number of vernacular periodicals published upon mission presses and forced to keep up with the modern

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linguistic trend in order to command the attention of their clientele. Educated native scholars are now carrying on this work.

The missionaries are following closely, as are the native scholars, the linguistic changes that are taking place in languages spoken by peoples that are making rapid progress in general education, like the Bulgarian, the Armenian, and Turkish, some of the languages of India, the Chinese, and the Japanese. It is the business of the missionary to keep close watch of all literary changes in order that he may put his message into such form that it will command respectful hearing.

If it were possible to bring together in one place samples of all the grammars, dictionaries, hymn books, Bibles, schoolbooks, and works of general literature of every kind and from all parts of the world which have been written or translated during the last century by missionaries or under their supervision, it would make one of the most complete exhibits of the languages and dialects spoken by more than five-sixths of the people of the world that could be produced. On the other hand, if there could be collected all that has been done in this direction by others than missionaries, or by those working with them, we would find but a meager exhibit; showing conclusively how indebted we have been and yet are to the missionaries for their persistent, scholarly, and accurate endeavors along philological and literary lines. While the work in this respect has been unquestionably missionary, it has at the same time been highly scientific; and while it has contributed directly to the success of missionary work, it has added enormously to the philological knowledge of the world.

The results of this labor are now available for the church to employ in reaching the intellects as well as the hearts of the people of the East.

FIELD NOTES

Returning to His Field
(Western Turkey Field)

Rev. G. E. White, of Anatolia College, Marsovan, in expressing his pleasure at being back in Marsovan and busy at the familiar work once more, remarks the more prosperous condition of the community: schools are fully attended; hospital filled to its utmost; new library and gymnasium buildings, pictured in a recent *Missionary Herald*, are progressing; the spirit of enterprise and independence is growing among the people in the new times; good crops have made bread cheap and work abundant. The horizon so stormy in Macedonia is not, however, altogether clear in Anatolia.

Dr. White's furlough in America gave him his last visit with his father, who passed from earth the very month his son returned to Turkey. Himself a missionary of the Board from 1856–63, Rev. G. H. White withdrew because of broken health, and ever maintained his love for the missionary work and for the American Board, to which he gave generously of his sympathy and of his means. The son counts it a privilege to carry on in Turkey the work which was his father's first love in his youth.

From Madrid to Barcelona
(Spanish Field)

The transfer of the Board's station from Madrid to Barcelona last summer was a task of considerable magnitude, as Mr. Gulick indicates, especially as it fell upon just the time of the closing examinations of the academic year. The lease of the rented houses in Madrid then expired, and the work of sorting, packing, and shipping the goods had to be carried on while the official examinations in the Government Institute were in progress. And straightway at the other end of the line came the difficulties, turmoil, and fatigue

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A SECTION OF BARCELONA

The houses of the transplanted school are hidden among the trees at the extreme right background of the picture

of receiving at Barcelona twenty carloads of household goods, carting them two miles from the railway station, and then unpacking and distributing them in the remodeled houses in the new establishment, where masons, carpenters, blacksmiths, electricians, and other laborers had not quite completed their work. For the safe and successful completion of this removal, whereby a family of fifty souls was transferred to different conditions in a strange city, Mr. Gulick praises the able and energetic women conducting the school, upon whom the burden fell, as he was then busy in supervising the workmen on the Memorial Hall at Madrid.

Mr. Gulick is much pleased with the new establishment, "four middle-sized houses in a continuous row, situated in one of the most attractive suburbs of the city and on ground so elevated that from the heights, within easy reach of the houses, the entire city of Barcelona lies below, bounded by the Mediterranean Sea extending to the eastern horizon."

The arrival of Miss Huntington, accompanied by Miss Wood and Miss Sweet, of the new faculty of the International Institute, Madrid, was welcomed early in September; later in the month came three other members of the staff. Both the institutions at Madrid and Barcelona were ready in time to commence the academic work of the new year.

An Overflowing Hospital

(Western Turkey Field)

The annual report of the Sivas hospital for 1909–10 reveals a busy year. Altogether about two thousand persons were seen in clinics, some a number of times. There are recorded 195 inpatients and 5,977 out-patients, and this notwithstanding the absence of Dr. Clark on furlough during the latter part of the year. The hospital is now in the care of a prominent Armenian physician, Dr. Karekin Sewney. The majority of the patients were Armenians and Turks, a small percentage being Greeks, Kurds, and Circassians. The clinics this year have been larger than ever before and the staff of workers has done excellent service. All of them are earnest Christians and influence the patients not only by their words, but by their lives and the loving service they render those who come to the hospital for care. Prayers are held with the patients night and morning, two or more of the schoolgirls coming in each morning to help with the singing. Singing services and Bible read-

ings are held on Sunday, and it is noticeable that the Moslem patients always seem willing to listen to the gospel reading and look forward to prayers. When, owing to great pressure of work, evening prayers have been omitted a few times during the year, they have always asked the reason for the change.

Miss Cole, the head nurse who forwards this report, voices the crying want of a hospital: "The greatest need at present is a separate building for clinics. You know the hospital was built for a missionary residence, and while it is a good-sized building for such purposes, it is crowded now. At present we are using the only available place in the building, the upper hall, as a waiting room for clinic patients. As all the rooms for the women open into this hall, and as all kinds of cases are brought in for the doctor to look at, you can well imagine how ill-suited it is to such a use. It is hard also to keep clinic patients from wandering into the wards and over other parts of the hospital."

The Ericksons Return to Elbasan
(European Turkey Field)

As a result of representations by the Department of State, Washington, to the Minister of Foreign Affairs, Constantinople, after consultation with Mr. Peet and the deliberations of the conference held during Secretary Patton's visit to Constantinople, Mr. Erickson's return to Elbasan has been authorized with the understanding that his route be carefully marked out, so that the Turkish authorities shall know exactly where he will be, day by day, on his journey. Mr. Erickson planned to return to Monastir to spend Christmas with his family there, and upon return from Geneva, where he was to go at New Year's to put his eldest son in school, to proceed from Trieste to Elbasan via Durazzo, after securing building materials for the new house.

The government has declared in re-

THE CHILDREN'S WARD OF SIVAS HOSPITAL
Taking an airing with their dolls

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gard to both the Kennedys and the Ericksons that they entertain nothing against the character of either of these families and have no charges against them such as that they have committed disloyal acts. These assurances are valued and will help to tighten the Board's grip on the situation both in Kortcha and Elbasan.

Four Anniversaries in Japan

(Japan Field)

The November issue of the *Mission News* reports four anniversary gatherings in different parts of Japan. The annual meeting of the Kumi-ai churches had been held in Kobe, with ninety-nine delegates, lay and clerical, and fifty-four corresponding members. The burning question was the evangelization of Korea; next in interest was the subject of church union. It was voted to invite other denominations to confer with the Kumi-ai body as to organic union. Relations between the Kumi-ai churches and the mission are delightful; one missionary was among the delegates, others were invited to take part in the exercises. Kumi-ai Christians are increasingly ready to co-operate cordially with the mission.

The thirtieth anniversary of the Woman's Evangelical School at Kobe followed immediately the closing of this annual meeting and continued for six days. Twenty-seven graduates returned for the reunion, two coming from Korea. The days were filled with lectures and addresses from such eminent Christian leaders of Japan as Ebina, Kozaki, and Miyagawa, together with several of the missionaries. The school was begun by Miss Dudley in 1880, in a rented house, with six women in the class. The main school building was built in 1887, and replaced by the present building in 1908. It was found that of the living sixty-seven graduates, forty-five remain in some form of Christian work, many of them as pastors' wives.

Okayama Church celebrated its thirtieth anniversary October 6; at the same time came the opening of the new Sunday school building, erected chiefly by the women. This church stands first this year in the Kumi-ai body for its increase, having had over two hundred baptisms.

The twentieth anniversary of the beginning of Christian charitable work in Hanabatake, in the slums of Okayama, was marked, October 15 (somewhat ahead of time), with a dedication of the new building for a day nursery. This work has taken a new name, *Okayama Hakuai-kai*, which marks the widening of its effort, to serve not only the people of the neighborhood, but all who may need its aid. This settlement work has a marvelous record, beginning with the giving of picture papers to children even while they were throwing mud in the face of the *ketojin* (hairy foreigner). It has grown into the institution of today, with its evangelistic work, primary school, sewing school, free bath, dispensary, and home for the sick poor, and, the last addition, the day nursery. Starting with nothing, it now owns its present large plot of land, valued at over 7,000 yen ($3,500), and is free from debt.

A New House of Mercy

(Eastern Turkey Field)

Dr. Atkinson reports with joy the opening of the Annie Tracy Riggs Memorial Hospital at Mezereh, below Harpoot. The formal dedication was held Sunday, October 23; the following Friday was the opening day. At the dedication, which was a religious service, all of the churches were invited to send representatives as well as the various communities. The attendance was so great, 1,500 being present, that the service had to be held out of doors. It was estimated that fully two thousand visited the hospital. The exercises of the opening day were intended more especially for the officials; the Vali was present and unveiled the firman, handsomely framed and hung on the wall. The first month's record shows thirty patients received and fifteen operations. Dr. Atkinson wishes he could report that the hospi-

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THE HOSPITAL ON OPENING DAY

On the steps are grouped government officials with Dr. Atkinson; the governor stands beside the American Consul, whose silk hat is conspicuous among the fezzes. On the upper piazza are Mrs. Atkinson and children, Miss Jackson, and the native nurses

tal was completed without any deficit, but in spite of best efforts there has been some falling behind in both the building fund and the equipment. Another strong effort will be necessary to free the hospital of all debt.

Wanted! A House

(Rhodesian Field)

Mr. King, now transferred from Mt. Silinda to Chikore, writes of the urgent need of another missionary house there. He pleads that the Rhodesian Branch has never been fairly equipped with homes for its missionaries. How can they work without — not proper houses to live in, but without any? The Kings are now living in an inadequate house, where many of their own goods as well as all of the Wilders' have to be stored. A new family for Chikore has been authorized, and is expected to arrive

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in April, but "*where is the house?*" The industrial department has made 125,000 bricks and 115,000 tiles for the needed building. So the station feels it has done its part and must look to the supporters in America for the funds required for the building. Mr. King wonders if some one will not be moved to send the sum of $2,500 for this imperative need. He counsels the editor thus: "I could have pictured the dangers attended by lying in the open veldt, from mosquitoes, leopards, and lions; possibly from being turned violently out of bed some morning by a buffalo, for some are around here now. If you can make it pull more at the heartstrings by reciting a few of these incidents, do so."

By this time it is to be hoped the Rhodesian Mission has learned of the recent action of the Prudential Committee, which recognized the serious lack of dwellings there and authorized the building of two new missionary houses. Doubtless the mission will assign one of them to Chikore. This authorization was made by the Committee because it felt itself compelled by the exigencies of the case. It would welcome gratefully the generous gift above indicated; that should cover the cost of at least one of these houses and so relieve that strain on the Board's treasury.

Evangelizing the Sabi Valley

(Rhodesian Field)

The systematic and zealous effort of the Zulu evangelists and native young men in the schools at Chikore to conduct evangelizing campaigns among the heathen kraals, or villages, in the populous Sabi country to the westward, has been followed with interest by many friends in this country. They will appreciate and rejoice in the evangelists' account of two trips among these kraals, as reported by Mr. King, the missionary now in charge at Chikore. Of the first trip the record is, "We had 161 persons who chose the Lord." Three chiefs were visited. On the second trip the kraals of seven chiefs were visited; "forty-four persons chose the Lord." One of the chiefs, Gora, said to his visitors, "I have before this seen Mr. Wilder about getting a pastor to stay with us, but as he has gone I shall take the first next chance to see the new minister (missionary) myself."

Signs of Promise

(Eastern Turkey Field)

A letter from Miss Daniels, of Harpoot, speaks encouragingly of the religious situation there. The spiritual-mindedness of Badvelli Vartan, his

STUDENT AS HE ARRIVES AT EUPHRATES COLLEGE

evangelistic zeal and his interest in the religious life of Euphrates College are factors of great value. There are evidences of a general deepening of religious aspiration on the part of the evangelical Christians. A society has recently been formed with a new determination to evangelize Turkey. Beginning with a membership of twenty, the society at a meeting in Mezereh, on the plain below Harpoot, listened to addresses from Armenian preachers setting forth the timeliness of the project and expressing the society's desire to support an evangelist, to publish tracts, and to supply churches with pastors. While the purpose of this movement is inspiring, its effort to unite the forces developed by the American and German missionaries in the field is hardly auspicious, inasmuch as some jealousies have been aroused

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by the presence and methods of the Germans in the region. It is hoped that an amicable solution may soon be found for a situation that is causing distress and that fails of the wisest division of territory and distribution of forces.

New Lines of Work at Hadjin

(Central Turkey Field)

Last year Mr. Gardner, on his way to Hadjin, reported from Adana to the *Missionary Herald* the formal opening of the Government Relief Industrial Commission, inspired by the new Vali. He now reports a branch at Hadjin of which he is both president and treasurer. A weaving plant is already in operation which has opened to many poor women a means of livelihood. Having also to be president of the Young Men's Christian Association and of the academy, besides directing the regular station work, Mr. Gardner finds a heavy demand upon his newly acquired Turkish speech and abundant pressure to improve ther[illegible]

He has started a new venture for Hadjin. In going among the villages he was struck with the need of leaders in place of those who fell in the massacres of 1909. He found plenty of fine boys capable of filling these vacancies. There was urgent need of doing for the boys something of what the Hadjin High School is doing for the girls from these villages as well as in the city. For the Hadjin High School for Boys only provides for day pupils. With a single gift of five pounds, the promise of a little more and something already in sight, Mr. Gardner has capitalized his faith and taken into the academy thirteen boys from these villages; he says he is as proud of them as a royal parent could be of his heir, and is getting an immense amount of satisfaction from their progress. He cheerfully hopes the time may come when the Board can help this work for boys, but declares he has started small and means to keep on in a small way till something larger can be attempted. The venture seems to be essential for the progress of the station.

LETTERS FROM THE MISSIONS

SHANSI MISSION

HIS FIRST CHINESE SERMON

Rev. A. W. Staub, of Taikuhsien, writes of a Sunday, important to him at least, when he preached his "first real sermon in Chinese." It came in connection with a country trip to inspect four day schools in a district about twenty miles from Taikuhsien. Many difficulties developed in the making of this trip, some laughable, others alarming, and all trying. At last the traveler reached his destination, tired and hungry, between eight and nine o'clock in the evening. Of what happened afterward, his own words may tell: —

"There I was welcomed by Chih Chen, the promising young teacher in charge. He hastily prepared some Chinese food, and I was glad to get to bed even though the school building where I slept was once an old family temple and my bed consisted of a board laid across two wooden horses. I was a little sore from riding and it was somewhat hard, but I managed to find the most comfortable spot by turning over again and again, and then succeeded in getting to sleep.

"On the following day I walked to another village where we have a school, and the next day being Sunday I walked to the place where I was to preach, about five miles away. There were some forty people present and the service went smoothly. I had a queer sensation as I stood up to talk in Chinese, although the strangeness of the language has about worn off. On the way back I stopped at a temple which was being dedicated. There were

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crowds of people on hand, for the temples are always dedicated in connection with some theatrical performance, and this was said to be a good

A SHANSI ROAD

one. The temple was a 'Grandmother Temple,' where women come to petition for male offspring. I went in and saw the numerous little baby idols — all of them male, of course. They are made of flour and the silly mothers come in and pick off a piece of the idol and eat it, expecting to bear a male child as the result. On the mountain side not far away I was told that there is another temple where women pay a certain amount of money to pick out a stone from the water. If the stone happens to be round the next issue will be male; if flat or long it will be female; and if male children are born, as they certainly are in some cases, the mothers are expected to come back to the temple and burn incense."

THE GOOD GROUND

On last Thanksgiving night, from the outlying town of Shang Ta, Rev. Watts O. Pye, of Fenchow station, wrote to his colleague, Dr. Percy Watson, at Fenchow, as follows: —

"We ought to be thankful for this church and all it is doing, for the longer I am here the more I have been impressed with what has been done and with the influence of the church here. Shang Ta, I have discovered, is regarded by the surrounding towns as the place where every one belongs to the church. No one buys incense any longer and the town has had no theater for two years. It rebuilt a temple last spring, or what is called one, for the public affairs of the village, but left out the idols. So it has come to have the reputation that all its people belong to the church, though of course that is not the case. It is, however, the most nearly evangelized spot in our field.

"There are eleven women who have unbound their feet during the past year, and nine girls between the ages of twelve and fifteen. That in itself is not a small thing. The twenty-two pupils in the boys' school comprise all but three of the boys of school age in the village. In prayer meeting last night nearly all of them, even though small, could lead in prayer, and Mr. Feng says the twenty-two take part by prayer or otherwise in the meetings of the church. Some of them are too small to go home alone after dark, so one good old church member, because he doesn't know how to read himself and so thinks he cannot help much, makes it his duty to see the little chaps home each evening. When any one speaks about it he turns it off with the remark, 'It's *kung shih* (public work).'"

EASTERN TURKEY MISSION

GOOD NEWS FROM VAN

Dr. Raynolds, writing in the latter part of the year from Van, reports a new evangelistic effort then being undertaken in the city: —

"You will be glad to know that Badvelli Kavine Ablaghatian is now with us for an evangelistic campaign. He has held meetings in our church nearly every evening for three weeks, with very large audiences, one thousand and more while the weather was pleasant and the moonlight evenings continued, now somewhat less. A large part of the audiences were from the class which

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has not been in the habit of attending our services and which knows very little about the way of salvation, and thus far the preaching has been of a general character, intended as educative, or seed sowing, rather than especially calculated for harvesting."

A FULLER REPORT

From a private letter of Mrs. Raynolds to friends in this country we are able to secure some interesting details of this religious awakening:—

"Some two years ago our church invited Pastor Kavine, an Armenian evangelist whom Dr. Raynolds and I have known ever since we came to Turkey, to spend a winter working in Van. He could not come at that time, but suddenly we heard in October that he had left Trebizond *en route* for Van. This is the very busiest time of the whole year, but as soon as Pastor Kavine reached here he began preaching services in the evening and the church was well filled.

"No very special interest was manifest until November 6, which was communion Sabbath. There are two societies of young men in Van, one the Young Men's Christian Association, which has about sixty members, and while nonsectarian is still identified with our Protestant work and largely made up of members of our Protestant families. The other, called Pareseragan, or Good Loving Society, is made up of young men who have been educated in our schools and some of whom are in our employ, and the leader is from a Protestant family; but the first article of their constitution is, 'We pledge ourselves never to unite with the Protestant church.' Their motto is, 'Temperance and Purity.' We have always done all we could to help this society and to keep it in touch with our work, but have felt that in some things its influence was not for the best.

First Gregorians; then Evangelicals

"On the morning of November 6 this society *en masse* went to communion at one of the Gregorian churches, where is a priest who, I think, is a member of their society, and who had been a constant attendant upon Pastor Kavine's preaching. The Spirit came upon that company of young men; they spent six or eight hours together in prayer, and when they separated many of them, five especially, were filled with the Spirit and asked to be allowed to speak in the evening meeting.

"Several of our Young Men's Christian Association members had for a week been meeting to pray for the Spirit, and that same Sunday evening He came with like power upon them. They spent until past midnight in prayer and confession; it was like the Day of Pentecost. Some of those young men from both societies neither ate nor slept for forty-eight hours, and when Dr. Ussher urged one of them, who is in his employ and whose hands were trembling, to go home and rest, he replied, 'For these two days I haven't known I had a body';.not long after he was seen out in a field praying with a young companion.

"The week following, the Spirit's work was very evident in both schools; the girls' school was one day compelled to suspend its regular work, as the girls were so constantly coming to the teachers for confession and conversation and prayer. One of the teachers from a Gregorian family, who we had hoped was a Christian, now made confession decidedly and happily. In the boys' school the same results were experienced.

Opposition Roused

"Now for the other side. The devil is intensely active, and one great hindrance he has put in our way is the large, restless, rowdy element which fills our evening services. Articles against the work and greatly misrepresenting it are being circulated and posted, as well as blasphemous caricatures. Last Saturday evening a crowd gathered outside the church, talking, laughing, hooting, and making all kinds of animal noises, until Dr. Raynolds

called the police, when they quickly fled.

"Pray for us much that this may be but the beginning; that our church and teachers may be reached and filled with the Spirit; and that these young converts may be kept. I feel that we need prayer more than anything else."

FOOCHOW MISSION

HOW THE LEAVEN WORKS

In a report-letter from the Ing-hok station Rev. E. H. Smith shows how simply, quietly, slowly but surely the Christianizing of China is progressing. We read from time to time of the great and significant events that mark the progress; here we get a view of the vital operations by which the epochal changes are produced: —

"Many of you are watching the stirring events taking place in China. The Chinese are one of the most democratic of peoples. The will of the people is the great determining factor; even the mandarins bow before public opinion. The common people are behind, directing and forcing on the present reforms in education, society, and religion. And how are *these common people* being reached? By the Christian church as by no other agency. Take, for example, our Ing-hok station here in Fukien Province, a district as large as Connecticut, a country district among most beautiful tropical mountains. Far up in these mountain retreats, days from the nearest city, are hundreds of viliages, some with five to ten thousand people each, some with a few hundred. We are the only foreigners here and ours the only mission work carried on in the whole district. How can we ever hope to evangelize and enlighten this great multitude of people? *Only by and through the native Christian church.*

The Light Bearers

"The boys and girls come from their school and college training, covering eight years, fitted to be efficient, true leaders of their people, but far above all else they have a spiritual vision of the deep, religious needs of their people. These young men are sent out with their wives into these country villages, where a little company of learners have been asking for a preacher for their people. The mission grants help for the preacher's salary until the little church is able to support him themselves. That little chapel becomes the center of the new life in all that region. Sunday he preaches twice. Soon a Christian Endeavor Society is organized and the learners learn to testify and tell forth what they learned, a most necessary part of their training, for they must be the light bearers to their own villagers. Many a Sunday after the two o'clock service have I seen the Christians pour out of a chapel door, each with this Testament and hymn book under his arm, and start for his long walk home to his mountain village five, ten, or fifteen miles away. And on Monday night a little company will gather to hear him tell what the new foreign religion is like. So he will take his Testament and hymn book and preach to a little company of hearers. In a short time others from his village will be going with him to the chapel on Sundays.

Withholding the Light

"The preacher will visit their village and hold an evening service or two, and soon the request comes from that village for a preacher to live and work among them, since they are now ready to prepare a chapel and parsonage. These young men can walk these long distances over mountain roads to church, but there are all the aged and the children and all those bound-footed women, and they want a preacher and his wife to come to them. Over and over again we must refuse to take up 'new work' for the lack of funds to help these little companies to support their preachers until they are able to do it themselves. It takes but fifty dollars a year to support a preacher and his family and keep one

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more chapel open in a region as large as a New England county. This refusal to enter new doors is our hardest burden yet. For fifteen years the Board has been saying: '*The appropriations will be the same as last year; no new work can be undertaken this year.*'

The Spreading of the Light

"The preacher visits his people, walking day after day over mountain paths, preaching and selling Christian books and Gospels in scores of villages; his weekly and monthly magazines are loaned to the *literati* of the region; his books are borrowed and read; but more than all else, perhaps, he and his wife establish a Christian home and live their simple, consistent lives before the people. They minister to the sick, and erelong a medical practice grows up around each chapel. The wife soon receives a little class of neighboring women and teaches them to read. Soon, in heathen homes about, a new atmosphere begins to pervade the home life. Hymns and prayer take the place of the old heathen gossip too vile to be repeated. The lives of the little girl babies are spared now, and the growing feet are left as God made them and days and nights of agony are a thing of the past. The idols and the heathen worship are neglected and forgotten, and over the steaming bowls of rice three times a day a prayer of thanks goes up to the Giver of our daily bread.

"This is where *the new life in China* originates. From these humble homes and Christian chapels goes forth an influence that is transforming the life of the East. Is it not worth while to heed the calls that come from these great villages for Christian preachers and teachers? Is it not worth sacrificing that another church may be established to be the light of an entire district or a great mountain valley?"

ON THE MARKET ROAD

MARATHI MISSION

DEVELOPING THE NATIVE ARM

A personal letter from Rev. Henry Fairbank, of Ahmednagar, to Dr. W. W. Ranney, of Colorado Springs, notes one sign of progress in the Marathi Mission that deserves wider publication; it shows how steadily the responsibility for the Christianizing of India is being pressed upon the people of that land:—

"We have just finished our semi-annual meetings and also the annual meetings of the whole Christian com-

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munity connected with our mission. This year for the first time we had some joint sessions, or meetings, in which a certain number of our Indian brethren came in on equal terms with us and took part in discussions on vital subjects and voted on them with the missionaries themselves. The mission selected a definite number of leading Indian Christians whom they would like to have come in, and certain bodies of the Christians selected others. The sessions were conducted for the most part in Marathi, and we were all gratified at their success. The brethren who came in had a practical knowledge in some matters which we lacked, while we understood some things that they did not. The most interesting discussions were about what is called 'The Jeur Committee,' and about the National Missionary Society. I think I have told you that one of the districts of our mission is called the Jeur District. A year ago it was given over to a committee of Indian brethren. They took charge of the schools and the repairs on the houses, and my wife had charge of the preachers and churches. They presented their report at the joint sessions through the chairman of the committee, Rev. Shahurao Modak, the pastor of the first church of Ahmednagar, and when he finished his report some one said, 'Well done,' and there was a little subdued clapping. They not only gave their report for the year, but they asked to be allowed to take the whole responsibility of the district, provided they were given all of the money allotted to the district and that came in voluntary contributions. This was given them for a period of three years, and the same committee was continued, with my wife and myself as advisers. They expect to get a good deal of money from their own people, and we hope they will. They certainly will do their best to get this money, and will feel that they have not done the work they should if they have not secured more from the people themselves. Increase in responsibility means increase in energy."

CENTRAL TURKEY MISSION

WHERE TURK AND CHRISTIAN CO-OPERATE

A letter from Rev. W. N. Chambers, of Adana, dated November 18, discusses a new educational life in that section of the Turkish empire: —

"The situation here in educational work is very interesting. The Vali has an efficient group of young men in the educational department. At the present moment compulsory education is the most prominent thought; children between the ages of seven and fourteen are to be in school, and delinquents are fined. The consequence is that the schools are more than full. The governor told me an amusing story the other day. His wife, looking from the window, saw a young man dragging a ten-year-old boy by the arm. The boy was pulling back, struggling and crying at the top of his voice. A woman, evidently the mother, was following with a slipper in her hand, and occasionally applying the slipper to the boy's back. The governor's wife became quite indignant at such treatment. On inquiry she found that the family were unwilling to pay the fine of a dollar a week, and so were forçing the boy to school. Compulsory education is sifting down into the minds of the people.

H. E. Ahmet Djemal Bey
Governor of Adana

Awakening the Villages

"Yesterday I had a good visit from a superintendent appointed for the villages. He was very free in his remarks as to village education. In the Mosque schools the pupils learn to read and write, and are taught some things that have to do with religion and religious rites. Even so the number of those who are able to read and write is very small. The lack of school accommo-

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dation is a great handicap, as well as the lack of teachers. In one village he was exhorting the villagers to effort for the establishment of a proper school, citing Occidentals as examples, and how they gave very often large sums of money to be expended for the

THE BIG MOSQUE AT ADANA

public welfare. This was one secret of the great progress that had been made in the West, while the East had remained far behind. An old woman — the older women, of course veiled, may be present in such a company, more particularly in villages — then left the room. Later she returned, and handing him a package tied up in an old rag said, 'I want you to use this for the organization of a good school in this village.' He unwound the rag and found five Turkish liras and two medgidmshs ($23.63). I pointed out to him that the changes they were endeavoring to bring about meant a greater revolution in educational affairs than was the revolution in political affairs for which they had struggled and suffered so much. It must, for ultimate success, have a vigorous public opinion behind it. To develop that sentiment time is necessary. It cannot be done in a decade, or in two decades. I assured him that we would be glad to render any service possible to make that work successful. He told me of experiences under the old régime, detailing some of his trials and sufferings, and, repeating one of my sentences, 'Infinite patience, cold-blooded continuance in well-doing, with faithful service and trust in God, will bring success,' very seriously said, 'Please God we will find success.'

An Era of Good Feeling

"Since I wrote the above, the superintendent of public instruction has called and we have visited the girls' seminary together. Some of the classes were called up and tested in Turkish, English, French, reading by the blind, physics (he had taught physics in Constantinople), and other subjects. He very heartily expressed his appreciation, and thanked the ladies for what was being done, saying, 'You are doing our work so much better than we can.' He asked if there were any Moslems in the school. There is one little boy five years old. This boy was called up and patted on the head. As the superintendent rose to go he again thanked the ladies, saying, 'I will recommend your school and send you pupils from our people.'"

THE WIDE FIELD

INDIA

THE NEW INDIA

The awakening in the Farther East is not confined to China and Japan; India is also stirred. It is often said that there can be no national spirit in a land whose people are so divided by caste and racial barriers, and that India's ferment is altogether due to the discontent of the poor and the clamor of self-seeking agitators. It is nevertheless apparent to those who watch closely and sympathetically that there are other, worthier and more helpful influences at work to revolutionize India.

THE DRAWING CLASS, MANUAL TRAINING SCHOOL, PASUMALAI, SOUTH INDIA

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Rev. F. E. Jeffery, American Board missionary at Pasumalai, in the Madura district, has set forth in a recent leaflet some of these influences which are unmistakably transforming Indian life. He declares that there are many signs of a new nationalism; Brahman orators ignoring caste now plead night and day for the rights of "our brothers in Australia or Canada," and South African associations are organized by Indians to help in establishing civil rights for "our brothers in the Transvaal."

The little, struggling school taught by an old man too feeble for other work, which has been characteristic of the educational life of India, is now giving place to national schools not maintained by government or by mission boards, but founded and supported by private individuals, and manned by teachers trained and qualified in accordance with modern ideas. And on the pages of the Indian press, as on the lips of Indian orators, nationalism is now the constant and inspiring theme. The idea of it is steadily gaining ground in the thought of the masses.

A new industrial and commercial life is felt in the land. The introduction of machinery, while it works some temporary and incidental hardships, is multiplying the resources of the country and the opportunities of livelihood for the people. The new hand looms are restoring a market to the Indian weavers who had been crowded out by competition with Western machinery, and joint stock companies are being organized on a large scale to develop this branch of India's industry. In the same way the introduction of better farm implements and the example of experimental farms in various parts of the empire have raised the value of farm acreage, in some cases 400 per cent; the whole system of farming seems likely to be made over. New machines and tools are being introduced for the development of the ancient Indian crafts, manufacturing companies are being formed, foundries built and mines exploited, and a banking system is beginning to appear. By means of these changes the Indian, instead of being a mere consumer of Western products, is becoming a manufacturer and even an exporter. Hindustan now outdoes all Asiatic countries in the purchase of textile machinery from the West.

HARVESTING RICE AT PASUMALAI

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With this material advance the social life in India is likewise experiencing a great transformation. The Brahmans are coming to feel a concern for the condition of "the untouchables," as the outcaste people have been called by them. At a recent meeting in the city of Madras a Brahman chairman declared that he and his fellows were under obligations to the missionaries for showing them the degraded condition of the depressed classes; thereupon the meeting proceeded to organize a society to raise money for educational work among them along lines similar to those of the missionaries. Every convention in India now includes in its program addresses on such subjects as "Caste, Child Marriage, Temple Dancing Girls, Interdining, the Depressed Classes, etc."

And it is the same in the religious field as in the social; a new note has been struck, as in these words of a distinguished Hindu teacher: "The Indian has been accustomed to look upon his existence as a mere temporary and troublesome sojourn. He has called the world Maya (illusion), and his ideal has been to have as little to do with it as possible. Today a different philosophy is moving India's masses. It concerns itself with *here* and *now*, and relegates the hereafter to the background." There is an unpleasant suggestion of a commercialized religion in this utterance, yet something of that may be welcomed as an offset to India's dreamy mysticism.

Mr. Jeffery regards these changes in Indian life and thought as due in large degree to the influence in the land of the Christian missionaries, who have penetrated every department of human activity with their inspiring message. The liberated spirit of the East is one more triumph for the gospel of Jesus Christ.

THE PORTFOLIO

Ye Yuletide

The birth of Christ has a wonderful effect upon human progress and human thought. With his birth, "the dark night is ending and the dawn has begun." With his birth, the way, the *tao*, the truth, or the will of God is being thrown wide open for public travel. The British judges once held that this great religion formed a part of the unwritten law of England; Queen Victoria told a Hindu prince that the best gift her empire could give to his was the Holy Bible; and very recently Governor Weeks, together with the Hon. John W. Foster, has also reminded us that the foundation stone of their country is still the Christian faith. Ought we not to congratulate ourselves for the light and truth which this man, Jesus Christ, has given unto us? Ought we not to utilize the splendid opportunities now at our command to study this marvelous Christian civilization of America, to compare and to contrast it with our own Confucian civilization? Let us rejoice in his birth and be of good cheer. A Merry Christmas to all!

Editorial Note from The Chinese Students' Monthly, December, 1910.

Beckoning Partners

Out upon the great deep of heathen and other non-Christian humanity they [the foreign missionaries] have launched forth at the bidding of him who is Master of all. They have let down their nets for a draught, and have inclosed such multitudes that their nets are at the breaking point. They are beckoning to their partners in the other ship to come and help them.

When Simon beckoned to his partners on the Galilee Lake and they went out to help him with his large draught of fish, both boats alike were loaded full when they put back to shore. So, too, we may be sure it will be with the churches at home, just in the degree that their response is hearty and full

to the beckoning of their partners in the foreign mission group. Let the crying need for added workers and equipment on the foreign mission fields be met, and it will mean not only greater growth of Christianity there, but fuller fruitfulness of Christianity in the churches at home. It is a law of human life never failing in its operations. It holds as an economic principle. When the West with its harvest fields beckons to the East to come and help with laborers and funds, the result is increase of wealth not only for the West, but for the East as well. Both boats return full loaded to the land.

It is a principle which holds especially in the great work for which Christ has given his church its place and office in the world. Prompt and hearty response to beckoning for help in the foreign mission field had always been attended by new quickening and abounding in the churches at home. The Church of England began its foreign mission undertakings early in the eighteenth century. And before another generation the Wesleyan revival was sweeping over England, making it a new Christian land. Our own New England churches ceased from decline and division, got a fresh lease of spiritual life, and entered a new era of prosperity after undertaking the foreign mission enterprise and chartering the American Board.

And so it surely will be in this latest age, when a century of foreign mission work has resulted in open doors everywhere, a vast increase of missionary opportunity, and multiplied demand for equipment and support. These fishers of men out there in the other ship with breaking nets are beckoning for help. They are beckoning to their partners. They are beckoning to us in the churches here at home. As their partners, let us put out to them with our hands and nets. Let us not fail to do our share with them by offerings and prayers and otherwise as we may. And the outcome will not be otherwise than it was of old when Simon beckoned to his partners in the other ship. They came and filled both the ships.

From a foreign missionary sermon of the late Rev. James F. Brodie, D.D.

THE BOOKSHELF

The Diseases of China, including Formosa and Korea. By Drs. W. H. Jefferys and J. L. Maxwell. With 5 colored plates, 11 nosographical plates, 360 illustrations, Index, and Table of Contents. Pp. 707. Philadelphia, Pa.: P. Blakiston's Sons & Co. Price, cloth, boards, $6.00 net.

Of the twenty-four chapters into which this book is divided, the first two are introductory, and discuss the modern scientific and the old empirical practice of China, and present an elaborate and painstaking study of the nosography of the empire. Chapters III to XIII are medical and deal with acute infectious diseases, leprosy, beriberi, protozoal and metazoal diseases, and those of the alimentary canal, liver, spleen, nervous system, and of children; the opium habit, suicide, and diseases peculiar to China, and undifferentiated fevers. Chapters XIV to XXII are surgical and treat of asepsis, antisepsis, abdominal operations, diseases of bones, joints, skin, tumors, genito-urinary diseases, and stone, syphilis, and venereal diseases, gynecology and obstetric operations, and diseases of the eye and ear. The last two chapters treat of hygiene among the Chinese, and hospitals and hospital construction in China.

The Appendix gives certain laboratory methods, very useful to those who are isolated, as are the majority of physicians in China. The work does not pretend to be a general text-book of medicine, but an attempt to treat in a scientific way of the diseases occurring among the Chinese in China, Formosa, and Korea.

The numerous illustrations of both medical and surgical diseases, being

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taken from life, give the work a special value to physicians having such diseases to treat or in teaching native students. Having practiced medicine and surgery in China for over thirty years, and knowing the authors well, I can testify to their ability and unprecedented success in producing the first scientific work dealing exclusively with the diseases of the Far East.

After a century of medical work in China, in which the investigations, methods, and results have for the most part appeared, in a limited way, in the *Medical Missionary*, and *Customs Medical, Reports*, and the *China Medical Journal*, this book should be heartily welcomed by every physician in China and adjacent regions and by many others, especially in tropical and semi-tropical lands of all countries.

H. T. WHITNEY.

The Modern Missionary Challenge. By John P. Jones. New York: Fleming H. Revell Co. Price, $1.50 net.

"The Modern Missionary Challenge" is indeed a challenge to the intelligence, the faith, and the devotion of its readers. In his previous books Dr. Jones has considered questions of the kingdom as related to India alone; in this volume he takes a world view. With India he has gained a close familiarity through thirty-two years of residence, travel, and labor there. As a thorough student of missionary literature, a delegate to the Edinburgh Missionary Conference, an extensive campaigner for missions in the United States and Canada, and repeatedly associated with missionaries of other countries, Dr. Jones has eminently qualified himself to discuss missions in their wider aspects.

This volume starts with the source and warrant of missions found in the Old and New Testament, in the character of God, the very nature of Christianity, and in the example and command of Jesus Christ. From this starting point he treats in logical progression the New Conditions that enter into mission work today, the New Problems it Presents, the New Methods it Invites, the New Ideals it Exalts, followed by Present Triumphs, Forces, Task to be Accomplished, closing with the Church's Response and the Outlook for the Future.

The work is thoroughly done, showing wide and close observation and study, followed by conclusions growing out of a life service in practical missionary endeavor. All this gives the author the recognized right to speak with authority regarding the facts, methods, and results of missions. This Dr. Jones has done with his well-known clear and forceful style and masterly array of data. This book will take its place by the side of the best modern volumes upon missionary motives, methods, and results.

J. L. B.

TWO HANDBOOKS OF MISSIONS

Those who are following with care the progress of Christianity in Japan have learned to anticipate each year "The Christian Movement in Japan," whose eighth annual issue appeared last autumn. The book is published by the Conference of Federated Missions, under the competent editorship of Dr. D. C. Greene, of the American Board, assisted by Galen M. Fisher, of the Young Men's Christian Association.

Of compact size and shape, this book of 675 pages is this year divided into two sections. The first part contains the addresses and papers of the Semi-Centennial Conference in commemoration of the planting of Protestant Christianity in Japan, held at Tokyo in October, 1909. This section, which comprises two-thirds of the book, furnishes an invaluable survey of the planting of Christianity in the empire and its present outlook, and this from the varied viewpoints of distinguished leaders of the work. The fields of evangelistic and pastoral work, education, publication, and social and intellectual effects are successively treated.

The second part presents the review of the year 1909, beginning with a general survey and following that by reports from the various missionary societies and churches of all denominations promoting Christianity in the empire; there are separate discussions of the year's record in the Young Men's

and Young Women's Christian Associations, Temperance, Seamen's, Bible and Tract Societies; obituaries of the missionaries who have died during the year, a number of appendixes containing transcripts of important documents, and finally the indispensable tables of statistics, making up thus a comprehensive handbook, to which the full index affords guidance.

Stimulated by the success of this publication, the missionaries in China have made a new attempt to report their work in similar fashion. The first issue of "The China Mission Year-Book" now comes to hand, published by the Chinese Literature Society, under the editorship of Dr. D. MacGillivray, the able associate of Dr. Timothy Richard in the conduct of that society. The preface records the steps leading to this publication and promises a still better Year-Book for 1911. If that promise is fulfilled, the next volume will be notable indeed, for the present book is surprisingly successful for a first attempt. Beginning with a general survey by Dr. Arthur H. Smith, a characteristic and brilliant sketch, the two following chapters relate the important edicts and government changes and the condition of government schools. The remainder of the book (there are thirty chapters in all) reviews the various departments of mission work among all societies during the year past, with chapters upon special philanthropies, opium reforms, Young Men's Christian Association work, Greek churches, and the statistics of the Roman Catholic work in China. This volume also contains valuable appendixes, as, for example, lists of new books on China, a directory of the missionaries, and a statistical table.

The success and worth of these handbooks in presenting the missionary enterprise in two empires of the East lead to the hope that erelong similar manuals will appear for other great missionary lands, such as Turkey, India, and Africa. Both these manuals are to be on sale by the Young People's Missionary Movement, 156 Fifth Avenue, New York, the former at 80 cents, the latter at $1.00.

THE CHRONICLE

Departures

January 7. From New York, Mrs. Cyril S. Haas, to join the Central Turkey Mission.

January 11. From New York, Mrs. James P. McNaughton, returning to the Western Turkey Mission.

January 11. From Boston, Rev. Fred C. Bunker, to join the Zulu Mission.

Arrivals Abroad

October 30. At Tungchow, Rev. S. Murray Frame.

November 16. At Marsovan, Rev. and Mrs. G. E. White and Miss McCoy.

November 26. At Talas, Dr. and Mrs. W. S. Dodd.

December 7. At Marash, Rev. Darwin S. Leavitt.

December 17. At Okayama, Rev. and Mrs. James H. Pettee.

Marriage

December 14. At Pasumalai, Rev. Burleigh V. Matthews and Miss L. Pearl Carroll.

Births

September 6. At Lintsing, a son to Mr. and Mrs. J. H. McCann.

December 23. At Tottori, a son to Rev. and Mrs. H. J. Bennett.

∴

During the Week of Prayer the customary noonday prayer service in the Board's Rooms was enlarged by a slight extension of time and the inclusion in its company of fellow-workers in the other missionary offices of the Congregational House. The devotional services of the week were led by Messrs. Emrich, Gutterson, Rice, Tead, Bridgman, and Ewing.

∴

No one of the Board's officers is more regularly at his desk than the Treasurer.

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His absences from the Rooms have been rare and brief. Therefore Mr. Wiggin is specially missed, as the interruption of illness has laid him aside for a little. It is a pleasure to report that he is already convalescent and that he expects soon to be at work again. He will find a hearty welcome awaiting him here.

∴

Private letters from Secretary Patton accord with his published utterances. He is profoundly impressed with the quality and extent of the Board's work in Turkey. From Adana, he went overland to Marash: thence to Aintab for Christmas Day; thence to Beirut; and then to India, where he was due to reach Lucknow for the conference, January 23.

Life in Cilicia impresses him both by its charm and its chill: —

"But, oh! the cold! I am nearly frozen stiff. They make no attempt to warm the rooms. It is like being in a barn. Have just gone through the Girls' Seminary; not a fire in any room! I am sighing for India, that I may there thaw out. The Cilician plain is wonderful for fertility and beauty. Do we half realize the importance of this region? It has a great future. I never have seen a finer farming country. Already they have thirty steam plows at work. The Germans are here building the Bagdad Railroad. You ought to see the International Hospital; simply swarming with patients!"

Our "Children's Corner" this month contains a picture taken in the front yard of the Ostranders' home at Samokov. The figures are: Allen R. Ostrander, three

years; John Holley Ostrander, seven and one-half months; and "Baba," the Bulgarian nurse. Beyond the fence and across the street may be seen the spire of the Protestant church. A touch of pathos is given to the picture when it is remembered that soon after it was taken Baby John passed from earth to Him who took the little ones in his arms.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch., 70.39; 6th-st. Cong. ch., 17.96,	88	35
Bangor, 1st Cong. ch., 130, Central Cong. ch., 75, Hammond Cong. ch., 75, all toward support of missionary, 280; East Cong. ch., 2,	282	00
Belfast, 1st Cong. ch.	35	00
Benton Falls, Cong. ch.	10	50
Bethel, Cong. ch.	10	00
Bingham, Cong. ch.	5	00
Brownfield, Cong. ch.	8	95
Buxton, Cong. ch.	6	50
Calais, Cong. ch.	36	88
Deer Isle, 1st Cong. ch.	4	00
Denmark, Cong. ch.	5	70
Falmouth, 2d Cong. ch.	12	13
Gorham, Cong. ch.	72	35
Harrison, Cong. ch.	10	00
Kennebunk, 2d Cong. ch.	55	00
Machias, Center-st. Cong. ch.	7	24
North Bridgton, Cong. ch.	7	00
North Sullivan, Mrs. Mary A. Taylor, for work in Turkey,	10	00
Portland, State-st. Cong. ch., of which 334 for work of Rev. R. A. Hume and 593.78 for general work, 927.78; Seamen's Bethel, Anita Castell, 120; St. Lawrence Cong. ch., 75,	1,122	78
South Paris, 1st Cong. ch.	25	00
Thomaston, Cong. ch.	8	00
Waterville, Cong. ch.	170	00
Wilton, Cong. ch.	15	00
Woodfords, Cong. ch.	190	92
York Village, 1st Cong. ch.	11	00—2,209 30

New Hampshire

Alstead, 1st Cong. ch.	2	73
Alton, Cong. ch.	8	00
Auburn, 1st Cong. ch.	5	00
Bartlett, Cong. ch.	4	00
Bristol, Cong. ch.	10	50
Charlestown, Cong. ch.	18	50
Claremont, Cong. ch.	29	25
Concord, South Cong. ch., 387.33; 1st Cong. ch., 95.02; West Cong. ch., 9.97; Mrs. James Minot, for Mindanao, .50,	492	82
Dalton, Esther E. Richmond, .50, Philip H. Richmond, .50, for Mindanao,	1	00
Derry Village, Rev. Lucien H. Adams,	1	50
Dover, 1st Cong. ch.	139	49
Epping, Cong. ch.	8	00
Exeter, 1st Cong. ch.	33	00
Fitzwilliam, Cong. ch.	15	50
Gilsum, Cong. ch.	23	00
Greenville, Cong. ch.	12	75

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Hancock, 1st Cong. ch. 10 80
Hanover, ch. of Christ at Dartmouth College, of which 112 for Sapporo, 250 00
Haverhill, 1st Cong. ch. 28 80
Henniker, Cong. ch. 20 00
Hollis, Cong. ch. 30 49
Hopkinton, Cong. ch. 52 00
Hudson, Caldwell Buttrick, 116 25
Keene, Court-st. Cong. ch. 104 11
Kensington, Cong. ch. 16 00
Kingston, Cong. ch. 13 00
Laconia, Cong. ch. 86 83
Lebanon, Cong. ch. 96 00
Lisbon, 1st Cong. ch. 13 20
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 73; Franklin-st. Cong. ch., 1.50, 74 50
Meriden, Cong. ch. 5 00
Merrimac, Cong. ch. 25 00
Milford, 1st Cong. ch. 19 50
North Weare, Cong. ch. 1 80
Northwood Center, Rev. W. P. Elkins, 1 45
Peterboro, Union Cong. ch. 3 59
Salem, Cong. ch. 14 00
Sanbornton, Cong. ch. 65 23
Tilton, Cong. ch. 4 23
Winchester, Cong. ch. 32 00—1,888 82

Legacies.—Derry Village, Mrs. Sarah Noyes Barker, by Cassius S. Campbell, Ex'r, add'l, 210 89

2,099 71

Vermont

Albany, Cong. ch. 18 50
Barnet, Cong. ch., toward support Rev. C. K. Tracy, 26 50
Bennington, 2d Cong. ch. 162 41
Berkshire, 2d Cong. ch. 4 21
Berlin, Cong. ch., toward support Rev. John X. Miller, 24 65
Bethel, 1st Cong. ch. 6 25
Braintree, 1st Cong. ch., toward support Dr. C. W. Young, 6 00
Brandon, Cong. ch. 48 00
Brattleboro, Center Cong. ch., 322; West Cong. ch., 25.54, 347 54
Chelsea, Cong. ch., toward support Dr. C. W. Young, 30 51
Derby, 1st Cong. ch. 16 00
Duxbury, South Cong. ch., toward support Rev. John X. Miller, 10 00
East Burke, Cong. ch. 15 00
Essex Junction, Cong. ch. 77 42
Fairlee, Federated Cong. ch., 5.20; Mrs. S. G. Stratton, 2, 7 20
Hartford, 2d Cong. ch. 62 64
Holland, Cong. ch. 3 50
Hubbardton, Cong. ch., toward support Rev. E. A. Yarrow, 5 00
Irasburg, Cong. ch. 10 75
Lowell, Cong. ch. 5 00
Manchester, Cong. ch. 58 85
Middlebury, Cong. ch. 51 88
Milton, Cong. ch. 5 00
New Haven, Cong. ch. 11 25
North Bennington, Cong. ch. 54 94
North Craftsbury, Cong. ch. 32 80
Northfield, 1st Cong. ch., toward support Rev. John X. Miller, 65 19
Orleans, Brownington and Orleans Cong. ch. 85 00
Orwell, 1st Cong. ch. 38 67
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow, 21 95
Randolph Center, 1st Cong. ch., toward support Dr. C. W. Young, 31 00
Rochester, Cong. ch. 2 00
Royalton, Cong. ch. 13 69
Rutland, Cong. ch., toward support Rev. E. A. Yarrow, 100 00
St. Johnsbury, North Cong. ch., 127.93; South Cong. ch., 29.13; East Cong. ch., 23.75, 180 81
Salisbury, Cong. ch. 25 00
Springfield, Cong. ch. 160 88
Waitsfield, Cong. ch. 5 00
Westford, Cong. ch., for Shao-wu, 3 00
Westminster, Cong. ch. 10 50
Winooski, Cong. ch. 8 75—1,853 24

Massachusetts

Abington, 1st Cong. ch. 78 04
Adams, 1st Cong. ch. 300 00
Amesbury, Main-st. Cong. ch., 46.74; Union Cong. ch., 27, 73 74
Amherst, 1st Cong. ch., 406.57; 2d Cong. ch., 12.40, 418 97
Andover, South Cong. ch., 658.15; Seminary Cong. ch., 195.50; West Cong. ch., 40; Rev. J. Phelps Taylor, 5, 898 65
Arlington, Orthodox Cong. ch. 126 10
Arlington Heights, Park-av. Cong. ch. 20 00
Ashby, Cong. ch. 37 00
Ashfield, Cong. ch. 96 45
Athol, Cong. ch. 72 63
Attleboro, 2d Cong. ch. 326 09
Auburn, Cong. ch. 42 00
Barnstable, West Cong. ch. 5 00
Becket, 1st Cong. ch. 5 00
Beechwood, Cong. ch. 3 00
Belchertown, Cong. ch., for work in Spain, 1 46
Blackstone, Cong. ch. 10 00
Blandford, 1st Cong. ch. 23 67
Boston, Cong. ch. (Allston), 453.49; Park-st. Cong. ch., 396.67; South Evan. Cong. ch. (W. Roxbury), 167; Cong. ch. (Roslindale), 50; Trinity Cong. ch. (Neponset), 47; Boylston Cong. ch. (Jamaica Plain), 23.24; Central Cong. ch. (Dorchester), 20; Winthrop Cong. ch. (Charlestown), 8.80; Arthur Perry, 500, 1,666 20
Boxboro, Cong. ch. 7 00
Boxford, West Cong. ch. 3 00
Braintree, 1st Cong. ch. 39 51
Bridgewater, Central-sq. Cong. ch. 83 72
Brockton, South Cong. ch., toward support Rev. H. P. Perkins, 450; Wendell-av. Cong. ch., 50; 1st Cong. ch., 25, 525 00
Brookfield, Cong. ch. 13 56
Brookline, Leyden Cong. ch. 30 00
Cambridge, North Cong. ch., 570; 1st Cong. ch., 323; F. L. F., 2, 895 00
Carlisle, Cong. ch. 27 20
Chelsea, 1st Cong. ch., 101.88; Central Cong. ch., 83.32, 185 20
Chester, 1st Cong. ch., 5; 2d Cong. ch., 4.71, 9 71
Chicopee, 3d Cong. ch. 35 05
Clinton, Cong. ch. 82 10
Cohasset, 2d Cong. ch. 65 48
Conway, Cong. ch. 45 13
Cotuit, Cong. ch. 18 80
Cummington Village, Cong. ch. 10 86
Dalton, 1st Cong. ch., 611.98; W. Murray Crane, 200, 811 98
Dennis, Union Cong. ch. 11 60
Douglas, East Cong. ch. 77 24
Dudley, 1st Cong. ch. 40 00
Easthampton, Payson Cong. ch., 83; 1st Cong. ch., 34.47, 117 47
Edgartown, Cong. ch. 8 75
Egremont, South Cong. ch. 5 04
Enfield, Cong. ch. 110 45
Everett, Mystic Side Cong. ch., of which 18 from the Misses Hale, for native worker, care Rev. W. P. Elwood, 50 17
Fall River, 1st Cong. ch., of which 600 toward support Rev. E. H. Smith, 840; Central Cong. ch., 270, 1,110 00
Falmouth, East Cong. ch. 4 00
Farley, Union Cong. ch. 5 00
Fisherville, Union Cong. ch., toward support Rev. E. C. Partridge, 36 03
Fitchburg, Calvinistic Cong. ch., 107.29; Finnish Cong. ch., 8, 115 29
Foxboro, Bethany Ortho. Cong. ch. 84 69
Framingham, Plymouth Cong. ch. 49 57
Freetown, Assonet Cong. ch. 14 00
Gardner, 1st Cong. ch., toward support Rev. Geo. H. Hubbard, 257 80
Gilbertville, Trin. Cong. ch. 60 18
Gloucester, Magnolia Cong. ch. 62 00
Granby, Cong. ch. of Christ, 16 99
Great Barrington, 1st Cong. ch. 380 00
Hadley, 1st Cong. ch. 20 46
Hamilton, Cong. ch. 10 58
Hanson, 1st Cong. ch. 9 61
Haverhill, Union Cong. ch. 13 00

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Haydenville, Cong. ch., toward support Rev. C. T. Riggs, 4 09
Holbrook, Winthrop Cong. ch. 1 42
Holden, Cong. ch. 30 51
Holliston, 1st Cong. ch. 75 24
Holyoke, 2d Cong. ch. 263 36
Ipswich, South Cong. ch., 100; Linebrook Cong. ch., 7.80, 107 80
Islington, Cong. ch. 1 00
Lancaster, Cong. ch. 42
Lawrence, Lawrence-st. Cong. ch., 96.07; Trinity Cong. ch., 8.80, 104 87
Lenox, Cong. ch. 59 01
Leominster, Ortho. Cong. ch., of which 1 from friend, 107.56; Francis A. Whitney, 15, 122 56
Lexington, Hancock Cong. ch. 221 63
Longmeadow, 1st Cong. ch., Benev. Asso., for work of Dr. G. C. Raynolds, 136 36
Lowell, Kirk-st. Cong. ch., 393; 1st Trin. Cong. ch., 171.67; 1st Cong. ch., 152.74; Eliot Cong. ch., 135.74; Pawtucket Cong. ch., 12.52, 865 67
Malden, 1st Cong. ch., 768.25; Maplewood Cong. ch., 6.61, 774 86
Mansfield, Ortho. Cong. ch. 172 08
Marblehead, 1st Cong. ch. 58 74
Marion, Cong. ch. 5 00
Marlboro, Union Cong. ch. 114 90
Marshfield Hills, 2d Trin. Cong. ch. 15 50
Mattapan, Village Cong. ch. 5 00
Medway, Village Cong. ch., 22.40; 2d Cong. ch., 10, 32 40
Melrose, Ortho. Cong. ch. 102 96
Millers Falls, 1st Cong. ch., for Pao-ting-fu, of which 5 from Mrs. S. S. Sawyer, and 2 from the Diokonea Sisters, 7 00
Millis, Cong. ch. 18 00
Mittineague, Cong. ch. 43 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 148 48
Myricks, Friend, 150 00
Natick, 1st Cong. ch. 75 00
New Bedford, North Cong. ch. 65 62
Newton, 2d Cong. ch., 600; Eliot Cong. ch., 228.93, 828 93
Newtonville, Central Cong. ch., of which 428.02 for Shansi, 433 02
North Adams, Cong. ch. 124 85
Northampton, 1st Cong. ch. of Christ, toward support Dr. F. F. Tucker, 179.31; A. G. Jewett, 8, 187 31
North Andover, Trin. Cong. ch. 209 00
Northbridge, Rockdale Cong. ch. 12 00
Northfield, East Cong. ch., for Pao-ting-fu, 67 47
North Truro, Christian Union Cong. ch. 3 20
North Wilbraham, Grace Union Cong. ch. 17 98
Norwood, 1st Cong. ch. 151 81
Palmer, 2d Cong. ch. 19 50
Peabody, South Cong. ch. 130 61
Phillipston, Cong. ch. 10 00
Pittsfield, 1st Cong. ch. of Christ, toward support Rev. J. H. Pettee, 56.50; Pilgrim Memorial Cong. ch., 32; South Cong. ch., 8.08; French Evan. Cong. ch., 3, 99 58
Plymouth, ch. of Pilgrimage, 28 00
Plympton, Cong. ch., of which 2.66 from Silver Lake chapel, 10 66
Princeton, 1st Cong. ch. 101 00
Quincy, Bethany Cong. ch., 70; Park and Downs Cong. ch., 15, 85 00
Revere, 1st Cong. ch., 27; Trinity Cong. ch., 10, 37 00
Richmond, Rev. William M. Crane, for Erzroom, 83 33
Rochester, North Cong. ch. 10 00
Rockland, Cong. ch. 26 20
Royalston, 1st Cong. ch. 24 50
Rutland, 1st Cong. ch. 8 00
Saxonville, Edwards Cong. ch. 13 50
Sharon, Cong. ch., toward support Rev. W. H. Saunders, 46 60
Shelburne, 1st Cong. ch. 5 50
Shelburne Falls, Cong. ch., of which 105 to const. WALTER E. KINSMAN, H. M., and 30 from Rev. John A. Hawley, for Pao-ting-fu, 135 00
Shirley, Cong. ch. 10 00
Somerset, Cong. ch. 8 27
Somerville, West Cong. ch., 26.46; 1st Cong. ch., 25.53; Winter Hill Cong. ch., 6.67, 58 66
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 79 64
South Hadley, Cong. ch. 21 20
South Hadley Falls, Cong. ch. 65 09
South Weymouth, Old South Cong. ch. 32 80
South Williamstown, 2d Cong. ch. 3 00
Springfield, 1st ch. of Christ, toward support Dr. C. D. Ussher, 122.10; Hope Cong. ch., toward support Rev. B. V. Mathews, 60.73; Faith Cong. ch., 31.01; Memorial Cong. ch., 7.25, 221 09
Sterling, Cong. ch. 12 00
Stockbridge, 1st Cong. ch. 54 13
Sturbridge, Cong. ch. 1 00
Sunderland, Cong. ch. 131 24
Swampscott, 1st Cong. ch. 30 50
Taunton, Trin. Cong. ch., 159.25; East Cong. ch., for Aruppukottai, 1, 160 25
Templeton, Trin. Cong. ch. 6 00
Tewksbury, 1st Cong. ch. 15 31
Thorndike, 1st Cong. ch. 23 27
Tolland, Cong. ch. 2 50
Upton, 1st Cong. ch. 18 86
Uxbridge, 1st Cong. ch., of which 25 toward support Mr. G. M. Newell, 45 06
Wakefield, Cong. ch. 37 45
Walpole, 2d Cong. ch., 120; East Cong. ch., 3, 123 00
Ward Hill, Cong. ch. 4 21
Ware, East Cong. ch. 395 64
Wellesley, Cong. ch. 264 38
Wellesley Hills, 1st Cong. ch. 94 37
Wendell, Cong. ch., for Pao-ting-fu, 8 72
West Boylston, 1st Cong. ch. 27 42
Westfield, 1st Cong. ch. 361 04
Westminster, 1st Cong. ch. 23 58
Westport, Pacific Union Cong. ch. 22 95
West Tisbury, Cong. ch. 10 64
Whately, Cong. ch. 15 50
Whitinsville, Rev. John R. Thurston, 44 38
Wilmington, Cong. ch. 29 51
Winchendon, North Cong. ch. 82 00
Windsor, 1st Cong. ch. 5 50
Winthrop, Union Cong. ch. 22 50
Woburn, 1st Cong. ch., 800; Montvale Cong. ch., 3, 803 00
Worcester, Pilgrim Cong. ch., 161.66; Union Cong. ch., 72.92; Old South Cong. ch., 62.55; Adams-sq. Cong. ch., 50; Park Cong. ch., 18.20; Hope Cong. ch., 15; Lake View Cong. ch., 15; ch. of the Covenant, 9.88; C. E. Hunt, 20, 425 21
Worthington, Cong. ch. 16 50
Yarmouth, Cong. ch. 5 00
———, Andover and Bradford Committees, balance Pilgrimage Funds, 186 78
———, December 13, Friend, 20 00
———, B. 10 00—20,493 40

Legacies.—Ayer, Mrs. Lydia R. Hudson, by Mrs. Mary B. Nutting, Adm'x, add'l, 65 58
Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Haverhill, James H. Carleton, by Henry S. Howe and Chas. D. Porter, Trustees, add'l, 500 00
Hyde Park, John R. Fairbanks, by Chas. G. Chick, Ex'r, 316 35
Watertown, Edward D. Kimball, add'l, 17 70
Worcester, Charlotte S. Goodnow, by Luther Conant, Ex'r, add'l, less expenses, 2,451 24—3,390 87

23,884 27

Rhode Island

Barrington, Cong. ch. 10 00
East Providence, United Cong. ch. 9 85
Newport, United Cong. ch., 63.70; Margaret K. Chapin, for Mindanao, .50, 64 20
Pawtucket, 1st Cong. ch. 328 68
Peacedale, Cong. ch., 269.24; R. G. Hazard, 250, 519 24
Providence, Pilgrim Cong. ch., 23.65; Union Cong. ch., 15.78, 39 43
Riverpoint, Cong. ch. 80 00
Westerly, Pawcatuck Cong. ch. 53 89
Woonsocket, Globe Cong. ch. 16 00—1,121 29

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Young People's Societies

MAINE. — Portland, State-st. Guild, for work of Rev. R. A. Hume, 18 00

NEW HAMPSHIRE. — Milford, Y. P. S. C. E., 5; Sanbornton, Y. P. S. C. E., of which 22.49 from Mission Band, 29.99, 34 99

VERMONT. — North Craftsbury, Y. P. S. C. E., 1; Royalton, Y. P. S. C. E., 2.50, 3 50

MASSACHUSETTS. — Boston, Central Y. P. S. C. E. (Dorchester), for Shao-wu, 30; Cambridge, Little Pilgrim Mission Circle, for Mindanao, 4.50; Charlemont, 1st Y. P. S. C. E., for Pao-ting-fu, 30; Dudley, 1st Y. P. S. C. E., for Ing-hok, 5; Easthampton, 1st Y. P. S. C. E., for Sholapur, 5; Everett, Mystic Side Y. P. S. C. E., for Adana, 10; do., Jun. Y. P. S. C. E., for native worker, care Rev. W. P. Elwood, 3; Harvard, Y. P. S. C. E., 10; Lowell, 1st Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 30; do., Pawtucket Y. P. S. C. E., 15; Newburyport, Belleville Y. P. S. C. E., 4.75; Northbridge, Rockdale Y. P. S. C. E., 4; Plympton, Silver Lake Y. P. S. C. E., 2.50; Somerville, Broadway Y. P. S. C. E., 50; South Hadley, Y. P. S. C. E., for Sholapur, 15; Stockbridge, Y. P. S. C. E., for Ing-hok, 5; Sturbridge, Y. P. S. C. E., 5; Taunton, East Y. P. S. C. E., for Aruppukottai, 4; Walpole, Y. P. S. C. E., for Sholapur, 30; Wellesley, Dana Hall, 19.75; Winchester Highlands, 2d Y. P. S. C. E., for Ing-hok, 30; Worcester, Pilgrim Y. P. S. C. E., for Mt. Silinda, 30; do., Hope Y. P. S. C. E., for Ing-hok, 18, 360 50

416 99

Sunday Schools

MAINE. — Bath, Winter-st. Cong. Sab. sch., 45; Portland, State-st. Cong. Sab. sch., for work of Rev. R. A. Hume, 23; Warren, Cong. Sab. sch., for Mindanao, 1.50; Westbrook, Cong. Sab. sch., for Mindanao, 15.02, 84 52

NEW HAMPSHIRE. — Bennington, Cong. Sab. sch., for Mindanao, 15; Concord, South Cong. Sab. sch., 3.79; Greenland, Cong. Sab. sch., 21.65; Manchester, 1st Cong. Sab. sch., toward support Rev. J. P. Jones, 33.61; Sanbornton, Cong. Sab. sch., 8.78, 82 83

VERMONT. — Barnet, Cong. Sab. sch., for Mindanao, 11.67; Bennington, 2d Cong. Sab. sch., 10; Burlington, 1st Cong. Sab. sch., for Mindanao, 55.87; Highgate, Cong. Sab. sch., for Mindanao, 1.50; Irasburg, Cong. Sab. sch., for Mindanao, of which .50 from friend, 6.75; Island Pond, Cong. Sab. sch., for Mindanao, 6; Ludlow, Cong. Sab. sch., for Mindanao, 4.10; New Haven, Cong. Sab. sch., 4.66; North Bennington, Cong. Sab. sch., 10; St. Johnsbury, South Cong. Sab. sch., 14.55, 125 10

MASSACHUSETTS. — Andover, South Cong. Sab. sch., Intermediate Dept., 5; Athol, Cong. Sab. sch., for Mindanao, 47.85; Attleboro, 2d Cong. Sab. sch., 35.84; Berkley, Cong. Sab. sch., for Mindanao, 12; Boston, Boylston Cong. Sab. sch. (Jamaica Plain), for Mindanao, 30; do., Pilgrim Cong. Sab. sch. (Dorchester), 17; do., Phillips Cong. Sab. sch. (South Boston), for Mindanao, 15; do., Immanuel-Walnut-av. Cong. Sab. sch., 10; Central Cong. Sab. sch. (Dorchester), for Mindanao, of which 5 from Mack P. Storm's class, 14.10; Braintree, 1st Cong. Sab. sch., 34.36; Brockton, South Cong. Sab. sch., toward support Rev. H. P. Perkins, 47; do., Porter Cong. Sab. sch., 12; Cambridge, Pilgrim Cong. Sab. sch., for Mindanao, 65.35; Chester, 1st Cong. Sab. sch., for Mindanao, 2.50; do., 2d Cong. Sab. sch., for Mindanao, 1.50; Clinton, 1st Cong. Sab. sch., toward support Rev. J. S. Chandler, of which 20 from class of E. C. Smith, 45; East Longmeadow, 1st Cong. Sab. sch., 8.37; Edgartown, Cong. Sab. sch., 10; Everett, Mystic Side Cong. Sab. sch., for native worker, care Rev. W. P. Elwood, of which 2 from Miss Maxfield's class, and 1 from Harold Maxfield's class, 3; Fitchburg, Rollstone Cong. Sab. sch., 6.79; Franklin, 1st Cong. Sab. sch., for Mindanao, of which 2.25 from Prim. Dept., 32.28; Haverhill, Riverside Memorial Cong. Sab. sch., for Mindanao, 30.75; do., West Cong. Sab. sch., 16.04; Holliston, 1st Cong. Sab. sch., for Mindanao, 15.90; Holyoke, 2d Cong. Sab. sch., for Mindanao, 5; Lawrence, South Cong. Sab. sch., for Mindanao, 13.30; Littleton, Orthodox Cong. Sab. sch., Home Dept., 2; Longmeadow, Cong. Sab. sch., for work of Dr. G. C. Raynolds, 50; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary Fairbank, 37.50; do., Highland Cong. Sab. sch., Jun. Dept., for Mindanao, .50; Lynn, Central Cong. Sab. sch., for Mindanao, 12.32; Mattapoisett, Cong. Sab. sch., for Mindanao, 16; Millbury, 2d Cong. Sab. sch., for Mindanao, 1; Milton, 1st Cong. Sab. sch., for Mindanao, 27.47; New Bedford, Trin. Cong. Sab. sch., 10.90; Newton Highlands, Cong. Sab. sch., of which 3.92 from Jun. Dept., for Mindanao, 13.24; Norwood, 1st Cong. Sab. sch., 42.21; Petersham, North Cong. Sab. sch., for Mindanao, 8.86; Quincy, Bethany Cong. Sab. sch., of which 15 from Bible class, 45; Richmond, Cong. Sab. sch., for Mindanao, 4; Sharon, Cong. Sab. sch., 10; Springfield, South Cong. Sab. sch., Miss Pierce's class, for Mindanao, 1; Taunton, Union Cong. Sab. sch., 5; Waverley, Cong. Sab. sch., for Mt. Silinda, 15; Wellesley, Cong. Sab. sch., for Mindanao, .25; Wellesley Hills, 1st Cong. Sab. sch., for Mindanao, 26.15; Worcester, Pilgrim Cong. Sab. sch., for Mindanao, 7.50, 871 92

RHODE ISLAND. — Central Falls, Cong. Sab. sch., for Mindanao, 20.89; Kingston, Cong. Sab. sch., 10; Providence, Free Evan. Cong. Sab. sch., for Mindanao, 14.25; do., Beneficent Cong. Sab. sch., Class of boys, for Mindanao, .50; Saylesville, Savles Memorial Cong. Sab. sch., for Mindanao, 8.96, 54 60

1,218 97

MIDDLE DISTRICT

Connecticut

Baltic, Gertrude and Louise Ladd, for Mindanao, 1 00
Berlin, 2d Cong. ch. 76 63
Bloomfield, Cong. ch. 60 00
Bridgeport, Olivet Cong. ch., 25; 2d Cong. ch., 10; Italian Cong. ch., 1, 36 00
Bristol, Cong. ch. 181 00
Broad Brook, Cong. ch. 15 37
Brooklyn, Cong. ch. 31 00
Canaan, Pilgrim Cong. ch. 61 38
Centerbrook, Cong. ch. 5 66
Cheshire, Cong. ch. 42 20
Chester, Cong. ch. 32 50
Clinton, Cong. ch., for Madura, 49 87
Collinsville, Cong. ch. 25 00
Cromwell, Cong. ch. 80 66
Danbury, 1st Cong. ch. 94 48
Danielson, Westfield Cong. ch. 19 64
Dayville, Cong. ch., Clara B. Stokes, 6 00
Derby, 1st Cong. ch. 32 42
East Canaan, Cong. ch. 62 61
East Granby, Cong. ch. 5 00
East Haven, Cong. ch. 22 00
Falls Village, Cong. ch. 32 00
Glastonbury, 1st ch. of Christ, 123 75
Goshen, Cong. ch. 11 25
Green's Farms, Cong. ch., to const. REV. CHARLTON B. STRAYER, H. M. 63 25
Greenwich, North Cong. ch. 20 75
Guilford, 1st Cong. ch. 54 35
Haddam, Cong. ch. 10 00
Hadlyme, Cong. ch. 35 44
Hartford, Farmington-av. Cong. ch., toward support Rev. Harold I. Gardner, 414.26; Windsor-av. Cong. ch., 396.57; 1st ch. of Christ, of which 25.59 Hawes Fund, 370.39; 4th Cong. ch., 279.22; Park Cong. ch., 125; Zion Cong. ch., 21.50; Wethersfield-av. Cong. ch., 9.56; Arthur I. Jacobs, 500, 2,116 50
Hebron, 1st Cong. ch. 30 00
Ivoryton, Cong. ch. 35 70
Kent, 1st Cong. ch. 23 65
Manchester, 2d Cong. ch. 241 63
Madison, 1st Cong. ch. 25 00

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Mansfield, 2d Cong. ch. 6 00
Middletown, 1st Cong. ch. 38 72
Middlebury, Cong. ch. 43 38
Milford, 1st Cong. ch. 9 72
Milton, Cong. ch. 5 00
Montville, Cong. ch. 5 00
Mt. Carmel, Cong. ch. 18 96
New Hartford, North Cong. ch. 9 00
New Haven, Dwight-pl. Cong. ch., 200; ch. of Redeemer, 37; Humphrey-st. Cong. ch., 36.60; Shelton-av. Cong. ch., 2.45; Asher Sheldon, .35, 276 40
Newington, Cong. ch. 29 67
New Milford, 1st Cong. ch., toward support Rev. J. E. Walker, 376 57
Newton, Cong. ch. 60 00
Northford, Cong. ch. 20 00
North Stonington, Cong. ch. 42 89
Norwich, 2d Cong. ch., to const. Rev. Herbert J. Wyckoff, H. M. 83 49
Old Lyme, 1st Cong. ch. 90 55
Plymouth, Cong. ch. 6 00
Prospect, Cong. ch. 3 50
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 68 81
Rocky Hill, Cong. ch. 20 00
Salisbury, Cong. ch. 1 00
Scotland, Cong. ch. and Soc. 31 00
Sharon, 1st Cong. ch. 6 91
Shelton, Cong. ch. 2 50
South Britain, Cong. ch. 5 00
South Canaan, 1st Cong. ch. 27 00
Southington, Cong. ch. 171 80
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle, 25 00
South Windsor, 1st Cong. ch. 14 51
Stonington, 1st Cong. ch. 75 00
Stony Creek, ch. of Christ, 35 00
Stratford, Cong. ch. 5 44
Suffield, 1st Cong. ch. 11 50
Thomaston, Cong. ch. 12 62
Vernon Center, Cong. ch., of which 20 from Mrs. E. P. Hammond, 21 14
Wauregan, Cong. ch. 15 00
West Avon, Cong. ch. 9 00
Westbrook, Cong. ch. 13 25
West Haven, 1st Cong. ch. 17 35
West Hartford, 1st ch. of Christ, of which 676.27 toward support Rev. H. G. Bissell, 839 03
Westminster, Cong. ch. 5 00
West Suffield, Cong. ch. 10 15
Whitneyville, Cong. ch. 54 88
Willimantic, 1st Cong. ch. 91 26
Winchester, Cong. ch. 11 78
Windsor Locks, Cong. ch. 149 28
Winsted, 2d Cong. ch. 10 00
Woodbridge, Cong. ch. 6 56
Woodstock, 1st Cong. ch. 26 00—6,681 31

Legacies.—Bristol, Miss Lydia Amanda Whiting, through Cong. ch. 872 72

7,554 03

New York

Albany, 1st Cong. ch. 221 77
Angola, Cong. ch. 10 80
Baiting Hollow, Cong. ch. 32 87
Binghamton, East Side Cong. ch. 24 00
Brooklyn, Tompkins-av. Cong. ch., 800; Flatbush Cong. ch., 172.26; Bushwick-av. Cong. ch., 50; Puritan Cong. ch., Mrs. M. Glover, 10; Mrs. Wm. G. Chapin, 10; Josephine L. Roberts, 5, 1,047 26
Brooklyn Hills, Pilgrim Cong. ch. 12 00
Buffalo, 1st Cong. ch., toward support Rev. C. M. Warren, 250.10; Pilgrim Cong. ch., 45; Fitch Memorial Cong. ch., 5, 300 10
Camden, 1st Cong. ch. 35 00
Canandaigua, Cong. ch. 88 86
Copenhagen, Cong. ch. 43 00
Danby, Cong. ch. 3 42
Deer River, 1st Cong. ch. 2 00
East Aurora, E. H. Jones, 5 00
Elbridge, Cong. ch. 8 59
Elizabethtown, Cong. ch. 21 31
Fairport, Cong. ch. 23 00
Flushing, 1st Cong. ch., of which 127.60 for Sivas, 148 73
Fulton, Cong. ch. 6 38
Greene, 1st Cong. ch. 35 32
Groton, 1st Cong. ch. 32 04
Henrietta, Cong. ch. 10 80
Lima, Mrs. Clark Allen, 10 00
Little Valley, 1st Cong. ch. 23 00
Lockport, East-av. Cong. ch. and Sab. sch. 75 00
Middletown, 1st Cong. ch. 27 00
Mt. Sinai, Rocky Point Cong. ch. 15 00
Newburgh, 1st Cong. ch. 28 00
New Lebanon, Cong. ch. 15 00
New York, Broadway Tab. Cong. ch., 358.62; Manhattan Cong. ch., to constitute, with previous donations, Miss Janet L. Russell, Miss Lorna Nilsen, Mrs. May Preston Slosson, Mrs. Antoinette Darwood Myrrs, Miss Elvira Grosjean, William W. Johnstone, Frank C. Starr, H. M's, 265.32; Olivet Cong. ch., Miss. Asso., 50; Bethany Cong. ch., 25; I. W. Baker, 100, 798 94
Niagara Falls, 1st Cong. ch. 54 20
Northfield, Cong. ch., 9; Mary E. Knapp, for Mindanao, 57, 9 57
Norwood, Cong. ch. 30 00
Orient, Cong. ch. 15 00
Oswego, Cong. ch. 15 49
Oxford, 1st Cong. ch. 35 00
Patchogue, 1st Cong. ch. 144 00
Philadelphia, 1st Cong. ch. 4 75
Richmond Hill, Union Cong. ch. 30 61
Riverhead, Sound-av. Cong. ch. 37 74
Rome, Mrs. R. Jones, 1 00
Salamanca, Cong. ch. 15 50
Sayville, Cong. ch. 25 40
Schenectady, Pilgrim Cong. ch. 27 00
Sidney, 1st Cong. ch. 45 00
Spencerport, Cong. ch. 7 45
Syracuse, Geddes Cong. ch., 8.73; Pilgrim Cong. ch., 8, 16 73
Utica, Plymouth Cong. ch., 128.90; Bethesda Welsh Cong. ch., 20, 148 90
Walton, 1st Cong. ch. 182 29
Warsaw, Cong. ch., toward support Dr. D. Z. Sheffield, 26 66
Westmoreland, Cong. ch. 13 40
White Plains, Westchester Cong. ch., toward support Rev. and Mrs. T. S. Lee, and to constitute Rev. Arthur Osborn Pritchard and Rev. Edgar T. Clements, H. M's, 600 00
Woodhaven, 1st Cong. ch. 34 29
——, Friend, Central New York, 40 00—4,664 17

New Jersey

Bound Brook, Cong. ch., to const. Rev. A. E. Shattuck, H. M. 200 00
Chester, Cong. ch. 33 20
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 668 00
Grantwood, Cong. ch. 2 00
Manasquan, Forman Bailey, 2 00
Newark, Belleville-av. Cong. ch., 272.45; Lincoln Elton Thompson, 5, 277 45
Orange, Valley Cong. ch. 99 62
Westfield, Cong. ch. 122 55—1,404 82

Pennsylvania

Allegheny, 1st Cong. ch. 7 00
Braddock, 1st Cong. ch. 13 35
Duquesne, Slovak Cong. ch. 32 00
Ebensburg, 1st Cong. ch. 50 00
Fountain Springs, Cong. ch. 2 00
Neath, Cong. ch. 9 30
Philadelphia, Central Cong. ch., 23.06; Park Cong. ch., 10, 33 06
Scranton, 1st Welsh Cong. ch. 5 55
Wyalusing, Mrs. Sarah C. Adams, 28 45—180 71

Ohio

Akron, West Cong. ch. 20 00
Ashtabula, 2d Cong. ch. 25 00
Bellevue, 1st Cong. ch. 30 00
Burton, Cong. ch. 4 00
Chester, Cong. ch. 2 50
Chillicothe, Plymouth Cong. ch. 4 00

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Cincinnati, Walnut Hills Cong. ch., 224.71; Lawrence-st. Cong. ch., 24; Columbia Cong. ch., 8, 256 71
Cleveland, Pilgrim Cong ch., toward support Rev. G. D. Wilder, 600; Euclid-av. Cong. ch., toward support Rev. H. B. Newell and family, 529.79; Hough-av. Cong. ch., of which 51.71 for Inghok, and 30 from E. E. McPeck, 81.71; Plymouth Cong. ch., 76.27; Denison-av. Cong. ch., 17.50; Archwood Cong. ch., 10; Emmanuel Cong. ch., 10; Glenville Cong. ch., 8.12; Grace Cong. ch., 5, 1,338 39
Columbus, Eastwood Cong. ch., 20; Mayflower Cong. ch., 20, 40 00
Elyria, 1st Cong. ch. 25 93
Geneva, Cong. ch. 65 00
Grafton, Cong. ch. 3 50
Hambden, Cong. ch. 5 00
Huntsburg, Cong. ch. K. E. Soc. 7 55
Jefferson, 1st Cong. ch. 50 00
Kent, 1st Cong. ch. 22 50
Lorain, 1st Cong. ch. 39 41
Lyme, Cong. ch. 4 75
Mansfield, 1st Cong. ch. 81 94
Mt. Vernon, 1st Cong. ch. 16 00
Oberlin, 2d Cong. ch. 114 40
Painesville, 1st Cong. ch. 9 45
Radnor, Cong. ch., of which Ladies' Aid, 25, 31 00
Ridgeville Corners, Mrs. W. B. Tubbs, 1 00
Rootstown, Cong. ch. K. E. Soc. 20 65
Sandusky, 1st Cong. ch. 8 99
Toledo, Central Cong. ch., 50.88; Washington-st. Cong. ch., 26.50; Plymouth Cong. ch., 5, 82 38
Troy, Cong. ch. 7 50
Wayne, Cong. ch. 11 00
Wellington, H. B. Hamlin, 10 00—2,338 55
Legacies.—Greenwich, Anna M. Mead, by C. E. Mead, Ex'r, 25 00
2,363 55

Maryland

Frederick, A King's Daughter, 5 00

District of Columbia

Washington, 1st Cong. ch. 330 25

Georgia

Atlanta, Central Cong. ch., 78.05; 1st Cong. ch., 15, 93 05
Baxley, Antioch Cong. ch. 2 00
Rocky Hill, Cong. ch. 2 00——97 05

Florida

Cocoanut Grove, Cong. ch. 6 50
St. Petersburg, Cong. ch. 14 76——21 26

Young People's Societies

Connecticut.—East Hampton, Y. P. S. C. E., toward support Mr. Geo. M. Newell, 25; Middletown, 3d Y. P. S. C. E., 5, 30 00
New York.—Binghamton, East Side Sunshine Soc., 5; Brooklyn, Lewis-av. Y. P. S. C. E., for Shao-wu, 5; Brookton, Y. P. S. C. E., 2; Deer River, 1st Y. P. S. C. E., 5; Norwood, Y. P. S. C. E., 5; Riverhead, Sound-av. Y. P. S. C. E., 10; Sherburne, Mission class, by Mrs. W. A. Trow, for Mindanao, 20, 52 00
Ohio.—Cincinnati, Columbia Y. P. S. C. E., 5; Huntsburg, Y. P. S. C. E., 10; Lorain, 1st Y. P. S. C. E., 10; Radnor, Y. P. S. C. E., 5, 30 00
112 00

Sunday Schools

Connecticut.—Barkhamsted, Cong. Sab. sch., for Mindanao, 4; Brooklyn, Cong. Sab. sch., 5; Canaan, Pilgrim Cong. Sab. sch., for Mindanao, 31; Columbia, Cong. Sab. sch., 10; Cornwall, 1st ch. of Christ Sab. sch., for Mindanao, 44.22; Easton, Cong. Sab. sch., for Mindanao, 10.50; Greenwich, 2d Cong. Sab. sch., 34.26; Haddam, Cong. Sab. sch., for Mindanao, 4; Hartford, Warburton Chapel Cong. Sab. sch., of which 27.43 for Mindanao, 33.93; do., Talcott-st. Cong. Sab. sch., 3.25; Kensington, Cong. Sab. sch., for Mindanao, 13.95; Kent, Cong. Sab. sch., for Mindanao, 10; Naugatuck, 1st Cong. Sab. sch., 50; New Britain, 1st ch. of Christ Sab. sch., for Mindanao, 128.25; Salisbury, Cong. Sab. sch., 10; Shelton, Cong. Sab. sch., 33.56; Southport, Cong. Sab. sch., for Micronesia, 2; Stafford Springs, Cong. Sab. sch., 3.75; Torringford, Cong. Sab. sch., for Mindanao, 11.56; Union, Cong. Sab. sch., 1.30; Washington, Cong. Sab. sch., for Mindanao, 8.47; Wauregan, Cong. Sab. sch., 25; Windsor, Cong. Sab. sch., 10; Winsted, 2d Cong. Sab. sch., 12.84, 500 84
New York.—Binghamton, East Side Cong. Sab. sch., 5.28; Brooklyn, South Cong. Sab. sch., for Mindanao, 83.53; do., South Cong. Chapel Sab. sch., for Mindanao, 10; Camden, 1st Cong. Sab. sch., 13; Canandaigua, Cong. Sab. sch., toward support Rev. L. S. Gates, 61.04; Dunton, 1st Cong. Sab. sch., for Mindanao, 24.23; Fairport, 1st Cong. Sab. sch., 14.78; Flushing, 1st Cong. Sab. sch., of which 34.71 for Mindanao and 1.70 from kindergarten, for China, 36.41; Gasport, Cong. Sab. sch., for Mindanao, 19.50; Granville, Cong. Sab. sch., for Mindanao, 25.03; Middletown, 1st Cong. Sab. sch., 10; Pittsburg, Plymouth Cong. Sab. sch., for Mindanao, 6.43; Riverhead, Sound-av. Cong. Sab. sch., 35.39; Wellsville, Cong. Sab. sch., of which 30 for Shao-wu and 7.75 for Mindanao, 37.75, 382 37
New Jersey.—Hoboken, Norwegian Cong. Sab. sch., for Mindanao, 3.50; Newark, 1st Cong. Sab. sch., Jube Mem., of which 30.10 for Mindanao, and 18.90 for work in Turkey, 49; Plainfield, Cong. Sab. sch., for Mindanao, 22.19; Westfield, Cong. Sab. sch., for Mindanao, 9.12, 83 81
Pennsylvania.—Sharon, 1st Cong. Sab. sch. 4 00
Ohio.—Akron, 1st Cong. Sab. sch., for Mindanao, 60; Cleveland, Emmanuel Cong. Sab. sch., 5; Elyria, 1st Cong. Sab. sch., 11; Huntsburg, Cong. Sab. sch., for India, 3.65; Jefferson, 1st Cong. Sab. sch., 15; Lorain, 1st Cong. Sab. sch., 20; North Olmstead, Cong. Sab. sch., for Mindanao, 46.65; Toledo, Central Cong. Sab. sch., for Adana, 5, 166 30
Maryland.—Baltimore, 4th Cong. Sab. sch. 5 00
District of Columbia.—Washington, 1st Cong. Sab. sch. 21 50
North Carolina.—Wilmington, Christ Cong. Sab. sch., for Mindanao, 11 00
Florida.—St. Petersburg, Cong. Sab. sch. 28 03
1,202 85

INTERIOR DISTRICT

Kentucky

Williamsburg, 1st Cong. ch. 5 00

Tennessee

Memphis, 1st Cong. ch., Miss. Soc. 51 85

Alabama

Ashland, Cong. ch. 3 00
Birmingham, Pilgrim Cong. ch. 14 38
Midland City, Christian Hill Cong. ch. 5 00
Mobile, 1st Cong. ch. 1 00
——, Alabama Apportionment Fund, 7 31——30 69

Louisiana

Bayou Blue, Cong. ch. 85
Hammond, 1st Cong. ch., Ladies' Miss. Soc. 10 00
Indian Village, Cong. ch. 2 40
Jennings, 1st Cong. ch. 164 00
Kinder, Cong. ch. 7 75——185 00

Indiana

Indianapolis, Brightwood Cong. ch. 6 00
Lima, Jane P. Williams, toward support Rev. R. E. Hume, 230 00
Marion, Temple Cong. ch. 10 73
Terre Haute, 1st Cong. ch., 39.21; Plymouth Cong. ch., 5, 44 21——290 94

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Oklahoma

Gotebo, Rev. Peter Weidman,	1 00	
Guthrie, West Cong. ch.	12 50	
Murray, Fair Plain Schoolhouse,	2 00	
Oklahoma City, Pilgrim Cong. ch., 40; Harrison-av. Cong. ch., 12.50,	52 50	
Parker, Cong. ch.	4 00	
Pond Creek, Union Cong. ch.	14 00	86 00

Illinois

Avon, Cong. ch.	12 00	
Batavia, Cong. ch.	15 00	
Beardstown, Cong. ch.	29 00	
Bloomington, Cong. ch.	30 05	
Bowen, Cong. ch.	58 00	
Champaign, 1st Cong. ch., to constitute, with previous donations, W. A. NOYES and I. O. BAKER, H. M's,	48 00	
Chicago, North Shore Cong. ch., 400; Warren-av. Cong. ch., 124.73; South Cong. ch., of which 20 from Mrs. Harriet Johnston, 101.46; University Cong. ch., 125.10; 1st Cong. ch., 41.22; Union Park Cong. ch., 32.27; Waveland-av. Cong. ch., 15; Green-st. Cong. ch., 14.72; Woodlawn Park Cong. ch., 13; Grace Cong. ch., H. M. Youngberg, 10; Leavitt-st. Cong. ch., toward support Rev. H. S. Galt, 9.22; 1st Evan. Lutheran Cong. ch., 6; Douglas Park Cong. ch., 2.65; Bethesda Cong. ch., 1,	886 37	
Creston, Cong. ch.	1 75	
Crystal Lake, Cong. ch.	4 00	
Danville, Plymouth Cong. ch.	9 05	
Des Plaines, Cong. ch.	12 84	
Emington, Cong. ch.	17 50	
Evanston, 1st Cong. ch.	382 24	
Harvey, Cong. ch.	35 32	
Hennepin, Presb. ch.	4 24	
Highland, Cong. ch.	2 50	
Hinsdale, Cong. ch.	580 00	
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	125 00	
Kewanee, 1st Cong. ch.	31 00	
Lacon, Cong. ch., for Pangchwang,	32 70	
La Grange, 1st Cong. ch.	979 90	
Loda, Cong. ch.	9 00	
Mendon, Cong. ch.	52 50	
Moline, 1st Cong. ch., of which 15 from Grace Putnam, for India, 300; 2d Cong. ch., 24.15,	324 15	
Morgan Park, Cong. ch.	15 00	
Naperville, Cong. ch.	31 25	
Neponset, Cong. ch.	8 00	
Oak Park, Harvard Cong. ch., of which 5 from Woman's Benevolent Soc., for Hadjin, 30; North Berwyn Cong. ch., 4.50,	34 50	
Odell, Cong. ch.	45 68	
Olney, 1st Cong. ch.	8 25	
Pecatonica, Cong. ch.	10 36	
Polo, Ind. Presb. ch.	17 29	
Prophetstown, Cong. ch.	25 53	
Quincy, 1st Union Cong. ch.	162 00	
Rockford, 2d Cong. ch., 146.40; Ralph Emerson, .50,	146 90	
Rollo, Cong. ch.	15 00	
Roseville, Mr. and Mrs. L. C. Axtell, for two native pastors, North China,	70 00	
Sheffield, Cong. ch.	167 00	
Toulon, Cong. ch.	14 00	
Western Springs, 1st Cong. ch.	116 00	
Wheaton, College ch., toward support Rev. W. C. Cooper,	228 50	5,107 37

Michigan

Ann Arbor, 1st Cong. ch.	90 54	
Benton Harbor, 1st Cong. ch.	21 00	
Benzonia, Cong. ch.	33 75	
Cadillac, 1st Cong. ch.	135 00	
Calumet, 1st Cong. ch.	182 65	
Charlevoix, Cong. ch.	11 85	
Conklin, Cong. ch.	15 40	
Detroit, 1st Cong. ch., of which 83.47 toward support Rev. J. H. Dickson, 126.14; Boulevard Cong. ch., 28.78,	154 92	
Grand Rapids, Park Cong. ch, toward support Rev. C. R. Hager, 250; 2d Cong. ch., 35; South Cong. ch., 14.50; Rev. and Mrs. C. B. Fellows, for Aruppukottai, 30,	329 50	
Grandville, Cong. ch.	6 19	
Lansing, Plymouth Cong. ch.	116 81	
Ludington, Cong. ch.	45 30	
Moline, 1st Cong. ch.	15 14	
Muskegon, 1st Cong. ch., 50 Highland Park Cong. ch., 2,	52 00	
New Haven, Cong. ch.	3 25	
Olivet, Cong. ch.	46 66	
Richmond, Cong. ch.	21 63	
Romeo, Cong. ch., of which 40 from E. B. Dickinson,	60 72	
Royal Oak, Geo. W. Blackmon,	23 00	
St. Johns, 1st Cong. ch.	45 63	
St. Joseph, Cong. ch.	100 00	
Sherman, Cong. ch.	2 00	
South Haven, Cong. ch.	32 02	1,544 96
Legacies.—Petoskey, Mrs. Alice H. Chipman, by Chillion L. Smith, Ex'r, add'l,		94 00
		1,638 96

Wisconsin

Antigo, Cong. ch.	23 60	
Arena, 3d Cong. ch.	3 00	
Baraboo, 1st Cong. ch.	25 00	
Beloit, 1st Cong. ch., toward support Rev. Darwin A. Leavitt,	10 55	
Clinton, Cong. ch.	21 00	
Delavan, Cong. ch.	10 00	
Eldorado, Cong. ch.	5 00	
Ellington, Cong. ch.	8 58	
Fort Atkinson, Cong. ch.	25 00	
Koshkonong, Cong. ch.	1 00	
Madison, Pilgrim Cong. ch.	29 00	
Mazomanie, Cong. ch.	16 37	
Merrill, Scandinavian Cong. ch.	1 40	
Milwaukee, Grand-av. Cong. ch., 125.06; Pilgrim Cong. ch., 50,	175 06	
Mt. Zion, Cong. ch.	5 00	
Odanah, 1st Cong. ch.	4 00	
Orange, Cong. ch.	3 00	
Platte, Cong. ch.	2 00	
Rochester, Cong. ch.	6 16	
Sparta, 1st Cong. ch.	23 08	
Spring Valley, Cong. ch.	2 00	
Wauwatosa, Cong. ch.	60 00	459 80
Less.—Amery, Cong. ch., Item acknowledged in November *Herald*, returned,		7 75
		452 05

Minnesota

Alexandria, 1st Cong. ch.	117 00	
Backus, Cong. ch.	4 50	
Biwabik, 1st Cong. ch.	6 00	
Cannon Falls, 1st Cong. ch.	25 00	
Dawson, Cong. ch.	25 00	
Detroit, 1st Cong. ch.	11 25	
Edgerton, 1st Cong. ch.	15 00	
Faribault, Cong. ch.	48 60	
Glenwood, Union Cong. ch.	25 00	
Hutchinson, 1st Cong. ch.	24 00	
Mankato, Cong. ch.	11 24	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 222.22; Lyndale Cong. ch., 132.78; 5th-av. Cong. ch., 50; Forest Heights Cong. ch., 30,	435 00	
Northfield, Cong. ch., toward support Dr. P. T. Watson,	36 85	
Preston, Friend,	10 00	
St. Paul, Plymouth Cong. ch., 94.37; People's Cong. ch., for Aruppukottai, 25; do., Friendship Club, for do., 10,	129 37	
Wabasha, Cong. ch.	7 00	
Wadena, Cong. ch.	13 00	
Waseca, Cong. ch.	12 50	956 31

Iowa

Allison, Cong. ch.	24 60	
Alton, Cong. ch.	19 17	
Ames, Cong. ch.	50 00	
Britt, Cong. ch.	43 19	
Castleville, Cong. ch.	2 00	
Cedar Falls, 1st Cong. ch.	217 10	
Chapin, Cong. ch.	10 65	
Charles City, Cong. ch.	40 39	

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Clarion, 1st Cong. ch., of which 23.33 Woman's Miss. Soc. 27 40
Clear Lake, 1st Cong. ch. 5 79
Correctionville, Cong. ch. 4 00
Decorah, Cong. ch. 41 00
Earlville, Cong. ch. 13 45
Earlville and Almoral, Cong. ch. 10 00
Eldora, 1st Cong. ch. 11 75
Emmetsburg, Cong. ch., of which 10 from Woman's Miss. Soc. 40 87
Fayette, 1st Cong. ch. 18 62
Hampton, Cong. ch. 49 90
Le Mars, Cong. ch. 4 67
Lyons, 1st Cong. ch. 10 00
Maquoketa, Cong. ch., Miss. Soc. 50 00
Mason City, 1st Cong. ch. 14 80
Monticello, Cong. ch. 161 45
Nashua, Cong. ch. 15 00
Perry, Cong. ch. 18 35
Rock Rapids, Cong. ch. 30 00
Rowan, 1st Cong. ch. 35 10
Sioux City, 1st Cong. ch. 38 70
Spencer, 1st Cong. ch. 66 53
Stuart, Cong. ch. 40 88
Washta, Cong. ch. 27 00
Webster City, Cong. ch. 30 50—1,172 86

Missouri

Cameron, 1st Cong. ch. 32 00
St. Joseph, Tab. Cong. ch. 7 38
St. Louis, Pilgrim Cong. ch., of which 181.41 for West Circle, Madura, 362.82; 1st Cong. ch., 251.66; Union Cong. ch., 8.60, 623 08
Sedalia, 1st Cong. ch. 47 00—709 46

North Dakota

Blue Grass, Ger. Cong. ch. 20 00
Heaton, 1st Cong. ch. 17 50
Hope, Cong. ch. 30 00
Hurd, Cong. ch. 1 64
Kulm, Evan. Cong. ch. 123 40
Leipzig, Ger. Cong. ch. 50 00
Overly, Cong. ch. 1 00
Valley City, 1st Cong. ch. 25 86
Wahpeton, 1st Cong. ch. 57 40—326 80

South Dakota

Canova, Cong. ch. 21 00
Colton, F. E. Tobie, 10 00
Oahe, Moreau River Cong. ch., 2.27; Virgin Creek Cong. ch., 1.69; Upper Cheyenne River Cong. ch., 1.35; Buffalo Cong. ch., 1.13; Cheyenne River Cong. ch., 1.08; Lower Cheyenne River Cong. ch., 1.01, 8 51
Redfield, Cong. ch., Otto Johnson, 25 00
Ree Heights, Cong. ch. 28 00
Sioux Falls, Ger. Cong. ch. 3 00
Vermilion, Cong. ch. 25 80
Worthing, Cong. ch. 5 10—126 41

Nebraska

Arlington, Friend, 1 00
Center, Cong. ch. 5 00
Cortland, Cong. ch. 25 00
Crete, Cong. ch. 53 15
Genoa, Maria A. Pugsley, 10 00
Grand Island, Cong. ch. 16 00
Hastings, 1st Ger. Cong. ch. 16 00
Indian Creek, Cong. ch. 3 00
Lincoln, Plymouth Cong. ch., 138 47; Butler-av. Cong. ch., 18.90; Zion Ger. Cong. ch., 6, 163 37
Omaha, 1st Cong. ch., of which 76 from Palmer Findley, for work in India, 696.38; Hillside Cong. ch., 3.73, 700 11
Oxford, Andrew Beck, 3 00
Plainview, 1st Cong. ch. 49 00
Red Cloud, Cong. ch. 25 00
Sutton, Ger. Cong. ch. 40 00
Trenton, Cong. ch., for Harpoot, 40 00
Verndon, Cong. ch. 7 00—1,156 63

Kansas

Arkansas City, Pilgrim Cong. ch., Agnes E. Graham, for Marathi, 30 00
Bodarc, Cong. ch. 4 00
Centralia, Cong. ch. 5 00
Douglass, Cong. ch. 18 00
Hiawatha, Cong. ch. 35 00
Leavenworth, 1st Cong. ch. 61 10
Munden, John Rundus, 75
Ottawa, 1st Cong. ch. 10 00
Smith Center, 1st Cong. ch. 35 00
Sterling, 1st Cong. ch. 22 00
Thayer, Carl Hess, 5 00
Topeka, 1st Cong. ch., Mrs. J. T. Huntington, for native worker, care Rev. W. P. Elwood, 10 00
Udall, Cong. ch. 11 00
Wakefield, Cong. ch. 53 30
Wichita, College Hill Cong. ch. 290 17—590 32

Montana

Billings, 1st Cong. ch. 60 80
Hardin, Cong. ch. 1 50
Laurel, Cong. ch., 5; Ger. Cong. ch., 2.50, 7 50
Missoula, Swed. Cong. ch. 1 50—71 30

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 165.60; 2d Cong. ch., 4.30, 169 90
Cripple Creek, 1st Cong. ch. 1 90
Denver, City Park Cong. ch., 44; South Broadway Cong. ch., 11; Villa Park Cong. ch., 11; Globeville Ger. Cong. ch., 4.68; North Cong. ch., 3.52; Ruth Ragan, for Aruppukottai, 10, 84 20
Fort Collins, Plymouth Cong. ch. 36 86
Fountain, 1st Cong. ch. 10 00
Greeley, Ger. Cong. ch. 55 00
Lafayette, 1st Cong. ch. 26 60
Loveland, 1st Ger. Cong. ch. 20 00
Montrose, Union Cong. ch. 47 00
New Windsor, Ger. Cong. ch. 25 00
Paonia, Cong. ch. 15 80—492 26

Young People's Societies

Arkansas.—Rogers, 1st Y. P. S. C. E., for Shao-wu, 10 00
Indiana.—Terre Haute, Plymouth Y. P. S. C. E., for Adana, 8 60
Illinois.—La Grange, Y. P. S. C. E., 25; Oak Park, Harvard Jun. Y. P. S. C. E., for Hadjin, 5; Pecatonica, Y. P. S. C. E., 5, 35 00
Minnesota.—Lyle, Y. P. S. C. E., for native worker, Ing-hok, 12.50; St. Paul, People's Y. P. S. C. E., for Aruppukottai, 35; do., Cyril Y. P. S. C. E., 5; Silver Lake, Y. P. S. C. E., 10, 62 50
Iowa.—Clarion, Jun. Y. P. S. C. E., 4; Davenport, Berea Y. P. S. C. E., 30; Eldora, 1st Y. P. S. C. E., for Aruppukottai, 7.50, 41 50
Missouri.—Springfield, 1st Y. P. S. C. E. 1 00
North Dakota.—Heaton, 1st Y. P. S. C. E. 2 50
South Dakota.—Estelline, Y. P. S. C. E. 3 85
Nebraska.—Omaha, 1st Y. P. S. C. E., for work in India, 33.98; Verdon, Y. P. S. C. E., for Aruppukottai, 5.05; Weeping Water, Y. P. S. C. E., 10, 49 03
213 98

Sunday Schools

Tennesser.—Pleasant Hill, Cong. Sab. sch., for Mindanao, 15 75
Illinois.—Chicago, Rogers Park Cong. Sab. sch., for Mindanao, 54 76; do., South Cong. Sab. sch., for partial support of a teacher in India 20; do., Garfield Park Cong. Sab. sch., for Mindanao, 16.49; do., Prairerd Cong. Sab. sch., for Mindanao, 6; do., Summerdale Cong. Sab. sch., for Mindanao, 4; Clifton, Cong. Sab. sch., for Mindanao, 10; Glenview, Cong. Sab. sch., for Mindanao 11.50; Mendon, Cong. Sab. sch., 20; Morton, Cong. Sab. sch., for Mindanao, 5; Pecatonica, Cong. Sab. sch., 7.58; Stillman Valley, Cong. Sab. sch., for Mindanao, 10; Waukegan, 1st Cong. Sab. sch., for Mindanao, 2.30; Westville, Cong. Sab. sch., for Mindanao, 5; Wheaton, Wheaton College Cong. Sab. sch., for Mindanao, 11.90; Wyoming, Cong. Sab. sch., 4.85, 189 38

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MICHIGAN.—Grand Rapids, 2d Cong. Sab. sch., for Mindanao, 25; do., Plymouth Cong. Sab. sch., for Mindanao, 11.58; Lawrence, Cong. Sab. sch., for Mindanao, 4.63; Olivet, Cong. Sab. sch., of which 25.30 for Mindanao, 40.80; Pleasanton, Cong. Sab. sch., for Mindanao, 1, 83 01

WISCONSIN.—Delavan, Cong. Sab. sch., 2.60; Endeavor, Cong. Sab. sch., for Mindanao, 13.50; Fond du Lac, 1st Cong. Sab. sch., for Mindanao, 1.50; Hillsboro, Cong. Sab. sch., 4; Menasha, Cong. Sab. sch., for Mindanao, 7.26; Mt. Zion, Cong. Sab. sch., 1; Oshkosh, Plymouth Cong. Sab. sch., for Mindanao, 6.92; Platte, Cong. Sab. sch., 3; Rochester, Cong. Sab. sch., for Mindanao, 16; Rosendale, Cong. Sab. sch., 4.13; Trempealeau, Knights of King Arthur, for Adana, 1.25, 61 16

MINNESOTA.—Moorhead, Cong. Sab. sch., for Mindanao, 28 18

IOWA.—Allison, Cong. Sab. sch., for Mindanao, 7.80; Charles City, Cong. Sab. sch., 4.61; Eldora, Cong. Sab. sch., for Mindanao, .50; McGregor, 1st Cong. Sab. sch., for Mindanao, 4; Oskaloosa, 1st Cong. Sab. sch., of which 5 from Miss Boyer's class, for Mindanao, and 10 from Mrs. Hoover's class, 15; Ottumwa, 1st Cong. Sab. sch., for Mindanao, 7.35; Salem, Cong. Sab. sch., for Mindanao, 22, 61 26

MISSOURI.—St. Louis, Union Cong. Sab. sch., for Mindanao, 6 50

NEBRASKA.—Burwell, Cong. Sab. sch., 6.58; Grand Island, Cong. Sab. sch., for Mindanao, 14; Lincoln, Plymouth Cong. Sab. sch., 7.81; Omaha, 1st Cong. Sab. sch., 12; Red Cloud, Cong. Sab. sch., 5; Weeping Water, 1st Cong. Sab. sch., of which 11 from Philathea Bible class, for Mt. Silinda, 18.98, 64 37

KANSAS.—Jetmore, Cong. Sab. sch., for Mindanao, 3.75; Kansas City, Pilgrim Cong. Sab. sch., for Mindanao, 1.50; Topeka, Seabrook Cong. Sab. sch., for Mindanao, 5, 10 25

519 86

PACIFIC DISTRICT

Arizona

——, Friend, 500 00

Nevada

Reno, 1st Cong. ch. 6 74

Idaho

Boise, Cong. ch.	345 00	
Bruneau, Cong. ch.	1 50	
Council, Cong. ch.	10 50	
Grand View, Cong. ch.	1 50	358 50

Washington

Bellevue, 1st Cong. ch.	5 00	
Five Mile Prairie, Cong. ch.	10 00	
Hillyard, Cong. ch.	62 50	
Odessa, Emmaus Ger. Cong. ch.	40 00	
Penawawa, Cong. ch.	25 00	
Ritzville, Immanuel Ger. Cong. ch., 64; 1st Ger. Cong. ch., 25,	89 00	
Seattle, Bayview Cong. ch., 3.50; Prospect Cong. ch., 3,	6 50	
South Bend, Cong. ch.	7 22	
Tacoma, 1st Cong. ch., to const. REV. W. C. MERRITT, H. M., 250; Plymouth Cong. ch., 45.85; East Cong. ch., 8,	303 85	549 07

Oregon

Gaston, Cong. ch.	15 00	
Portland, Sunnyside Cong. ch., 10; University Park Cong. ch., 9.20,	19 20	
Salem, 1st Cong. ch.	50 00	
Sherwood, Cong. ch.	12 85	97 05

California

Bakersfield, Cong. ch.	8 70	
Berkeley, Park Cong. ch., 14; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	86 00	
Buena Park, Cong. ch.	18 00	
Claremont, Cong. ch., toward support of missionary,	368 20	
Dehesa, Cong. ch.	91	
De Luz, Cong. ch.	09	
Escondido, Cong. ch.	22 08	
Fresno, Christ's Ger. Cong. ch., 50; 3d Ger. Cong. ch., 5.60,	55 60	
Haywards, Eden Cong. ch.	20 00	
La Canada, Cong. ch.	5 00	
Lemon Grove, Cong. ch.	19 10	
Little Lake, Cong. ch., for Mindanao,	9 69	
Lockeford, Cong. ch.	15 00	
Lodi, 1st Cong. ch., 30; Ger. Cong. ch., 7,	37 00	
Long Beach, Cong. ch.	15 98	
Los Angeles, 1st Cong. ch., 110.46; Vernon Cong. ch., for Aruppukottai, 46; East Cong. ch., 33.94; Pico Heights Cong. ch., 17; Plymouth Cong. ch., 10.54; Olivet Cong. ch., 2.54,	220 48	
Monrovia, Cong. ch.	4 39	
Nordhoff, Mrs. J. R. Gelett,	10 00	
Norwalk, Bethany Cong. ch.	2 65	
Oakland, Fruitvale-av. Cong. ch., 65; 1st Cong. ch., 22.69,	87 69	
Oleander, Cong. ch.	12 00	
Ontario, Bethel Cong. ch.	11 86	
Oroville, 1st Cong. ch.	77 00	
Oxnard, Rev. John A. Ainslee,	1 25	
Pacific Grove, Mayflower Cong. ch.	9 80	
Palermo, Cong. ch.	10 00	
Pasadena, 1st Cong. ch., 66.88; Lake-av. Cong. ch., 59.66; North Cong. ch., 18.51; West Side Cong. ch., 5,	150 05	
Paso Robles, Cong. ch.	4 75	
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang,	5 00	
Redlands, 1st Cong. ch.	100 79	
Redondo, Cong. ch.	6 59	
Rialto, Cong. ch.	13 85	
Riverside, Cong. ch.	53 92	
Sacramento, 1st Cong. ch.	40 00	
San Bernardino, Bethel Cong. ch., 6.05; 1st Cong. ch., 1.90,	7 95	
San Diego, 1st Cong. ch., 40.53; Logan Heights Cong. ch., 7.51,	48 04	
San Francisco, Green-st. Cong. ch, 25; Plymouth Cong. ch., 10; Park Cong. ch., 6.75,	41 75	
San Jacinto, Cong. ch.	4 26	
Santa Paula, Nathan W. Blanchard,	1,647 00	
Sebastopol, Cong. ch.	11 00	
Sierra Madre, Cong. ch.	52 11	
Sherman, Cong. ch.	2 64	
Soquel, Cong. ch.	11 00	
Suñol Glen, Cong. ch., for Harpoot,	10 00	3,339 17

Territory of Hawaii

Honolulu, Central Union Cong. ch. 261 00

——, Friend, in memory of Anna E. Farrington, 10 00

Young People's Societies

CALIFORNIA.—Escondido, Y. P. S. C. E., 3.17; Riverside, Y. P. S. C. E., for Tarsus, 25, 28 17

Sunday Schools

WASHINGTON.—Seattle, Prospect Cong. Sab. sch., 15; Spokane, Westminster Cong. Sab. sch., Young Married People's class, for Sholapur, 15; Walla Walla, 1st Cong. Sab. sch., for Mindanao, 8.30, 38 30

OREGON.—Oregon City, Cong. Sab. sch., for Mindanao, 10 00

CALIFORNIA.—Escondido, Cong. Sab. sch., 3.17; Little Shasta, Cong. Sab. sch., for Mindanao, 6.65; Los Angeles, Pilgrim Cong. Sab. sch., Prim. Dept., for Mindanao, 1; Oakland, Plymouth Cong. Sab. sch., for Mindanao, 58; Petaluma, 1st Cong. Sab. sch., for Mindanao, 10; Redondo Beach, Cong. Sab. sch., for Mindanao, 10, 88 82

137 12

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MISCELLANEOUS

Canada

St. Andrews East, Quebec, Mary L. Lamb, 30 00

Glenbrook Missionary Society Fund

CONNECTICUT.—Glenbrook, Union Mem. ch., for two native workers in India, 1 88

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,814 18
For repairs, girls' boarding school building, Sivas, 110 00
For Tocat school building, 22 00
For salaries of temporary teachers, Trebizond, 100 00
For furnishing room in seminary building, Aintab, 75 00
For medical grants for W. B. M. missionaries, 108 00
For additional appropriation for evangelistic work for 1911, 71 83—13,301 01

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 5,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 450 00

19,251 01

Additional Donations for Special Objects

MAINE.—Greenville, Union Evan. Y. P. S. C. E., for pupils, care Rev. R. A. Hume, 15; Notch, Friend, for Mardin High School Building Fund, 18; Portland, State-st. Cong. ch., for native preacher, care Rev. R. A. Hume, 40; do., Mrs. E. F. Southworth, for native helper, care Rev. C. S. Vaughan, 45; ——, Friend, for native helper, care Rev. T. S. Lee, 100, 218 00

NEW HAMPSHIRE.—Hampton, Whatsoever Mission Circle, for cot in hospital, care Rev. P. L. Corbin, 15; Hanover, Ellen M. Pierce, for reconstruction work, care Miss E. M. Chambers, 5; Laconia, Friends, for work, care Miss E. M. Blakely, 17.83; Walpole, 1st Cong. ch., for use of Miss Helen J. Gilson, 18, 55 83

VERMONT.—Bennington, 2d Y. P. S. C. E., for high school work, care Rev. E. C. Partridge, 25; Jericho Center, Cong. Sab. sch., three classes, for scholarship, care Rev. Wm. Hazen, 15; St. Johnsbury, Friends, for student, care Rev. Robert Thomson, 32; Westminster West, Cong. Sab. sch., for pupils, care Wm. E. Hitchcock, 12, 84 00

MASSACHUSETTS.—Acton, Y. P. S. C. E., for new equipment in Indus. Dept., Mt. Silinda, care C. C. Fuller, 20; Arlington, Cong. Sab. sch., for work, care Miss F. E. Burrage, 5; Auburndale, Mrs. M. H. Kimball, for the Firelight Club cot, care Rev. P. L. Corbin, 1; Bridgewater, Central-sq. Cong. ch., Girls' Club, for use of Rev. J. X. Miller, 5; Brockton, South Cong. Sab. sch. Kindergarten, for pupil, care Rev. H. P. Perkins, 13; do., Eldon B. Keith, for Ing-hok Boys' School, care Rev. E. H. Smith, 10; Brookfield, Conference, through Rev. T. C. Richards, for Mardin High School, care Rev. R. S. M. Emrich, 20; Dalton, Cong. Sab. sch., for use of Rev. T. E. Elmer, 25; Danvers, Maple-st. Cong. Sab. sch., Prim. Dept., for work, care Rev E. Fairbank, 20; East Bridgewater, Union Cong. Sab. sch., for Bible-woman, care Rev. John X. Miller, 25; Essex County, Friend, for native worker, care Rev. T. S. Lee, 60; Fall River, 1st Cong. ch., for New School Building Fund, care Rev. E. H. Smith, 900; Fall River, 1st Cong. ch., for pupil, care Rev. E. H. Smith, 10; do., Eliot Buffinton, for pupil, care Rev. E. H. Smith, 20; Haverhill, Friends, through Miss Merrill, for work, care Rev. R. A. Hume, 6; Hyde Park, Friend, for Annie Tracy Riggs Hospital, 2; Lincoln, Cong. Sab. sch., for pupil, care Miss E. S. Hartwell, 20; Monson, Cong. Sab. sch., Prim. Dept., for pupil, care Miss E. B. Fowler, 22.65; North Billerica, Mrs. E. R. Gould, for hospital, care Dr. H. N. Kinnear, 10; Orange, Cong. Sab. sch. and Y. P. S. C. E., for work, care Rev. E. D. Kellogg, 30; Peabody, South Cong. ch., for Sivas Building Fund, care Rev. E. C. Partridge, 5; South Acton, Mrs. H. Waldo Tuttle, for proposed Shattuck Hall, Oorfa, 10; Springfield, Carrie L. King, for work, care Rev. T. S. Lee, 15; Whitinsville, Friend, for Theol Seminary, care Rev. J. P. Jones, 500; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 30; do., Old South Cong. ch., Olds Club, for work, care Rev. C. A. Clark, 60, 1,844 65

RHODE ISLAND.—Providence, Julia Carpenter, for the Annie Tracy Riggs Memorial Hospital, 5 00

CONNECTICUT.—Brooklyn, Cong. Sab. sch., for orphan, care Miss Mary G. Webb, 27.73; Canaan, Pilgrim Cong. ch., for work, care Rev. Wm. Hazen, 5; Cornwall, 1st ch. of Christ Cong. Sab. sch., for hospital, care Dr. C. D. Ussher, 50; do., do, for Okayama Orphanage, 9.70; East Hartford, W. M. Gilbert, for boys' boarding school, care Rev. E. H. Smith, 10; Ellington, Cong. Sab. sch., for Ellington cot in hospital, care Rev. P. L. Corbin, 15; Hartford, Center Cong. Sab. sch., for work, care Rev. B. K. Hunsberger, 24.71; do., Mary F. Collins, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Higganum, Y. P. S. C. E., for work, care Rev. Wm. Hazen, 5; Lebanon, W. W. G., for theol. sem., care Rev. J. P. Jones, 25; Mansfield, 1st Cong. ch., for work, care Miss M. L. Graffam, 5; Meriden, 1st Cong. Sab. sch., of which 25.50 for pupils, care Rev. R. A. Hume, and 28 for work, care Rev. C. R. Hager, 53.50; Middletown, 3d Y. P. S. C. E., for work, care Rev. Wm. Hazen, 5; Newington, Y. P. S. C. E., for use of Mrs. C. D. Ussher, 2; Southport, Cong. Sab. sch., for use of Rev. W. P. Elwood, 25.50; do., Y. P. S. C. E., for do., 13 17; South Windham, Y. P. S. C. E., for Ing-hok school, care Rev. E. H. Smith, 10; Windsor, Jun. Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3; Winsted, 2d Y. P. S. C. E., for use of Rev. E. H. Smith, 15, 314 31

NEW YORK.—Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Immanuel Cong. ch., for work, care Rev. R. S. Stapleton, 36.47; Castile, Sanitarium Mission Circle, for work, care Miss Frances K. Bement, 45; Fordham, Cong. Sab. sch., Mrs. Knox's class, for pupil, care Miss Annie E. Gordon, 25.50; Ithaca, Edward V. Baron, for Sivas Building Fund, care Rev. E. C. Partridge, 10; New York, D. B. Donchian, for native helper, Marsovan, 417; do., Grace H. Dodge, for *Zornitsa*, care Rev. H. C. Haskell, 200; do., Edw. W. Hazen, for nurse, care Dr C. D. Ussher, 125; do., through *Christian Herald*, for work, care Rev. Watts O Pye, 24; Osceola, Y. P. S. C. E., for pupils, care Rev. H. H. Riggs, 5; Rochester, Mrs Abby E. Davison and friends, for orphanage, care Rev. James H. Pettee, 25, 932 97

NEW JERSEY.—Collingswood, Edith L. Thomas, for Ing-hok Boys' Boarding School, care Rev. E. H. Smith, 100 00

PENNSYLVANIA.—Millvale, R. H. Jordan, for Ing-hok Boys' Boarding School, care Rev. E. H. Smith, 5; Pittsburg, 1st Cong. ch., for native workers, care Rev. Louis Hodous, 30; ——, Friend, for pupil, care Rev. W. P. Elwood, 16 51 00

OHIO.—Brownhelm, Cong. Sab. sch., for work, care Rev. J. H. Dickson, 20; Cincinnati, Walnut Hills Cong. ch., for scholarship, care Miss Mary T. Noyes, 15; Huntsburg, Mission Band, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2; Oberlin, Oberlin Shansi Memorial Asso., for native helper, care Rev. A. W. Staub, 83.23; do., Mrs. A. F. Miller, for pupil, care Rev.

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C. A. Nelson, 30; do., R. E. McManigal, 3, and Mrs. P. A. Crafts, 5, both for completion and equipment of hospital building, care Dr. W. L. Thompson, 8; do., Rev. C. N. Pond, 2, Rev. A. H. Currier, 2, Mrs. P. A. Crafts, 5, Mrs. E. F. May, 5, and F. H. Angle, 1, all for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 15; Toledo, Washington st. Cong. ch., of which 5 for work, care Rev. H. G. Bissell, and 10 from Friend for use of Rev. P. L. Corbin, 15; do., Washington-st. Cong. Sab. sch., for use of Rev. P. L. Corbin, 25; Wellington, J. T. Haskell, 1, and H. L. Wight, 1, both toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2 — 215 33

DISTRICT OF COLUMBIA. — Washington, Mt. Pleasant Cong. Sab. sch., for orphan, care Miss A. L. Millard, — 30 00

TENNESSEE. — Pleasant Hill, Cong. Sab. sch., Acorn Band, for pupil, care Miss Delia D. Leavens, — 1 00

MISSISSIPPI. — Mound Bayou, Rev. B. F. Ousley, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, — 2 00

TEXAS. — Rockport, Mrs. C. J. Moore, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, — 20 00

INDIANA. — Howe (Lima), Christian Service League of Presb. ch., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 14; Kokomo, W. C. McCune, for do., 5; Marion, People's Temple, for do., 5.50; Southport, Irene Griffith, for do., 5, — 29 50

ILLINOIS. — Champaign, 1st Cong. ch., of which 5 for native worker, care Rev. L. S. Gates, and 1 for church at Kessab, care Miss E. M. Chambers, 6; Chicago, Leavitt-st. Cong. ch., Mrs. Laura M. Pinkerton, for work, care Rev. Geo. A. Wilder, 30; do., Salem Cong. ch. Ladies' Aid Soc., for pupil, care Mrs. R. Winsor, 3.75; do., Summerdale Y. P. S. C. E., for Edgar H. Wylie School, care Rev. J. J. Banninga, 15; Dundee, Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 50; Elgin, 1st Cong. Sab. sch., for pupil, Amanzimtote, 20; Moline, 2d Cong. Sab. sch., for pupils, care Rev. G. P. Knapp, 10; Roseville, Mr. and Mrs. L. C. Axtell, of which 45 for native preacher, care Rev. H. G. Bissell, and 25 for use of Rev. A. W. Clark, 70; Stockton, Rev. H. M. Herrick, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Sumner, G. W. Cooper, for scholarship, care Rev. W. C. Cooper, 33; Sycamore, Emily S. Wood, for Elizabeth cot in hospital, care Rev P. L. Corbin, 15; Wheaton, Wheaton College, for medical student, care Dr. and Mrs. F. F. Tucker, 14.75; do, do., for use of Rev. W. C. Cooper, 7; ——, Friend, for work in Japan, 1, — 280 50

MICHIGAN. — Alpena, Cong. ch, Miss. Soc., 25, and Friend, 20, both for use of Rev. J. H. Dickson, 45; do., Mrs. Sarah E. Wallace, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Clinton, W. S. Kimball, for do., 10; Olivet, Cong. Sab. sch., of which 3 for orphans, care Dr. G. C. Raynolds, 3 for hospital, care Dr. H. N. Kinnear, and 9 for pupil, care Miss M. B. Mills, 15, — 75 00

WISCONSIN. — Janesville, 1st Cong. ch, W. S. Jeffries, for St. Paul's Inst., care Rev. T. D. Christie, 50; Kenosha, 1st Cong. Sab sch., for orphanage, care Rev. J. H. Pettee, 7, — 57 00

MINNESOTA. — Lake City, Mission Band, for use of Miss Sarah Louise Peck, 5; Minneapolis, Park-av. Cong ch., for the Martha A. King Memorial School, care Miss C. R. Willard, 108 60; do., Linden Hills Cong. ch., for work, care Rev. C. H. Maxwell, 15; St. Cloud, Friends, by Jessie L. Burrall, for pupil, care Miss E. M. Atkins, 30; St. Paul, People's Corg ch., of which Ladies' Soc., 50, for native worker, care Rev. T. S. Lee 100, — 258 60

IOWA. — Marshalltown, J. G. Brown, for native worker, care Rev. James P. McNaughton, — 35 00

MISSOURI. — Mt. Washington, Mrs. A. J. Ream, for native teacher and pupil, care Dr. G. C. Raynolds, 41; St. Louis Pilgrim Cong. ch., for work, care George S. Eddy, 349.77, — 390 77

NORTH DAKOTA. — Melville, Cong. ch., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2.90; Valley City, Rev. W. C. Lyon, for do., 5; Wahpeton, Cong. Sab. sch., for pupil, care Rev. R. S. Stapleton, 25, — 32 90

SOUTH DAKOTA. — Aberdeen, Kate Burke, 25, and Henry C. Johnson, 25, both for use of Dr. A. R. Hoover, 50; Lane, Geo. E. Whitney, for work, care Rev. G. A. Wilder, 20, — 70 00

NEBRASKA. — Hastings. Zion's Ger. Cong. ch., for work, care Miss J. L. Graf, 10; Lincoln, Blanche G. Knowlton, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 3, — 13 00

MONTANA. — Billings, C. M. Chafee, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Bozeman, E. B. Martin, 10, P. C. Waite, 10, and L. S. Wilson, 10, all for do., 30, — 40 00

WYOMING. — Buffalo, Cong. Sab. sch., Young Ladies' classes, for pupil, and for building work, care Miss E. M. Chambers, — 18 00

COLORADO. — Boulder, 1st Y. P. S. C. E., for native helper, care Rev. H. G. Bissell, 72; Eaton, Y. P. S. C. E., for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Golden, Carolyn Tobey, for do., 10, — 87 00

WASHINGTON. — Hillyard, Cong. ch., for work, care Rev. Edward Fairbank, — 6 25

CALIFORNIA. — Berkeley, Mrs. C. A. Kofoid, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Lordsburg, Wm. Linderman, for native worker, care Rev. C. R. Hager, 35; Los Angeles, Ross Allen Harris, for work, care Dr. H. N. Kinnear, 25; Oakland, Mr. and Mrs. J. Ensign Raynolds, for work, care Rev. A. A. McBride, 30.25; Pasadena, Lake-av. Cong. ch, for use of Mrs. Willis C. Dewey, 25; San Jacinto, Cong. Sab. sch., for work, care Rev. R. A. Hume, 9; San Luis Obispo, Mrs. E. B. Waters, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 7, — 141 25

CANADA. — Montreal, E. C., for teachers, care Mrs. C. T. Sibley, 5; do., W. G. Taylor, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Toronto, Havergal Soc., 15, and Friend, 15, both for girls' school, care Miss Anna F. Gordon, 30, — 45 00

CHINA. — Chefoo, Wm. H. Pitkin, for hospital, care Rev. P. L. Corbin, — 50

CANAL ZONE. — Culebra, Howard K. Tuttle, for proposed Shattuck Hall, Oorfa, — 5 00

Income Atherton Fund

For new building, North China College,	250 00	
For Doshisha Girls' School,	250 00	
For use of Rev. and Mrs. C. R. Hager,	500 00	
For use of Rev. C. A. Clark,	200 00	
For use of Rev. J. S. Chandler,	100 00	
For use of Dr. F. D. Shepard,	200 00	1,500 00
		6,939 36
Donations received in December,		91,879 10
Legacies received in December,		4,593 48
		96,472 58

Total from September 1, 1910, to December 31, 1910. Donations, $261,220.27; Legacies, $22,033.50 = $283,253.77.

Work in the Philippines

NEW YORK. — New York, K. — 300 00

Albanian Work

ILLINOIS. — Chicago, Mrs. Mary W. Borden, — 1,000 00

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NEW YORK. — New York, Miss Grace H. Dodge, — 1,000 00

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ILLINOIS. — Chicago, North Shore Cong. Sab. sch., Prim. Dept. — 5 00

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The Missionary Herald

ON THE TRACK OF THE MASSACRES

By SECRETARY C. H. PATTON

NEW TIMES IN ANCIENT GREECE

By REV. G. E. WHITE, D.D.

FEASTED BY BANKERS

By REV. WYNN C. FAIRFIELD

"And other sheep I have . . .
Them also I must bring."

BOSTON MARCH 1911

American Board of Commissioners for Foreign Missions

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Entered at the Postoffice at Boston, Mass., as second-class matter

CONTENTS, MARCH, 1911

EDITORIAL NOTES. Illustrated 101

ON THE TRACK OF THE MASSACRES. By Secretary C. H. Patton. Illustrated . 108

NEW TIMES IN ANCIENT GREECE. By Rev. G. E. White, D.D. 112

THE DAY'S ROUND — ON AN OUTREACHING TOUR. By Rev. Henry Neipp. Illustrated 113

REV. HERBERT MARSENA ALLEN. By Rev. Joseph K. Greene. Illustrated . . 117

FEASTED BY BANKERS. By Rev. Wynn C. Fairfield 118

HOME DEPARTMENT 120

FOREIGN DEPARTMENT 124

BY-PRODUCTS OF FOREIGN MISSIONS. By Secretary James L. Barton

FIELD NOTES. Illustrated 126

LETTERS FROM THE MISSIONS. Illustrated 130
North China—Western Turkey—European Turkey—Marathi

THE WIDE FIELD 137
Turkey—Foreign Press

THE PORTFOLIO 139

THE BOOKSHELF 142

THE CHRONICLE. Illustrated 143

DONATIONS 145

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The Missionary Herald

VOLUME CVII MARCH 1911 NUMBER 3

TOGETHER CAMPAIGN REPORT

IT is over sixteen months since the close of the Joint Campaign of 1909.

Most of the pledges were paid within a few months. The remainder have been gradually coming in up to the present time. The treasurer is now able to make an approximately complete and final report. Friends of the Societies will be interested to note that of over 10,000 pledges, amounting to $328,000, only one per cent will remain unpaid when certain entirely reliable pledges, as indicated below, are received.

The Societies are grateful to God and to their constituency for the new era in their work and plans, which was made possible by the success of the Campaign. The unity of the work at home and abroad is felt as never before. The churches have been brought into closer sympathy with the mission cause. New friends have been made for all aspects of the work. Systematic and thoughtful giving has been promoted. The outlook for growth in fruitful service is bright.

FINANCIAL STATEMENT

Total amount of pledges			$328,300.98
Interest on deposits			526.66
Total cash and pledges			$328,827.64
Credit			
To C. H. M. S. for debt	$146,285.87		
To A. B. C. F. M. for debt	79,891.05		
To A. M. A. for debt	46,917.92		
Total for debts		$273,094.84	

DIVISION OF SURPLUS

To	Gross	Share of Campaign expenses	Net		
A. B. C. F. M.	$16,386.42	$5,863.42	$10,523.00		
C. H. M. S.	13,820.00	13,559.00	261.00		
A. M. A.	7,337.00	3,456.00	3,881.00		
C. C. B. S.	5,000.00		5,000.00		
Ed. Society	3,230.00		3,230.00		
S. S. & P. S.	2,935.00		2,935.00		
C. B. M. R.	1,170.00		1,170.00		
	$49,878.42	$22,878.42	$27,000.00	49,878.42	
					322,973.26
Hopeful unpaid pledges		$2,511.50			
Doubtful unpaid pledges		3,305.95			
		36.93			
			$5,854.38		$5,854.38

WILLIS E. LOUGEE, *Secretary* LUCIEN C. WARNER, *Treasurer*

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The Plague in China

THE public press has reported the outbreak of the bubonic plague in North China; the appearance of its pneumonic form, most dreaded because of the greater danger of infection; the numbering of some Europeans among its sufferers, including physicians who met it in their practice; the spread of the plague southward, till it is feared it may add its ravage to the desolation of the famine region; and the efforts to rouse and combine every agency for fighting the foe. It has been cabled also that missionary physicians were alert and devoted in the crisis, as indeed was to be expected. No direct word has come as yet (February 15) to the Board from any of its missionaries in the stricken region; the lack of cabled advices leads to the hope that to their view the outlook is not so ominous as the newsgatherers have indicated. We note that our Dr. Young, of Peking, has been conspicuous in investigations as to how the disease may be checked. In this connection we commend the appreciative editorial from the *Boston Herald* reprinted in The Portfolio.

The American Board and New Greece

WHILE the American Board's mission to Greece, memorable chiefly for the lifelong and heroic service of Dr. Jonas King, was closed in 1869, the Board's work for Greeks has never stopped, and is of larger proportions today than ever before. There are more Greeks under the Ottoman flag than under the Hellenic flag, and at several stations in Turkey, notably Constantinople, Smyrna, and Marsovan, they form a large and important element in the evangelical communities. At Marsovan, the Greeks in Anatolia College outnumber any other nationality. As Athens is the center of the world for all Greeks, missionaries who are reaching this people must be in close touch with the things pertaining to their homeland and its interests. Dr. White's article in this number concerning New Greece is of interest not only as describing events in one important kingdom of the world, but also for its bearing upon one phase of missionary work in Turkey. The strong national spirit of the Greeks is freshly evidenced by the formation of a Greek club in Marsovan; while not nominally connected with Anatolia College, many of its members belong to the college circle, and the intellectual and social life of the college doubtless inspired its organization.

Two Men of Mark in China

THE name of Mr. Chang Po Ling has been repeatedly mentioned in the *Missionary Herald* since his visit to America in 1908; his signal influence for Christianity both among Chinese students in this country, during that visit, and among his educated countrymen since his return has been noted with gratitude. Our readers will be glad to find in The Portfolio the testimony of a Young Men's Christian Association secretary in Tientsin as to the effective work both of Mr. Chang and of another high-bred Chinese gentleman of that city.

Looking for the Pilgrim Spirit

IS the spirit of the Pilgrim Fathers waning? That is the question one missionary on furlough, Mr. Nelson, of Canton, asks himself. He went to Plymouth last October with the National Council and stood by the Rock and recalled the men of the *Mayflower* and their compact; their high missionary hopes and their willingness to be stepping-stones to others who might extend the blessings of the gospel. And there he reflected on his mission field in South China, with its two busy stations at Canton and Hong Kong, its 41 outstations, its 4,800 communicants and 109 native laborers, its 27 schools and 662 scholars, and all the multiplying calls and the readier responsiveness of these new and stirring times in China. And he counted over again the missionary staff of eight members: Mrs. Nelson and himself in this country on furlough; Dr. Hager and his wife also in this country, broken in health; not a foreign worker

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left at Hong Kong; at Canton three young ladies carrying school and woman's work, and one heroic young man, only a year in China, carrying the oversight of the whole field. Yet Mr. Nelson, returning this month to China, can find no one to go back with him or to follow after to share the huge task and the unprecedented opportunity. He asks again, "Where is the spirit of the Pilgrim Fathers?"

A List of Wants

A NEW department of the *Missionary Herald* might be "A Want Column." It would not lack for material; for so generous have been the readers of this magazine in responding to requests for special articles, that the missionaries are emboldened to declare their needs as they arise. Mr. Nelson, going back to Canton, is eagerly desirous of securing a small safe in which to keep important papers of that station. There are always more applicants for such safes than there are offers of them to the Board. Dr. Robert Hume remarks that on his last return to India he secured through the *Missionary Herald* some good secondhand bicycles to take out with him. He would be glad to take out four this year for Indian fellow-workers: an assistant superintendent of a district, an associate pastor, and two other preachers; also two or three inexpensive but serviceable secondhand watches would be very useful in their work.

There is a touch of pathos in one request just at hand. The *Herald's* first letter from Miss Cold after her arrival at Hadjin asks those readers of the magazine who are music lovers to imagine what it means to live in a place where there is no music; only discords from human singers, and no song of robin or bobolink, for the mountain birds there are not songsters; only the brook at the base of the mountain makes any music. She wonders if some friend at home whose *good* phonograph has been heard long enough to have worked off the keen edge of enjoyment would be disposed to send it on to those who are music hungry and to those for whom they are working.

An Interesting Fact Indeed

A LONE and unauthenticated dispatch from Athens which appeared in the public press recently, to the effect that Adana and its region were on the eve of another outbreak of massacres, seems to be sufficiently punctured by a paragraph from a letter just received from Mr. Chambers, of Adana, in which he describes a fresh tour over the Cilician plain: "A word in reference to the governmental administration of the district. We were impressed with the fact that travel was quite unrestricted and the district was in perfect tranquillity. There were no reports of robbers or robbery. At one *gendarme* post I found a young Armenian *gendarme* in command of the post, with Moslem *gendarmes* serving under him; and this in the midst of villages almost entirely Moslem. He said that he had encountered no difficulty from Moslems in the discharge of his duty. This does not introduce the millennium in Turkey, but it is an interesting fact."

VILLAGE TURKS

Measuring a Life

MEMORIAL sketches may be but formal reading to those who are not brought near the event they record, but one has only to reflect a little upon the early death of Mr. Allen, of whom Dr. Greene writes in this number, to feel its inexpressible pathos.

Where one man counts as a hundred, and where trust, affection, and co-operation are slowly won, the taking off of a successful missionary brings a sense

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of loss and loneliness that is immeasurable. Letters received since Mr. Allen's death show the hold which he had both upon his comrades and his fellow-Christians in the Armenian communities for which he specially labored. During the days of his sickness Mr. Peet wrote that the mission circle was constant in prayer for the sparing of a life that seemed so needed: "Few of our workers are so well equipped as he; few stand so near to the people; it is difficult to see how he can be spared." And Mr. Riggs, writing after Mr. Allen's death, declares that his place in the hearts of the people will remain vacant: "Seldom has a man among the missionaries secured in so short a time of service so strong a hold on the affections of the Armenians as a race."

The funeral service filled the Armenian Evangelical Church at Pera with representatives of the many classes of Mr. Allen's friends in Constantinople. Among those who took part in the service were Rev. Mr. Schmovanian, the pastor and a close friend of Mr. Allen; Dr. Herrick, of the mission; and the vicar of the Armenian patriarchate, who spoke in terms of great thankfulness for Mr. Allen's work for that people and in particular for his service on the *Avedaper*, which paper he said had been maintained at so high a level "that the people read it as they do their Bibles." This testimony was the more impressive in that for the first time an orthodox Armenian ecclesiastic stood in a Protestant pulpit in Constantinople.

Christian Endeavor's Service to Missions

THE thirtieth anniversary of Christian Endeavor was celebrated in the city of its headquarters by a mass meeting in Tremont Temple, February 2, where with hearty praise and rejoicing the noble record of its first generation was reviewed. Inevitably, prominence was given to its missionary aspect and to its phenomenal expansion and efficiency on mission fields. Dr. R. A. Hume aptly and enthusiastically acknowledged the missionary's indebtedness to the idea and spirit of Christian Endeavor.

A Dictionary that Is Eloquent

REV. M. L. STIMSON has recently sent to the Board's library for safe keeping a volume of which the world holds no duplicate, the dictionary of the Truk-Mortlock dialects, which represents the consecutive work of Messrs. Logan, Price, and Stimson towards constructing a written language for these members of the Marshall Islands group of Micronesia. To turn the three hundred and more typewritten pages of the large record book, on which are set down in order some five thousand words with their meanings, to see the autographic corrections and insertions on every page, and to note the several handwritings in which these alterations occur is to get a yet more graphic impression of the labor and care with which the messengers of Christianity have sought to bring the full blessing of its light even to the humbler peoples of the earth.

A United States Consul on Missions in Turkey

ONE does not generally go to our government reports for foreign missionary information, but the last report of the Commissioner on Education, Dr. Elmer C. Brown, the first volume of which is at hand, contains many statements of interest to the friends of the American Board. For example, the report of Consul Masterson, of Harpoot, in calling attention to the rapid extension of the use of the English language among the people of Turkey, declares that the principal agencies in the country to this end are the American missionary colleges, schools, and orphanages. Thereupon he lists ten stations of the American Board in Asiatic Turkey, with their educational equipment, and declares that aside from the famous institutions at Beirut, Smyrna, and Constantinople these schools and colleges in the interior of the country, where an outsider scarcely ever comes, are turning out hundreds of scholars each year who have been

trained in the English language. Throughout the empire there are 132 American educational and charitable institutions, in all of which the English language is taught in some sense. Graduates of theological seminaries and the medical college at Beirut are widely dispersed and all speak English.

Another on Missions in China

SIMILARLY, Vice-Consul C. N. Williams, of Chefoo, in the province of Shantung, China, forwards a report made by a member of that consulate to the effect that careful inquiry reveals the fact that by far the most extensive and effective work for spreading Western education in that province is being done by the Protestant missionaries, most of them being Americans. The schools, he declares, are graded according to the home standard, and thoroughness seems to be the keynote. With the exception of some who have "picked up" their English, most of the English-speaking clerks and employees come from the mission schools.

The medical branch of missions is doing more to reconcile the Chinese to foreign association than any other agency. During a recent overland trip to a city where no foreigner had been permitted to live till the American medical missionary opened a dispensary, he declares that the mention of acquaintance with that missionary invariably put him on a friendly footing. Contact with their work forces the conclusion that the missionaries are practical forerunners of the commercial enterprise. They seldom fail to win the respect and esteem even of those who will not accept their doctrine.

The Women's Golden Jubilee

THE Women's National Foreign Mission Jubilee has been growing in size and power as it has moved across the country. It was an inspiration of genius as well as of faith that projected this series of meetings to continue through the year and to cover the continent in celebration of the fifty years of organized Christian work by women for foreign missions. The first of these jubilee meetings was held in Oakland last October; thence, in a path generally eastward, before the holidays such cities were visited as Seattle, Denver, Kansas City, Chicago, Cincinnati, and Detroit; in almost every case the largest churches were filled; overflow meetings were sometimes necessary. Among the rank and file and even among the leaders of this movement a new enthusiasm of purpose has developed; emphasis is being put irresistibly upon present opportunity and future undertaking rather than upon the mere review of past successes.

Definite plans have been made in many cities for increasing the membership of the women's missionary societies and for a more systematic effort to enlist all the women of the churches in this branch of their work. Moreover, while the raising of money has not been the primary object of the conventions, large and generous plans for increase here also have been devised. Before the holiday intermission over $300,000 had been pledged in the cities of the West and Interior. It is hoped that by the time the whole country is covered not less than a million dollars will be secured as the jubilee offering.

With the passing of the holidays, the campaign began again in the East and South; New York and New England will be covered during the month of March, Boston being reached for a two days' meeting, March 14, 15, New York for three days, March 28 to 30. Large and influential committees representing various denominations of churches and missionary societies, attractive lists of speakers, varied and carefully wrought programs, together with constant and eager prayer from a multitude of loyal hearts, make it certain that in all these centers of our land there is to be not only a strong rise of the tide of missionary interests, but the lifting to a permanently higher level of the missionary ideals, gifts, and labors of those who share in this jubilee; more than ever it is to be true that the women who publish the tidings are a great host.

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The Aim of Christian Missions

A LEADING journal of the native press of India, the *Indian Social Reformer*, devoted its chief editorial article in a recent issue to the discussion of "The Educational Work of Christian Missions." The article is highly appreciative and prompts quotation: "It is impossible to deny that the several schools and colleges conducted by Christian missions in India have had a large share in the moral and spiritual awakening that is visible on all sides. The high character and example of the devoted men who are in charge of these institutions, their generally sympathetic and kindly feeling for their students, and also, of course, the study of the Bible, at any rate in the higher classes, have undoubtedly left their impress on the best Indian thought and activities of the day. If today Christianity is recognized by all classes and creeds as one of the great religions of the world, and if the name of Christ is held in high reverence and is often coupled with that of Buddha as one of the two greatest teachers of humanity, it is wholly due to the work of the educational missions and missionaries."

Having said so much by way of commendation, the writer adds this word of mild protest: "We should like that some at least of the more intellectual of them (*i.e.*, the missionaries) should cease to countenance the popular view, that to make people call themselves Christians is the final end and aim of all good work."

The editor of the *Dnyanodaya*, Dr. R. E. Hume, in reprinting these statements comments upon the implied criticism. He agrees heartily that to call one's self a Christian is not the sufficient test of being a disciple; the tendency to judge by externals has called for rebuke from Jesus' day to this. Yet to the question what is the final end and aim of missionary endeavor there can be but one adequate answer; unequivocally and unreservedly it must be admitted that "there is a subtle, ulterior purpose at the back of all this (educational) good work." This aim is not to induce people to get themselves baptized and to swell the numbers of the Christian communities by a merely outward separation. The aim of Christian missions through all its educational, medical, industrial, and evangelistic enterprise is supremely spiritual; it believes that the supreme value of life lies in personal connection with the holy, loving Father-God; and it believes that the most powerful means of securing this connection is through Jesus Christ. The *Dnyanodaya* has put clearly and strongly the essential and distinctive purpose of the missionary as above that of the philanthropist and the social reformer.

Whose Works Follow

MRS. BYRON W. CLARKE, who passed away at Pasadena, Cal., on the 27th of January, at the age of seventy-nine, was from childhood a sincere friend of the American Board, through which her many-sided sympathies found part expression. In Japan her name will be remembered as the donor of the Theological Hall of the Doshisha. In India her sympathies provided for the education of many boys and girls rescued during the great famine of 1900, and also made her the largest donor in creating the endowment fund of the Clarke-Abbott Home for Little Boys in Bombay. While visiting her daughter, Mrs. Justin E. Abbott, in Bombay, nine years ago, she so endeared herself to many Indians in that city that since then she has been known by them by the loving term of *Ajibai* (grandmother).

The Battle Creek Medical Missionary Conference

THE Medical Missionary Conference at the Battle Creek Sanitarium has come to be one of the events of the missionary year for the workers in the foreign field. The third of these conferences, held in January, brought together 150 missionaries, representing nearly all the mission boards and the entire mission field; nearly two-thirds of the members were medical men and women. Dr. Creegan

served as president, and the American Board was represented by such men as Drs. Whitney, Shepard, Beals, Thompson, McCord, and President MacLachlan, all of whom bore testimony to the value and enjoyment of the sessions. As 653 years of medical practice were represented in the company, the testimony of experience was abundant and authoritative. Hearty thanks of all interested in missionary advance are due to Dr. Kellogg, the head of the sanitarium, who served as chairman of the committee of arrangements, and to Mr. Tenney and Mrs. Dowkont, the secretaries.

Something New

THE American Board has just issued a set of eight picture post cards, each containing a striking and characteristic view upon one of its mission fields. These cards are not of cheap and gaudy pattern, but, made by a special process and finished in sepia tones, have the effect of fine photographs or the best of photogravures. A few words of description on each card make it tell a story. To insure a wide distribution of these cards the price has been fixed at ten cents for the package of eight; if orderd by mail a two-cent stamp should be inclosed to cover postage. We have seen no such cards offered at anything like the price, and feel sure that they will make a hit with parents, Sunday school teachers, and mission class leaders; they will be desired as well for exchange among friends.

Japan and America

AN article in *The Far Eastern Review*, on "American-Japanese Relations," declares that there has been a persistent intrigue for the purpose of undermining the friendship existing between the two nations. The yellow press of each country has been egged on by a few irresponsible European writers. A contributor to the *Japan Weekly Mail* quoting from this article calls attention to the fact that "the International Press Association, which includes every representative in Tokyo of American and European journals, at a meeting held in that city recently, adopted a resolution declaring that newspaper men in Japan are unable to discover any basis in the circumstances or sentiment in Japan warranting the disquieting speeches now being made in America in regard to the alleged warlike attitude of the former country." It is time that this hoary and malicious lie as to impending war between Japan and the United States was laughed out of court.

Housing the Churches

MR. HODOUS, of Foochow in writing to District Secretary Beard, mentions the fact that the officers of one of the outstation churches had just been to see him in great joy. A member of their church had donated a lot worth $200 (gold) for a church; they were now circulating a subscription list and hoped to raise $700 toward the building. It is the fifteenth birthday of the church and they mean to celebrate in this way. Nothing shows better the healthy progress of the Chinese Christians of the Foochow Mission than their keen desire to own their church homes and to bear a part or the whole of the expense. In sixteen years sixteen churches have thus acquired buildings.

The church referred to above was started entirely by Chinese Christians fourteen years ago. The growth has been steady and normal, and it is natural that they should want a permanent home now.

Money invested in this work is used over and over again. Twelve years ago $30 came from the Talas Gospel Light Society, of Turkey, to a member of the Foochow Mission in China. The money had done its work in Turkey and was passed on to China. There it helped to start a day school more than a decade ago. Last January that day school, grown into a church, purchased a permanent home for itself. So some church in this country which fifty years ago sent money to Turkey has now not only a daughter church in Turkey, but also a granddaughter in China.

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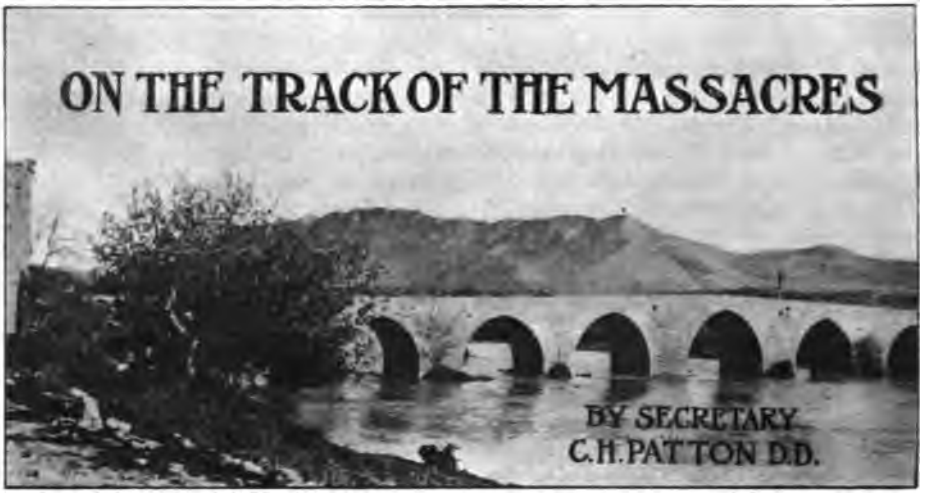
ON THE TRACK OF THE MASSACRES



The Roman Bridge at Missis

UPON reaching Adana I found that it would be possible to proceed to Marash and Aintab overland, by *araba* and horseback, and as this route carried me through the scenes of the worst massacres of April, 1909, I was eager to avail myself of the opportunity. Never shall I forget that ride! I want to say at the outset that we in America did not begin to realize the horror of the situations or do half enough in the way of aid. England, Germany, and even little Switzerland far outstripped us in relief work. It is not too late, however, to make up for our neglect; only the relief should now take the direction of rebuilding churches and supplying them with pastors. But to my story.

The shadow of "the events of 1909" (as the Armenians call it, not daring to use a stronger term) still rests upon Tarsus and Adana, the cities where Dr. Christie and Rev. William Chambers did such heroic service. At St. Paul's Institute I met a group of about thirty boys whose parents were killed in the neighboring villages. They were a fine-looking lot, and the generous friends who are making possible their education should know that the investment is paying well. Among those boys was a sturdy little fellow whose entire family were killed, and who himself escaped by hiding under the dead bodies. Dr. and Mrs. Christie are like father and mother to these stricken lads, and under such guidance we may expect they will become useful men and women and earnestly Christian. It is one of the sights of the world to see Dr. Christie moving about among his 250 students, at one moment inspecting their teeth, the next hearing a recitation in psychology, then rushing off to give them army drill, leading the brass band, presiding in the dining room, passing food to some little chap who has been overlooked — full of vigor and good cheer, practical, sympathetic, intellectual, evangelistic. What a great thing to have such a man turned loose in Turkey!

But Adana! The desolation of it! Much building has been done, but vast stretches of ruins remain. Mrs. Chambers took me through the ruins, and recited tale after tale of horror until I could hear no more. "Over there," she said, "where they are marketing, 2,000 persons were shot down, until the bodies lay in heaps." The Congregational church rises from the midst of *débris*, fresh and attractive in its new edifice, a center of life and hope. The International Hospital, Mr. Chambers's creation during the second massacre and meant to be a permanent institution, stands as a memorial of the awful days and of the kindly relief. Three English ladies are acting as nurses, at their own charges. I consider Mr.

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Chambers the hero of Adana *par excellence*. (What men we do have out here!) For several days not less than one thousand Armenians were protected in his dooryard, while 2,000 were gathered at the girls' school close by. Without doubt all that section of the city was saved from massacre and fire because of what was done by the missionaries, under the leadership of Mr. Chambers.

On a Tuesday morning, bright and clear, we started across the famous Cilician plain for Marash in an *araba*, next to an automobile the most comfortable vehicle invented by man. Mr. Chambers and Miss Elizabeth Webb were to go as far as Baghshe, three days' journey, and thus make a tour of certain distant churches. The plain stretches away as level as an Illinois prairie; rich in soil, fair in climate. No wonder the nations have battled for it from ancient times. Numerous caravans of camels and humbler animals were passing along the rough roadway which leads to the Euphrates Valley and the Far East. It was one perpetual panorama of Oriental life, fascinating beyond description to a novice like myself. I saw Abraham, Isaac, and Jacob within the space of half an hour, and would have liked nothing better than to have stopped at one spot a whole day, with camera set up to photograph the moving throng.

We lunched at Missis, ancient Mopsuestia (those versed in church history will remember the famous Bishop Theodore of this place), but now a straggling, dirty little village. Only the old Roman bridge remains to remind one of the departed glory. Here was a horrible massacre, the details of which I did not learn as the Board has no work at this place. Sunset brought us to Hamidieh, where we had our first experience of a Turkish khan — not so bad after all. We walked out to the little church, unused since the massacre — a crude affair, not up to the standard of the region; and while we were there a little company of poor people gathered about Mr. Chambers and pleaded for a preacher to be sent to them, pledging themselves to give liberally toward his support. I crept off to one side and photographed the group. This was indeed missions at first-hand. How many times at Prudential Committee meetings I had listened to letters from missionaries describing just such scenes! Somehow it was different seeing those eager people and listening to their story of need;

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STUDENTS AT ST. PAUL'S INSTITUTE WHOSE FATHERS WERE KILLED

ONE MORNING'S INFIRMARY PATIENTS AT ADANA HOSPITAL

and I told them I would report their appeal to America and that perhaps some good friend would send the extra $100 needed. Hamidieh is the place where the Turks days before the massacres made a list of every Christian and then went systematically about to kill them. The bodies were found on the river bank and checked off. The few that were unaccounted for were then hunted down by a minute search. A more diabolical action can hardly be imagined. Even so three of our people escaped. We met these men in the evening and talked and prayed with them. One was the druggist of the village, and was spared because he was needed. He told us he would soon move away, as he could not live where there was no church and no school.

The next night at Osmaniyeh! The sun was near the horizon when we stood over the spot where those twelve splendid pastors, on their way to the annual meeting, were buried alive. One was my college classmate, Levonian. Strange thoughts arose in me, and, when murderous-looking Turks gathered around, my first feelings were not those of a missionary secretary. God forgive them; they did not know, could not know, they were killing their best friends. But it seemed strange to be walking through a town and to know that two out of every three men you met were murderers.

Seven men who escaped the awful slaughter met us at the house of a Christian that evening. I wish I could picture the scene: the little room, the dim light, and the faces of the men seated on the floor. A *mongol*, or brazier, burned in the center, and with its bed of coals gave forth a glow that lighted up their bronzed faces. Each man told his tale of a marvelous escape from the Moslems, and to each it seemed as if God had spared him in order that he might devote his life to God's service in some special way. One crept under a carpet and remained undiscovered, although four Turkish soldiers looked underneath. Another hid in a chimney with his feet not more than twelve inches from the fireplace. A soldier looked up the flue but did not discover him. Still another was disguised as a woman by a friendly Moslem and was conducted through the main streets of the town. These men, at the suggestion of Mr. Chambers, are planning to build a church as a martyrs' memorial and to ask their fellow-Christians in Turkey and elsewhere to help. Who will take a hand in this good enterprise?

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Baghshe, the third night. Mr. McCallum came over from Marash to take me in charge, and we met him with two native pastors far out on the road. A service was held in the excellent stone church, in which I sought to give the heartbroken people some of God's comfort. The widows came up in a crowd after church and pleaded for help. Oh! but it was a pitiful sight; husbands gone, brothers gone, sons all gone, and no work. "Pray tell us, *effendi*, what can we do?" I could not answer them, and ordinary words of consolation stuck in my throat. The Gregorian priest was present, and as they filed out of the church into the cold night he shouted at them, "Pray, pray to God; only God can help you now." Somehow the words sounded hollow and professional, and I was glad to see that Mr. Chambers and Miss Webb were intent on devising some scheme of relief.

The agony of the situation in all this region is that our pastors have been killed off and there is no one to give comfort and help. These people have lost their all for the sake of Christ, and at the very time when they need most the comfort of their religion there is none to administer it.

Baghshe is the place where some two thousand Armenians, mostly women, were kept in the government building and in the churches awaiting massacre, when Dr. Shepard returned from Aintab and rescued them. They think of him as an angel of light.

The trip from Baghshe to Marash was on horseback through the wild Amanus range. A trusty soldier, a Christian too, furnished by the government, led us and became responsible for our safe arrival, at least so far as robbers are concerned. A night was spent at Fundajak, where we stayed at the pastor's house and spoke in the attractive stone church — the people squatting on the floor, men on one side, women on the other. Dim light, weird costumes, a sea of faces — a scene to live in the memory. There was no massacre here, but many of the men were working at Adana and never returned.

Up to this point the journey had been saddening in the extreme. My spirits were depressed as there came to my ears tale after tale of such sorrow and distress as we never see in America. I found myself saying again and again: Is there any hope for this martyr people? Can they find the courage to build their ruined homes even if money is obtained; and can they live on in the midst of people who have shown such fiendish hate? I found my answer at Marash. As we rode to that great center of missionary work we passed a little Armenian hamlet in the mountains. It was late Saturday morning and all the people were out and at work. The sun was shining merrily. At the doors were women carding wool, children sleeping at their feet. The yards were full of domestic animals, the brute friends of man who fail him not in sorrow or success. Several men were dressing the goats they had killed for the Sunday feast, interested neighbors standing about. A group of maidens were washing clothes at the village fountain. Every living thing seemed to be full of joy and hope. And this, I said, is Armenia, crushed, bleeding Armenia!

PLEADING FOR A PREACHER AT HAMIDIEH

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Yes, the people will again show their patience and faith. Surely they are among the most wonderful people of the earth!

Marash is full of them, and here you see them at their best or very close to their best. Three splendid churches, with 2,000 persons studying the Bible every Sunday morning, the vast array of schools, the 1,000 orphans gathered in their homes, the widows at work under Miss Salmond, earning a living through her industrial institutions—these are indisputable signs of Armenia's rising again from the ashes and putting on new life and hope. I say nothing about the Girls' College and the Theological Seminary at Marash, but content myself with mentioning the beneficent institutions which showed that the trail of the massacres leads to hope. I am writing at Aintab, where as great things can be shown, and I am thinking of a dozen other stations where the good work is being done. We must keep it up; we must greatly re-enforce it; we must push on here until love reigns throughout Turkey and such things as massacres and famine are no more.

NEW TIMES IN ANCIENT GREECE

By Rev. G. E. WHITE, D.D., of Marsovan, Turkey

IN one of their marvelous old myths the Greeks were told how Persephone while picking flowers was overcome by Pluto and carried away to the nether world. But when the child of Mother Earth thus disappeared, the beauty and the bounty of nature were gone, and earth and heaven were moved. So the great powers of those days interfered and granted Persephone a partial restoration to this world, and by this intervention the order of nature was re-established.

Persephone may stand for the Greeks. Five hundred years ago their empire, the Byzantine, with its capital at Constantinople, was overcome piecemeal by Turkish swords and buried out of sight. Historians inform us that the Greeks were then degenerate, that they were occupied with flummeries instead of with the serious business of life, that their Christianity was an outward show, unable to stand before sincere Mohammedan faith. Nevertheless the world was troubled at the hard fate of a classic people, and in 1828 the great Powers gladly officiated at the ceremonies by which a Greek kingdom was reconstituted, and about one-third of the race attained a fair chance in life again. Since then the Greeks have been striving to recover what was once their own.

Of late the Greeks have been taking stock of their resources with reference to the struggle which they believe is impending between themselves and the Turks, and they are not wholly happy over the result. There are too many politicians in proportion to the potato crop. There are charges of graft on every hand. An incipient revolution last year swept several members of the royal family out of high office, and has been followed by an attempted reform of the army and navy. In October came a fresh overturning, when Venizelos the Cretan, the speaker of the Cretan Chamber of Deputies, was summoned by King George to be prime minister of Greece. Visitors to Athens in November found all hopes centered in the new cabinet, in which Venizelos is enlisting some of the strong Greeks from the foreign colonies. The old parliamentary leaders have been set aside. Parliament itself, being split into parties and more devoted to oratory than to business, has been dissolved, and new elections are appointed for an early date in December. The main features of Venizelos' program are: (1) Prompt execution of justice through the courts,

where cases have sometimes dragged along for years. (2) Development of agriculture, to which end a new ministry of agriculture and commerce headed by a successful farmer is being organized. (3) Peace, leaving to some future date the question of Crete and the Ottoman Greeks. Venizelos appeals from the politicians to the people, and has the advantage which belongs to a man of clear vision, who sees what is needed and uses straightforward methods to attain it.

The present stir among the people of the Levant is not religious, but political and social. In front of the University of Athens is a statue of the Patriarch Gregory, who was hanged by the Turks in front of the Patriarchate in Constantinople on the outbreak of the Greek rebellion in 1821. But among the 2,000 students of the university there is no Young Men's Christian Association, and there cannot be. The Greek Orthodox Church is primarily a social and national bond among its people; its spiritual influence counts for but little. One of the outstanding figures in Athens, however, is Rev. M. D. Kalopothakes, a Spartan by birth, a graduate of Union Seminary in the class of 1856 and a militant champion of evangelical Christianity for over half a century. He has preached the gospel, founded churches, and administered them; as agent of the British and Foreign Bible Society he has circulated over 300,000 copies of the Word whose entrance giveth light; at last he has seen the Scriptures adopted in the public schools; he has made his paper, *The Star in the East*, a power, and has published tracts and booklets without number; his enemies could neither ignore nor silence the fearless preacher, and he is still bringing forth fruit in old age. It is a long step socially from the modest Protestant chapel to the royal palace, but Queen Olga the Russian has tasted the spirit of the gospel and found it good, and she has many ways of commending its truth and comfort among her people.

The DAY'S ROUND

ON AN OUTREACHING TOUR

By Rev. HENRY A. NEIPP, of Ochileso, West Africa

ASIDE from conducting such religious, educational, medical, and industrial activities as are maintained at each of our five stations, every missionary in order to reach the out of the way places must leave the comfort of his station to spend days in village work.

To gain an idea of that work let us start on one of these evangelistic tours. We cannot travel more than three and one-half miles an hour, an average of eighteen miles a day, and it would require months to visit all the villages of our immense parish. A dozen Christian boys have been engaged and are eager to accompany us, to help in the singing and preaching, and as well in carrying the camp outfit. The trip will be a continuous picnic, so before we start let us be sure that we have everything needed, and that our food box is well filled. In African villages we find no grocery stores at which to replenish our larder, though we may buy some corn, sweet potatoes, dried beans, and small chickens; the salt we carry with us, as well as the thread, needles, handkerchiefs, and other small wares. We have also a little medicine,

WHERE THE TOUR STARTS

The mission residence at Ochileso

for the missionary is expected to know everything.

It is seven o'clock A.M., our loads are tied up, native fashion, between two sticks, and our little caravan starts off on winding paths, wading rivers or crossing them on shaky bridges, up hill and down dale. I am sure you will like our newly made monocycle. See the six coiled bedsprings to which the seat is suspended and that take away most of the heavy jolting when we ride over stones and ruts — and we will find plenty of these in our path. Walking in Africa is tiresome, especially in the heat of the day; horse and donkey have died. After a trial of our cart you will, I am sure, discard the native mode of conveyance, namely, being carried in a hammock hung from men's shoulders.

As we ride on let me tell you that the natives have responded to an appeal made to them last year to clear some roads, so that we may the more readily go to them, and that they may have a constant reminder to come to our station and attend the services. Hundreds of men and women worked for weeks without any pay. We laid bridges over rivers, drained marshes for the safety and comfort of all travelers, and meanwhile carried on our evangelistic work.

After having reached a group of villages we go to one hut which is a sort of club house for the men, where they spend most of their spare time and always take their meals. As soon as the loads arrive the boys will find a clean place where to pitch our tent. In the middle of the day villages seem deserted. Here is a difficulty in our evangelistic work: we must always wait until evening to have the people come together. Earlier the women are working in the fields, the men hunting, cutting trees, or attending to their beehives. At about four o'clock the women come back heavily laden with corn and other vegetables or with firewood, all carried in a basket on their heads, while their babies are tied on their backs. Soon after, the men appear; but do not be in a hurry to greet them; etiquette requires the host to give the first greeting to visitors. Therefore they clap their hands toward you while saying, "Kalunga, kalunga"; you answer with the same words. The women also come, bending forward with their pretty greetings. The children sitting on the ground have already made a circle about us, waiting "to sing Jesus," as they say. Mrs. Neipp, who is with us today, will teach them while we are chatting with the men,

who enjoy the opportunity. Meanwhile our dinner is in preparation, under the supervision of our native cook.

Soon after dusk we begin our evening meeting, which all attend; as a rule fifty to two hundred people will be present. Able Christian boys have been sent to the neighboring villages, and will hold one or two meetings there; thus we improve our chance to reach a large number of people in one evening. These meetings are usually held in the club house already mentioned, called "Onjango." A big fire is lit in the center. Any musical instrument we have brought along is a great help in the singing and is highly enjoyed, it is so different from the monotonous African music. At these meetings most of the people sit on the ground; only the first comers sit on the few stools, the younger people always giving their seats to their elders.

After a few songs a portion of the Scripture is read and explained in the native tongue, and it must be very plain and well adapted to the congregation. The message of a loving God, who gave his only begotton Son to save them from guilt of sin which they ignore, is so new that it takes time for the African heart to understand and grasp the truth; heavy plowing must be done before the soil can receive the good seed, much less put forth the living blade. However, in our village work, if we are not allowed to see sudden conversion, we can discover that a strong influence is being spread among the people, and this is the leaven that will leaven the whole lump. After the meeting is over you will hear many gratifying remarks as to the truth of the message, together with eager wishes for a school in which to learn to read words in books and to write; also to accept the Word of God.

Usually the immediate result of such visits is seen in better attendance at Sunday services; these villagers will come from a two to three hours' distance, bringing their little children with them; the latter frequently enter the school and finally remain on the station, becoming church members. On one occasion a man said, "Had I heard you before I would not have allowed my oxen to be killed at our last festival" (a feast to evil spirits). At times we meet men who will repeat to others all

HOMEMADE MONOCYCLES

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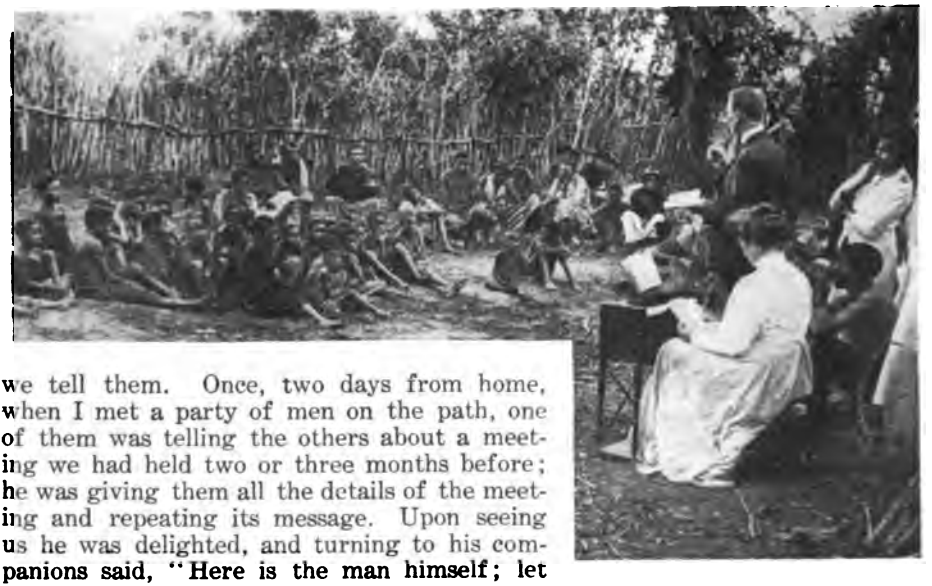

ONE OF THE MEETINGS

we tell them. Once, two days from home, when I met a party of men on the path, one of them was telling the others about a meeting we had held two or three months before; he was giving them all the details of the meeting and repeating its message. Upon seeing us he was delighted, and turning to his companions said, "Here is the man himself; let us hear further."

I have many other instances, very dear to me, by which I can prove that the Word scattered upon the waters has not been lost. In the early days of our mission the people would flee at the approach of the missionary. Now, as soon as we are recognized, they welcome us, and entertain us and our helpers as well as they can. I am sure that you will return from our evangelistic tour convinced that, had we an adequate force of missionaries and evangelists, with so effective a gospel, we should soon win the whole country for Christ. However, we are agreed that this itinerary work can be done by the native evangelists, who, if properly trained, are very efficient, and will travel in their way with less wear and tear than the white missionaries, who, moreover, have enough to do in superintending them and in visiting outside schools taught by native teachers.

ON FIRST APPROACH

Crude natives suspiciously watching the missionaries' arrival

But do you know that, while all the other missions of the American Board have colleges and high schools, our West Central African Mission has not yet a training school where native teachers and evangelists can be prepared for such itinerating and for more aggressive methods of work? With all the cares of the station it is impossible to find time to give to that special instruction. Yet the opening of such institutes would enable us to send out a larger number of better trained men, who would plant schools all over the district; and this is indeed the best way to evangelize the country.

We have a fine lot of young men ready for the training, and they are

eagerly waiting for that higher education in order to consecrate their lives to missionary work for their people. Now is the time to make a move forward; the rising generation has lost faith in the superstitions of their fathers. If we neglect the opportunity, Angola will adopt a civilization without the gospel, as it is being thrust on them by the white traders.

We sorely need your prayers, together with your money for the building, the machinery, and the necessary staff of teachers for that school. Will you help us as we try in your name and in His to help Africa?

REV. HERBERT MARSENA ALLEN

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE

A CABLE dispatch, received in Boston on January 25, brought the sad news of the death of Rev. Herbert M. Allen at Constantinople on the day before. Reports of his illness from pneumonia had already reached his friends, but they were assured at the same time that he was improving. To the widow and six children, to the venerable father, to sister and brother, and to a large circle of friends, Mr. Allen's death is an irretrievable loss. All his associates and friends extend to the mourning family the deepest, tenderest sympathy.

REV. HERBERT M. ALLEN

Mr. Allen's father and mother were among the first and most devoted missionaries sent to Harpoot, and there Herbert was born on March 8, 1865. He was graduated at Williams College in 1888, and went at once to visit his home in Turkey. In 1889 he accompanied Rev. James L. Barton, then a missionary at Harpoot, on a journey to Kurdistan. In 1890 he returned to America and entered Bangor Theological Seminary, graduating from the seminary in 1893. He was married to Miss Ellen Ropes Ladd, and the same year he and his bride were sent as missionaries to Van.

Acquainted from boyhood with the Armenian language and familiar with the thoughts, customs, and needs of the people, Mr. Allen entered at once on his missionary work. Impressed by the noble characters which stand forth in Armenian history and by the proud records of the Armenian people — truly a martyr race — and sympathizing profoundly with the Armenians in their poverty, their trials, and their aspirations, Mr. Allen secured to a remarkable degree the confidence and friendship of the people. Herein, naturally, was found the basis of his influence and usefulness, whether as principal of the boys' high school or as a preacher in the city or touring evangelist among the villages.

After the dreadful massacres of 1896, Mr. Allen was sent to Persia by a relief committee to purchase oxen for the surviving peasants; and through the gift of oxen and seed the poor people were once more able to cultivate their fields and save themselves from starvation. Distressed by scenes of suffering and worn out by labor Mr. Allen and

family returned to America in 1898. Taking his release from the Board the same year, Mr. Allen was engaged in Cuban relief work for a while, and then, in connection with the Massachusetts Home Missionary Society, he had charge for a few years of the religious work among the Armenians settled in the state, and published with much success an Armenian newspaper called the *Gochnag*, which later was removed to New York and enlarged in its field.

In 1903 Mr. and Mrs. Allen were reappointed missionaries, and for two years Mr. Allen, in the absence of Dr. Robert Chambers, the principal, had charge of the boys' high school at Bardezag. Subsequently he entered upon what was supposed to be his life work, namely the editorship of the missionary paper, the *Avedaper*. For this work Mr. Allen was prepared by extensive travel in Asia Minor, by broad information, by a fine literary taste and a facile pen. The American Board has had no missionary with a more thorough acquaintance with Armenian history or with a deeper love for the people; and he that loved much was also much beloved. During his few years in Constantinople Mr. Allen secured high esteem by reason of his pure and modest life, his talents and attainments. As a preacher he was a favorite both in Armenian circles and in the colleges; in newspaper publications and in preaching he had high ideals, which he labored hard to realize. His untimely death in the vigor of manhood was a great shock, and his loss will be widely and deeply lamented. God buries the workers, but in his own all-wise and inscrutable way he saves the work.

FEASTED BY BANKERS

By Rev. WYNN C. FAIRFIELD, of Taikuhsien, Shansi, China

LAST week the men of the mission were invited to a feast in the city given by one of the banks with which we deal. The invitation was delivered in person by two of the lesser bank officials several days before, but on the day of the feast they came again to tell the guests, "Come, for the feast is now ready." Mr. Corbin was not able to go, and Dr. Williams preferred to hand over the honors to younger appetites, so only Dr. Hemingway and I went from this compound. From the other compound came Mr. Staub and Mr. K'ung.

When we arrived at the bank we were conducted through the offices to a room in the rear, where a plate of fruit was set before each of us. After some general conversation, we were led into the banquet room, where four of the bank officials joined us at the round table. As the latest comer to the city, I was made guest of honor and had to sit in the chief place and partake first of every dish. When we sat down there were eleven cold dishes on the table—sweetmeats, dried eggs (reported to be 200 years old, but probably only two months), varieties of seaweed, sliced fruit, and so forth. Then the hot dishes began to come on. Each was ceremoniously placed in the center of the table and some one of the other dishes removed. I was not able to keep track of all the dishes, but there must have been thirty or more. As each was served, I, as chief guest, had to help myself from it with my chopsticks, and then the others were free to follow. Our hosts were good enough to supply us foreigners with plates as intermediaries between us and the central dish, but with them everything went directly from dish to mouth, unless it stopped for a second in the dish of vinegar at each place.

Our menu was naturally varied. Sea food of various sorts is very popular

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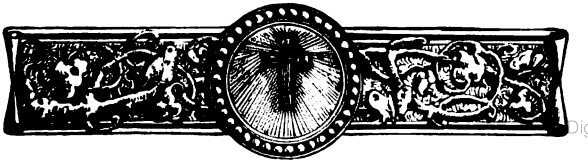
here, and we had a number of dishes of it. There were several kinds of meat — beef, pork, chicken in a number of ways, shredded clams, and, most gorgeous of all, a fine duck. This was served in a kind of chafing dish and was deliciously tender. All the meats, in fact, were broken apart easily with chopsticks. Most of the bones had been removed from the duck, and we plunged in at random until it was broken up into sufficiently small portions to be conveyed to the mouth. A number of the dishes were cooked in syrup — pears, peaches, and yams, lotus seeds with candied cherries, fermented rice, and several others, "too numerous to mention" even if I could remember them. The last course in such a feast is always rice. One is supposed to prepare his bowl of rice with the gravies from the various hot dishes still on the table and then eat it down to the last grain; but I did not hold out so far.

When the feast was over we went back to the room where we had been received, for neither in China is it fitting to "eat and run." Then the bank officials were very glad to show the ignorant foreigner the shape in which the silver comes to them, in fifty-ounce ingots cast more or less in the shape of a shoe. Their chests contained the largest pieces of silver bullion that I had ever seen. On the floor of the room where we were received, $500 (gold) worth of cash were piled up in strings purporting to contain 1,000 cash each, so that approximately 1,000,000 cash were in the pile. I understand that in one station in China, where they use cash exclusively, they have to send a cart to the bank to bring the comparatively few dollars they use on pay days.

What did all this banquet have to do with our work as Christian missionaries? Some people would say that they did not send out their missionaries to feast with bankers; yet hospitality has a very direct bearing on our work. It helps us to get acquainted, perhaps win friendship with important business men. Taikuhsien is a city of 20,000 people, with forty-five banks and a number of jewelry shops. Later in the afternoon we saw two pearls valued at $1,100. It is one of the richest cities for its size in all China, and the Master did not refuse to sit at meat with the rich as well as with the poor.

Moreover, and again like our Master, we had the chance in conversation at the table to speak of the Heavenly Father in a perfectly natural way. Permission was asked and given at the beginning of the meal for the Christian to give thanks, and it had to be explained that we regarded all good things as having been given by God. Later in the meal a question from the manager of the bank gave Mr. K'ung, the principal of our Oberlin Academy, the chance to explain why we missionaries are here. Our host had the idea that we were sent out by our government for some political reason, and that therefore we had no specially unselfish interest in the Chinese themselves. Such ideas seem to be still quite common, and it is best that they should be dispelled in some natural way as this. So the hours spent there were far from wasted; no one knows what seed may have been planted that may bear fruit, though we never recognize it. One banker has joined our church already and is an earnest worker in it. We are not having undue regard for the outward appearance, for most of our church members are not by any means comfortably well off. We simply regard it as duty to touch our city life at every possible level.



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HOME DEPARTMENT

ANOTHER GOOD MONTH

THE Board has three big months in its treasury receipts, December, January, and August. The first two are occasioned by the church treasurers settling up their year's accounts in preparation for the reports to their annual meetings. It was feared that the efforts of the Apportionment Commission and of the societies to gather in every last dollar for the 1910 Year-Book would cause a very bad report in January in contrast to last year. With this expectation, we ought to be satisfied with the excellent total from the churches this month — $41,070. It does not equal by $1,200 last year's figures, but the individuals increased nearly $500 and the young people $150, leaving a net decrease of only $570 from January, 1910. The portion of the report not given this month looks very bad, for we have fallen off over $7,000 in legacies and over $1,500 in conditional gifts; yet, of course, we cannot exactly blame any one for not fulfilling conditions which make these gifts possible. We rejoice that all our friends seem well and hearty.

Next month completes the first half year, and we expect to show in graphic form the exact situation of the treasury. The uppermost thought at this moment is the desire to find five individuals who would like to assume the cost of the five missionary residences we are now to build. They are absolutely necessary and can be delayed no longer. They range in price from $1,500 to $3,000. Nothing would help the treasury more and nothing would seem to be a more attractive opportunity for one who would like to invest a small sum as a memorial to some friend or member of the family. One man offers $25 for the residence in Chikore, Africa (see, "Wanted! A House" in the February *Herald*), if others will join him with extra gifts.

THE FINANCIAL STATEMENT FOR JANUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$42,274 62	$7,792.70	$1,745.22	$8,734.75	$2,000.00	$3,060.62	$65,607.91
1911	41,070.93	8,279.60	1,891.43	1,372.09	450.00	2,864.75	55,928.80
Gain		$486.90	$146.21				
Loss	$1,203.69			$7,362.66	$1,550.00	$195.87	$9,679.11

FOR FIVE MONTHS TO JANUARY 31

1910	$114,032.62	$26,140.43	$5,500.51	$109,371.96	$10,000.00	$9,074.64	$274,120.16
1911	147,863.57	31,918.88	9,212.71	99,760.17	4,950.00	9,246.40	302,951.73
Gain	$33,830.95	$5,778.45	$3,712.20			$171.76	$28,831.57
Loss				$9,611.79	$5,050.00		

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NEW MISSIONARIES FOR 1911

What is the most inspiring and spiritually helpful task that falls to the Home Secretary? Dr. Patton has often said that it is the correspondence with the candidates who are looking forward to the field. This one portion of the correspondence and of the entire task of the secretaryship stands out distinct because it grips the heart more personally and searches the spirit more closely than any other. Imagine yourself coming into the office to dictate on a dozen different topics from the piles of letters on the desk. You can possibly cherish a businesslike precision, or model the office work on the lines of efficient business enterprises. But here you hold in your hand a letter from a young woman who for ten years has been fighting for her education, working for her board and room while she won a few months' schooling in each year, and now, after the college is finished, offering her life for service in the foreign field as the leader of a group of Bible-women in some distant land; or it may be some young man who is laying aside his personal ambition and his love of country to answer the great call of Christ to represent him before some of the needy ones of the world. Haste is impossible, routine is forgotten, as one must try faithfully, sympathetically, and earnestly to answer the questions that are asked or to secure the right information desired by the Prudential Committee for its decisions. Five years in the ministry brought to me personally few such searching tests nor any such spiritual stimulus as this correspondence calls forth.

Is there much of it? The entire time of one stenographer goes into nothing else than candidate correspondence. We are probably in touch with three hundred Congregational Volunteers for future years of missionary service. We are doubtless corresponding with a hundred men and women who desire to go this year, and this number does not include at least twice as many who write merely one or two preliminary letters to find what missionary service is like and what our needs are, for these are mere inquiries and do not pass on to earnest correspondence. We hope to be able to publish next month a list of the new missionaries already under appointment, and the missions to which they will probably go. After the splendid group of last year, it seemed impossible to hope that it could be duplicated, but this year already promises a group far above the average. On a recent journey into the Middle West it was possible in three days to interview thirty-nine different students who were looking forward to this noble service. It seems an easy thing for these young people to discuss their choice between one country or another, or the importance of medical work as against preaching; but the beautiful thing about it is the fact that wherever they go and whatever they do their life represents the last degree of willingness to use life for the kingdom of Christ. They speak the final word of full surrender for service. So long as Christ the Lord can gather around him groups of young men and women with this mighty purpose in their hearts, so long must the church listen eagerly to their challenge.

"THE WORLD IN BOSTON"

Before and After Taking. This morning I went over Mechanics Hall with Mr. Cotton, who came over from England to handle many of the details of the great Exposition. It is a labor of the imagination to see those bare rooms filled with a throng of world travelers, catching on every side glimpses of strange costumes, foreign scenes, weird strains of Oriental music, while in the distance rises the chorus of a thousand voices, rendering the pageant, "From Darkness to Light." Those outside of Boston can hardly appreciate the tremendous work of preparation now going on. Four hundred leaders of mission study classes were trained last spring and fall to lead as many classes; 9,500 stewards have been enrolled from all the churches of Greater

Boston and are now studying the various countries in which they will serve as guides and exhibitors; 400 stewards will come up from Providence on a special train to spend Saturday in the Exposition; a large band of students will come down from Dartmouth for definite periods to lend assistance; 2,000 young people, in addition to the other army, have been enrolled in the chorus. This number will reach 3,000 in a week or two, although a thousand voices will be the limit at any single performance.

Exhibits. The exhibits present an interesting problem. They are coming from all corners of the earth. Mr. Churchill's hand loom has been sent over from India and will be seen at work. It is hoped that this loom will assist India to withstand the competition of England in the production of cotton cloth. A large model of our mission plant in Madura and Pasumalai is also on the way in sections. Dr. Tucker's outfit from China, of more than one hundred articles, is now *en route* by freight from Nebraska to us in Boston. A splendid exhibit from Dr. Thompson and Mr. Neipp, of Africa, is also headed this way. A group of young people are at work making a model of a coral island for our exhibit in the South Seas. This morning comes a copy of the New Testament from an Armenian Christian. It was the only thing left to him after the massacre and looting of the Turkish soldiers had swept over his home. The last half of it has been gashed with a Turkish dagger as a particular mark of insult to the sacred book of the Christians. One steward will display this particular book and tell the story of the massacre.

If any friends or missionaries in this country have in their possession curios of this kind that can be described in story form, or that are connected with great historical events on the foreign field, will they not please communicate with the Home Department immediately and let us explain the great care being taken in insuring and guarding all such curios loaned us. We need a large number of such objects. We want every Sunday school teacher in New England who can get a day off to spend that day with us here. We want missionary committees to come in a body to study the question of producing interesting missionary meetings next fall and winter. We will also have plans worked out for out-of-doors missionary picnics this summer and attractive plans by which a group of a half dozen children can prepare a little missionary exposition in their own yard, to which their little friends can be invited and which would prove valuable in developing the missionary spirit. You will be able to secure from the Board Rooms costumes and the speaking parts from which exercises can be prepared. In short, novel features from The World in Boston will become the basis of the educational work of the Board for this coming year.

A Spiritual Inspiration. Every step of this movement has been guided by prayer. A weekly prayer meeting has been held here in the Congregational House for a year past; a day of prayer was recently held, attended by scores of leaders, lieutenants, pastors and stewards. Every one of the rehearsals for the pageant will be begun with prayer by the pastor of the church. The great mass meetings for stewards which have packed Tremont Temple and the other large churches of the vicinity have been "begun, continued, and ended" in this same spirit. In all the instructions to these participating young people the spiritual element predominates. This will not be a show, nor will the pageant in the least degree approximate a "spectacle." It is a determined attempt to make a deep and lasting spiritual impression through "eye gate" on a scale never before attempted in this country, but which will evidently become a leading feature of missionary education in the coming years. Already four expositions have been definitely planned in Toronto, Rochester, Kansas City, and Cleveland, while a dozen other cities have begun negotiations looking toward dates.

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It is estimated that 120,000 people will probably attend the Boston Exposition.

THE NEWEST MATERIAL

A new edition of the "Far-Flung Battle Line," by Brewer Eddy, is off the press—a brief folder for free distribution outlining the various branches of the Board's work, aimed at business men, and with six interesting illustrations. Send for a small quantity for distribution. The next number of the News Bulletin will be out March first.

TWO LETTERS

"I just did not dare offer the medals to the Sunday school, for I knew that they would do their level best any way; and I was not disappointed in the offering on Sunday, when we had an attendance of eighty-three and an offering of $24.01 (which of course we will make $25). This may not seem large to you, but remember that this is a mill village. Owing to lack of water, some of our people have not had a full week's work since last July. The money came from everybody, no big lumps from one or two. Nickels, dimes, quarters, and halves made up a large portion of the gift."

"Dr Bradley Eddy
Massachusts

I heard that a boy that goes to my Sunday School sent you a letter.

I suppose you heard about the Jersey Central wreck It was one licke the grand central railroad only diffrent things exploded the Grand central was a gas explosion and the Jersey Central was a dynimint exprosion.

My mother was to Portland Maine and while she was there she visited Boston The family next door have a Boston bull We have lots of fun in summer We play city and country, blindmans buff the way we playit is not the regular way it is played this way you cannon get off the sidewalk and tag off cause you could not leav out tag

your truly Henry"

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

March

NORTHERN CHINA (Chihli and Shansi)
TWO MISSIONS

80 Missionaries
11 Churches, with 4,166 Members
253 Native Laborers. 1,435 Pupils in Schools

Nearly one-seventh of the 590 missionaries of the American Board are working in the two Chinese provinces of Chihli and Shansi. Together these provinces have a population estimated at over 33,000,000. Chihli not only contains the capital of the empire but has lines of communication reaching out from Peking to all the eighteen provinces, making this region of utmost strategic importance politically, educationally and religiously. The following points may stimulate our prayers:

1. The government is not hostile either to foreigners or to missionaries. Since the convulsion of 1900, the change of temper on the part of the official classes has been marvelous. (See a letter from Dr. Chauncey Goodrich in the *Missionary Herald* for June, 1910.)

2. The offer of a constitution with a parliament gives promise of reforms which make for liberty and the good of the nation.

3. The determined efforts to suppress the cultivation of the poppy and the use of opium demonstrate the sincerity of the Chinese in this matter. The reform movement is progressing among all classes. (See a letter from Dr. Arthur H. Smith in the *Herald* for September, 1910; also a report of Sir A. Hosie in the *Herald* for February, 1910.)

4. The blood of our missionaries martyred in Shansi ten years ago cries to us and should lead us to cry to God for courage and zeal in prosecuting the work of evangelization in this province.

5. Read Mrs. Ament's article in the present issue as to promising work for women in and about Peking.

6. Consider the important facts recorded in the Wide Field and Portfolio of this issue.

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FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

Modern Education

BY SECRETARY JAMES L. BARTON

ONE of the first lines of work to be undertaken by missionaries was some form of education. Children were brought together and taught. So universally was this true, not only of our own missionaries but of others, that it is clear that the missionaries believed the best way to begin their work and to give it a firm foundation was through the school. The early schools were primitive in the extreme, but they formed a valued point of contact between the missionaries and the people. Out from these early, primitive schools, moreover, came the first native helpers to the missionaries.

For the first fifty years of missionary endeavor these schools had little grading or classification and attracted little attention. That they have been greatly developed during the last forty or fifty years shows the judgment of the missionaries as to the place of education in the effort to evangelize the Eastern races.

It is now generally agreed that in order to establish the Christian Church and the institutions which belong to it in any Eastern country, there must be connected with that church systems of education for the training of the Christian youth; and it is also agreed that such systems of education must be open to all. It has been demonstrated that without such methods of education, including the college and theological seminary, the missionary can never raise up native leaders upon whom the responsibilities of the work can be placed.

In addition, it has been made evident that the Christian community must stand for enlightenment and education. This has been the record of the Protestant Christian Church everywhere and in all ages. The Christian communities in the East today command an influence far in excess of their numbers because of their superior spirit and intelligence, and this superiority is secured through the unusual Christian educational advantages afforded them by the missionary institutions. Christianity stands as an intelligent faith to the people of the East, and as such it must be maintained in order that it may have the commanding influence it deserves.

Out of this educational endeavor there have grown up in the East systems of schools which were at the beginning far in advance of any indigenous educational systems. Take the case of India. There was no modern education in India when the missionaries entered the country. For a generation or more a conflict was waged between the missionary system of education, which was based upon the learning of the West, given to the people in the vernacular, and the Indian system, which based its education on the use of Sanskrit. The missionary plan prevailed and finally secured the approval of the government, and has now become the system of education throughout India. English is taught in all the mission schools as the classic modern language, since the government of India is in the hands of the English people, and it is manifestly an advantage to the Indian youth to have a reading and speaking

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command of that language. Today the Indian and Ceylon governments give large subsidies to mission schools, because of their value to the communities where they are placed and their recognized worth to the government itself. The present educational system of India may be said to be primarily missionary in its origin and development, and largely in its conduct.

When we turn to China, we find that within three-quarters of a century modern education for the Chinese was begun by the missionaries. The Chinese system of education, although possessing great disciplinary value, contained little that could be regarded as a legitimate part of an educational system, according to any method of Western thinking. It conveyed no information to the pupils and gave them no knowledge of the world or of science or of anything outside of China. There was intense opposition to the missionary schools and, previous to 1900, progress was slow. At the same time many Chinese youth, receiving their impulse for a modern education from the missionary schools, turned to the West and soon made places for themselves in the best American and European institutions of learning. After returning to China they became the advocates of modern learning. In the meantime, the missionaries adhered to the idea that education, called by the Chinese "Western learning," must ultimately prevail in that empire. After the Boxer upheaval in 1900 and the return of the court to Peking, "Western learning" was looked upon with far greater favor by the official classes, and under the leadership of Yuan Shih Kai and others, that despised learning, which had for fifty years met so much opposition from the Chinese, was adopted by the government and its whole educational system was revolutionized. Chinese boys and youth were sent to America and Europe in large numbers to complete their education; the examinations for civil service were put upon the Western basis of learning and the old system of education was done away.

The missionary influence in Japan has been along the same lines as in China, although "Western learning" met with a far more sympathetic response on the part of the Japanese than with the Chinese. The Japanese were quick to see the value of modern education and rapidly revised their own educational system. While the credit for the great advance in education in Japan cannot be given to the missionaries alone, yet the Japanese themselves do not hesitate to speak freely of their obligation to the earlier as well as later missionaries for the introduction of modern schools and modern teaching into the empire.

In the Turkish empire the situation is even more clear. The schools in Turkey eighty years ago were all connected with the churches and mosques, and the curriculum consisted largely in teaching pupils to read, for the most part, an ancient ecclesiastical literature, of the meaning of which they understood little or nothing. Into these conditions the missionary brought the modern school with modern text-books. These schools were immediately popular with the Armenians and Greeks, but were not so quickly appreciated by the Mohammedans. Persistently the missionaries have adhered to the idea that the future of the Turkish empire required the modern school, and that the future of the Protestant Christian Church and the new Christian society must have its foundation in Christian education as well as in the gospel of redemption.

These schools have met with the cooperation and support of the Armenian and Greek populations. They have rapidly developed until the missionary college stands today for the highest and most complete form of education to be found in the empire. The Turkish government is now endeavoring to establish its own modern educational system, and, in doing so, is accepting as its model the missionary school.

Space will not permit mentioning the development of modern education in Africa, which is due almost if not

wholly to the missionary endeavor. Whatever of modern education is found today in the Dark Continent, traces its origin to the humble missionary school in which the missionaries have persistently pursued their work until they have reached hundreds of thousands of the youth of Africa.

The same can be said of the islands of the Pacific and of other countries in which the light of modern learning is shining today with increasing brilliancy. In grade the missionary schools include everything from the kindergarten and primary departments, up through the boarding and high schools, industrial and normal schools, to colleges and medical schools and theological seminaries.

During the last ten years the missionary educational system has been rapidly developing. Greater emphasis is placed upon normal training, not only for the missionaries who engage in teaching, but for the natives in the various countries who expect to become teachers. This whole educational system is far nearer self-support than any similar educational system in England or the United States. Many schools are wholly self-supporting.

In the 30,000 Protestant missionary schools of all grades in mission fields there are today more than 1,500,000 of the choice youth of the East. But what is more significant, these schools are becoming the models on which are organized the schools of the country. The missionaries, by the work they have done and the success of their endeavor along educational lines, have won for themselves an influential position as educators in the East.

It would be impossible to treat this subject fairly without referring to the development of woman's education by the missionaries in the Orient, where their work has been even more conspicuously successful perhaps than in the development of the education for boys. They have everywhere been the champions of the high place women should hold in Christian society, and as such the schools have played an important part. The conflict in this department of education has been more acute than in any other, but the struggle is now past and the great nations of the East have accepted it as an established fact that their girls must have educational privileges.

It is an interesting fact that the church has been the conserver of education in all history. It was so in the Middle Ages in Europe, when the learning of Greece and Rome was preserved through church institutions. The great universities of Europe and America were established for the purpose of developing the church and furnishing it with adequate leadership. Out of these ecclesiastical institutions have grown the colleges and great universities of national and international repute. It is evident that history is repeating itself in Asia and Africa. Institutions established by missionaries for the promotion of the church are today rapidly becoming national in their reputation and influence. Out of these mission schools and colleges are emerging permanent institutions, which will stand at the center of the educational systems of the Eastern nations as have their prototypes in the lands of the West.

FIELD NOTES

In Memory of Dr. Davis

(Japan Field)

Dr. Otis Cary reports that the death of Dr. Davis brings a heavy sense of loss not only to the mission but to the Japanese. Monday, December 12, a memorial service was held at the Doshisha, when the chapel was crowded, many graduates being present. Mr. Miyagawa preached from Hebrews 11:4, "He being dead yet speaketh;" short addresses were made by representatives of the students, faculty, alumni, Kumi-ai churches and the mis-

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sion, Dr. Greene speaking for the last named body. A sketch of Dr. Davis's life was read by Mr. Makino, pastor of the Kyoto church. The alumni of the Doshisha propose to raise a fund of 6,000 yen ($3,000) to provide for two scholarships. Death has recently removed several other prominent figures in Christian circles in Japan: Bishop Williams, the second Protestant missionary to come to the empire; Rev. Mr. Okuno of the Presbyterian church, one of the first group of ordained Japanese ministers; and Mr. Kobayshi, perhaps the wealthiest man connected with the Kumi-ai churches and a generous contributor to religious and philanthropic causes.

One Remnant of the Adana Massacres
(Central Turkey Field)

Mr. Macallum, of Marash, sends this photograph of a widow and child at the outstation of Geben, whose pitiful story suggests the harvest of suffering and sorrow now being reaped in Central Turkey: —

"Mrs. Keoshker, of Geben, in the massacres of 1895 lost her husband, father, mother, brothers, sisters, and other near relatives to the number of fifty-nine. This was in Marash; later she married again and went to Geben, one of our outstations; here she and her husband built up a happy home. The husband was an earnest Christian. When the Adana massacre broke out in 1909 he was away in a Turkish village in the Adana province. The Turks seized him and told him he must deny Christ or be killed. On his refusal, they cut off his feet, then his hands; next his legs at the knees and his arms at the elbows; after that, the rest of his legs, and finally his head. To his very last breath he consistently confessed his Saviour. He was as true a martyr as any church history records. This story comes from trustworthy eyewitnesses. The two older children are now in an orphanage."

THE WIDOW AND HER CHILD

Mr. Macallum has been able to help the widow in building a small house, and also in providing food for the winter.

A New Line of Work at Marsovan
(Western Turkey Field)

A new branch of service at the Marsovan station is undertaken with the opening of the Martha A. King Memorial School for the Deaf, which is to be sustained by the Woman's Board. The purpose is to teach each pupil the language of his home and people. The Greek department is the first to be opened, the Armenian will start next September, and one for the Turkish boys and girls as soon as there is a demand for it. The school is designed particularly for children from six to eight years, though those older may be received. The teacher is Miss Galene Philadelpheus, a graduate of the college and of the teachers' training course at Smyrna. She has also had two years of preparatory work at Clark School for the Deaf at Northampton, Mass.

In Far Nauru
(Micronesian Field)

The latest news from Mr. Delaporte, of Nauru, in the Marshall Islands, dated October 27, was full of good cheer. Sunday services had grown in attend-

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ance and interest; the new church building was crowded almost to suffocation. Christian Europeans connected with the phosphate works were helping the church, one of them serving as a most capable organist. Revival meetings at different outstations on the island were showing their effect in a new and intenser interest at the center. The community is becoming more and more diverse in its races. The Phosphate Company's steamer, just arrived from the regular tour among the Caroline Islands, had brought eighty-three boys and ten women as re-enforcements of laborers to the station, thus raising the number of Caroliners on the island to 400. About half of them attend services regularly, and as they have a different language from Nauru, they are under the religious leadership of a fine young fellow from Truk. The beautiful new schoolhouse Mr. Arundel of the Phosphate Company has donated to the mission was almost completed and was to be occupied the month following.

A Martyrs' Memorial Service
(Central Turkey Field)

One of the most tragic incidents in connection with the Adana massacres in April, 1909, was the loss of a group of Armenian preachers and teachers who were on their way to the annual meeting of the mission at Adana. Seeking refuge in a church building at Osmaniyeh, when it was set on fire they perished together. Their names, locations, and lines of work are recorded in the pamphlet, "The Martyrs of Cilicia," which the Board issued in connection with the memorial service at the Minneapolis meeting of 1909. Now comes from President Merrill of Central Turkey College at Aintab an account of a memorial service in connection with the burial of the remains of these martyrs in the Protestant cemetery there on Sunday, December 11, 1910.

It seems that when the church at Osmaniyeh was set on fire these men withdrew to the cellar, where the smoke overcame them and the floor and walls fell upon them. When later the *débris* was removed, their skeletons were found intact and could be identified by various signs as those of Professor Levonian, Pastors Zhamgochian, Ekmekjian, Bedrossian, and Kouyoumjian and Hagop Effendi Simjian. Unfortunately, afterward the bones were mixed together in order to prevent, if possible, their removal from Osmaniyeh, so that it was impossible to separate them and all were buried in a single coffin and grave.

A funeral service was held in the Second Church directly after the morning Bible school. Only limited and late announcement of the services was made, so as to avoid any kind of public demonstration. The service at the church included a short address by President Merrill, and at the grave Professor Mattosian spoke illuminatingly upon the text, "Their works do follow them"; as God rewards them, as their influence abides among us, and as others take up the duties which they have laid down. He told of meeting Professor Levonian at the college gate one cold, wet night, as the latter was setting out for the city. To the question what took him to the city on such a night, the answer was quick that there was a committee meeting at the church. To further remonstrance for going, Professor Levonian made this reply: "I must work while it is day: the night cometh, when no man can work."

Christmas at Pasumalai
(Madura Field)

Christmas was certainly thoroughly observed in this land of its adoption. The night before was spent by some in decorating the church; at five in the morning the bell rang for service, and if the crowd that gathered was a little sleepy and chilly looking, the meeting soon rang with the spirit of joy and thanksgiving and with the music of Indian instruments. Four other meetings were held during the day, the last being a service at Madura; the children at Pasumalai sent a box to their home mission in the North. Mr.

Powers, who was experiencing his first Indian Christmas, enjoyed a long talk in the evening with the Hindu students, whom he found approachable on almost any theme. More than one hundred children met on the veranda to sing the Christmas lesson and to receive small presents from the hands of a native Santa Claus.

Sholapur in 1910
(Marathi Field)

Mr. Gates, surveying the last year in the Sholapur district, notes incidents here and there which show progress of the Christian movement in that section of India. There are eight churches in the Sholapur district: two of these are in Sholapur, and one of them is composed entirely of lepers in the asylum. The First Church shows the results of a faithful pastor's work. A growing feeling of unity and harmony in effort is evident in the whole Christian community.

The influence of the Christians in the outlying villages is indicated by the name that has been given to a village where several families live. The place used to be called Chor (thief) Pimpari, but now is called Christian Pimpari.

The village work centers largely in the Christian school. The teacher is often the only adult in the town who can read and write. He has many opportunities to do favors, and his life touches other lives on many sides, his influence over his pupils and through them over the adult population being greater than that of the preacher. India is a land of villages, and village life here has its peculiarities. Each village is in some respects like a family, with the *patil* as the *pater*. If a Christian center could be formed in every village it would be an important step in the regeneration of the land.

GATE OF FORT, SHOLAPUR

IN THE SHOLAPUR KINDERGARTEN

The coming to this district last June of Mr. and Mrs. A. D. Ohol, native Christian workers, makes a valued addition to the force. Mr. Ohol got an excellent education in America, an excellent wife from Madras, and an excellent missionary spirit from somewhere, and the Barsi district is sure to profit by all of them. This mission has been calling for a missionary family for Barsi, the last forty years. The town has about 25,000 people, and there are large towns on the railway each side of it.

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Some of the leading Indian Christians, who know the whole Marathi Mission well, think that there is not such an interesting field anywhere else in the mission.

Far North in Japan

(Japan Field)

Mr. Bartlett, writing at Christmas time from Otaru, speaks of the delightful spirit of love and co-operation felt in the work there. The little church has announced that the coming year there will be need of only three-fifths of the present aid, and the year after no aid at all; this without the slightest pressure to reduce the aid even by one cent. And it must be remembered that Otaru is in the Hokkaido, the newly settled and developing part of Japan, corresponding to what is, or used to be, our Western frontier, where Christian work and institutions can hardly be expected to be beyond the home missionary era. The recent conversion at Otaru of a stubborn and, so far as Christianity was concerned, a somewhat malevolent Confucian scholar and teacher in the school where Mr. Bartlett teaches English was the occasion of wonder and joy to all. His confession of faith he put into a Chinese poem of four stanzas, to be read at the Christmas festivities of the Sunday school. The celebration was in a hall which will accommodate 450, but for that occasion would not contain nearly all who sought tickets. Several young fellows of non-Christian families who have been growing up in mission society are now coming forward with their confessions, to the great heartening of those who have been working for them.

Girls' College at Smyrna Burned

(Western Turkey Field)

The American Collegiate Institute at Smyrna was partly burned by fire, January 30. This institution, established by the Woman's Board of Missions about thirty years ago, has grown to be one of the largest and most influential American colleges for girls in the empire. It maintains kindergarten, primary, and regular college courses, besides a normal training department, where teachers have been prepared for American schools in the other parts of the country as well as for schools of the native communities in Smyrna and elsewhere. Five or six American ladies and a staff of well-trained native instructors are connected with the college, which has 300 pupils in all its departments. The property is understood to be fully covered by insurance, so that the financial loss will not be heavy; yet the work of the year cannot but be seriously interrupted, and the determining of plans for the future will involve increased burden.

LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

IN MEMORIAM

Dr. Chauncey Goodrich sends from Peking some reminiscences of his friend and fellow-missionary, the late Dr. Charles A. Stanley. One striking fact about these recollections is the contrast which they suggest between the missionary situation when these men began their labors and that of the present time. From Dr. Goodrich's letter we quote two or three most characteristic paragraphs: —

"Much of my acquaintance with Dr. Stanley has been in missionary journeys. In the old times we were always looking for new fields in which to expand. One such place was found in Ichou, near the Western Tombs; too near, indeed, as it had to be given up and the Chinaman who rented the place was imprisoned after a terrible beating. When the news came Dr. Stanley and I at once visited the officials of the city and demanded his release. The masters of geomancy would not allow a foreign preaching hall in such close

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proximity to the tombs of their emperors, and the money paid for rent was restored. Dr. Stanley skillfully and tenderly bound up the dreadful wound with honey and ointment — we had no medicines — in place of red pepper and salt, which had been used by the Chinese.

"Another journey with Dr. Stanley stands out in memory, a visit of inspection to Pao-ting-fu. We went, as we were wont, on top of the city wall, a fine place for a promenade, to get a better view of the city and the surrounding country, and were followed by a crowd. Suddenly the gate below was barred and locked, and we were prisoners. After an hour or so of durance vile we were bidden to go down. The gate was opened, and we found two carts waiting, in which we were silently escorted to our inn, a great multitude looking on. We left the city early the next morning. Pao-ting-fu would not have either foreigners or the gospel.

"In these experiences of travel and evangelistic work, with which much of our brother's life was filled, I found Dr. Stanley always courteous and winning, equal to any emergency, cheery in the midst of hardship and weariness, with no want of courage, and withal a touch of humor; in the midst of danger, ever faithful in preaching the glad evangel, and always a delightful companion. Such experiences formed the basis for the friendship of a lifetime."

THE WOMAN'S CLUB IN CHINA

Mrs. Ament, back again in China and at Peking, writes of the new quarters provided there for special work for women, which they call the "Women's Hall of Enlightenment": —

"We are 'at home' to our Chinese friends on the 5th to 15th and 25th of each month. On these days we have discussions on some subject such as home hygiene and sanitation, illustrated with pictures, solar lantern, or in other ways; practical demonstration when possible. The utter absence of any preventive measures in the case of consumption or other contagious or infectious diseases makes it imperative that all missionaries lift their voices as they have opportunity to suggest ways practicable in ordinary homes of guarding the health of the family.

"We have had recently two most important meetings here. The first was held in the South Church, and was a meeting of the Anti-Cigarette League organized a year ago through the influence of Miss Russell and Miss Miner. It was attended by twenty-one girls' schools, fifteen of them non-Christian. The program was theirs, Mrs. Goodrich purposely taking but a small part of the time to explain the mottoes and watchwords, feeling that their taking the responsibility of the singing and speaking would deepen their interest in the movement.

"The next meeting, which was anti-opium like the first, was moderated by Mrs. K'ung. Her husband is in the direct line from Confucius, and they live in the place called the 'Holy Man's Palace' (Sheng Ten Fu), where just now Duke Yen is staying while on his semi-annual visit to court. Mrs. K'ung is an earnest woman, deeply interested in these and other social reforms. She is very quiet in dress and manner, but full of courage and perseverance. When one plan brings small results she is ready to try another. She has just received a pathetic letter signed by 120 girls sold into the worst slavery in the southern city houses by parents or husbands who wanted opium. The poor girls say they are 'on a sea without a margin,' but they would save others if possible.

Its Social Value

"For hours before and after these meetings our newly furnished hall was full of women interested in these movements, and most interesting were their discussions of ways and means. More than one said, 'How convenient this building is; we never knew where to go before.' Groups of women came and went, were refreshed by a cup of

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tea, became somewhat acquainted, and no routine work was disturbed as it often used to be when we had to receive them in our house. The buildings are Chinese, with brick floors, so that we have cold to contend with, and it is a bitter winter; but when the sun is out and the wind down we are cozy enough, and grateful for this temporary shelter for our growing work. In a front room, with windows on the street, we hope to fit up an exhibit where may be shown posters and appliances for fighting tuberculosis and other diseases.

Its Evangelistic Influence

"Working for these reforms helps our gospel work. Today we hear from the North Church Bible-woman that six persons in one family and three in another report their interest in the doctrine to be a result of their coming first to the street chapel fair day lectures. All have united with the church. A Mohammedan woman who stayed after prayer meeting for a chat on Wednesday said that she was drawn to us by the lectures, so that now she wanted to read with us and learn about the more important matters of our faith. Sunday an anxious-faced woman listened eagerly to words about the Saviour's power to strengthen our spirits and answer prayer. This woman had begun coming on fair days, and now brings her grandson to Sunday school and seeks the truth.

"At last the co-operation with others which we have so much desired has been brought about, and in *twelve chapels* in this city monthly or occasional lectures will be given to women, the speakers being mainly furnished by this mission; thirty-eight out of fifty will be given by our workers, native or foreign, filling the hour or sharing it with speakers from other missions.

"For several years the wife of a scholar, who acts as private secretary to one of the princes, has been coming to our lectures and remaining to visit, attending religious services frequently, and at the anti-opium meeting she signed the petition and forthwith left off her opium. Yesterday she came and spent hours first at one church and then at the other, restless and ill from the change and loss of the drug, but determined to conquer. We do hope she will conquer by faith in God and prayer. She says many are ready to profess openly when the highest officials come out in favor of the Christian religion. The prince for whom her husband writes has thrown away and burned priceless idols and objects connected with the worship, and turned the ancestral temple into the servants' quarters. This lady has as her sole duty to her home to purchase and arrange the idol offerings for her mother-in-law, who sets aside a large sum annually for this purpose. We are getting close to a number of ladies who use what we impart, and who will erelong be ready to take a pronounced stand against superstition and, we deeply hope, in favor of Christianity."

Mrs. Ament found a joyous welcome awaiting her at Peking. The picture of Dr. Ament which she brought with her was hung in the parish house and surrounded with expressions of love and honor, while for her and those who came with her red banners were hung.

"Wherever I go I meet people, foreign or Chinese, who speak of my husband with emotion. The old guide at the wall, the merchant in his shop, the men who were in our schools, have their words and tears of sympathy. They loved him and knew that he cared for them.

"Yesterday the wife and sons of Wu Ta Jeu, the mayor of Peking, called to express their sympathy, one of many such calls. The young men had been in our school studying English with me for a time, and because of their father's friendship with my husband they wished to call with their mother. Wu T'ai T'ai is much interested in our new quarters for reaching the women. She promises to come to hear some of the conversations."

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WESTERN TURKEY MISSION

BOURDOUR

Rev. Charles K. Tracy, of Smyrna, writes of the reopening of a door of opportunity in an interior city of Asia Minor: —

"Bourdour is one of the more distant outstations of Smyrna. Back in the '80's Mr. Bartlett sent a preacher there to see what could be done, and this man's wonderful acquaintance with the text of the Bible won first the admiration and then the attachment of a few young men, who formed the beginning of an evangelical community.

"On attempting to build a mission house, the missionaries met great opposition, approaching a state of riot; Protestants had to be ever on the watch for flying stones, and they frequented secluded streets. But by applying to the Turkish government, through the American embassy, the missionaries succeeded in getting protection and finishing the building. The withdrawal, due to financial straits, of the American Board left this new work without the support necessary in the first years of any undertaking, and the building has not been kept in repair.

A STREET IN BOURDOUR

Just beyond the man (Mr. Pavlides) is the garden wall of the mission premises

A Fresh Start

"Now, after fifteen years of slow progress, a young preacher steps in and stirs things up. Mr. Pavlides finds that Bourdour is a good field if the workers keep busy. He finds that the Armenian community has no education

BOURDOUR

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for girls beyond the kindergarten, and that they are discouraged about the boys' school because of the bad fortune they have had with their teachers. Two of them last year used to drink brandy in class time and in the presence of their scholars; so that the boys sent a written protest to the school board. 'Now give us good teachers in the mission,' says Mr. Pavlides, 'and a good school.' Smyrna station has sent the teachers, two good Christian girls, and until the town learns to patronize the school it will be a hard, financial load; but without the attempt there is no winning the position. Cannot some reader turn a stray two hundred dollars this way?

"Last year we won a place in Afion Kara Hissar, of which you will hear again. Let us try Bourdour this year and Odemish next, until the old Roman province of Asia hears once more the preaching of the gospel and the *teaching* of the gospel in its score of cities."

EUROPEAN TURKEY MISSION

IN TROUBLED ALBANIA

Rev. P. B. Kennedy, writing from Kortcha, January 4, describes the shifts in situation caused by the events of last year in that oppressed region: —

"What you have read in your papers about the oppression by the government during the past year has not been exaggerated. To the north of us hundreds have been killed; other hundreds have been beaten, exiled, or imprisoned. Quiet, peace-loving Albanians have been treated as the worst of criminals. All newspapers and schools have been prohibited. The government seems to fear to let the Albanians have the light lest they lose their faith in Mohammed.

"My colleague, Mr. Erickson, and his worker, Mr. Dako, temporarily required by the government to leave Elbasan, are now living in Monastir. Some time ago my worker, Mr. Tsilka, with his wife and family, decided that owing to the political conditions they would better leave Kortcha; so they moved to Monastir, with the idea that Mr. Tsilka would make a short visit to America. Upon the advice of our mission, Mrs. Kennedy and I moved into this Girls' School building to protect the school by our presence as Americans. Soon we were summoned before the government, and its representatives called here announcing that this school was closed like all others where the Albanian language is taught. We protested that this school was not closed and could not be closed, and secured the co-operation of our American ambassador. The government has made no further objection to its continuance as an American school. We live in the building, and both Mrs. Kennedy and I are teaching here. We have sixty-five pupils, including several small boys and the fourteen boarders. Miss Parashkevia Kyrias, sister to Miss Sevastia Kyrias, who married Mr. Dako last August, is now principal. Three other teachers assist her.

"The opportunity is good in this city to open work for boys and men. Since the authorities closed the Albanian Boys' School, its pupils have been clamoring for admittance with us. The Greek and Turkish schools are hostile to them for having ever withdrawn and give them a cool reception. If the funds allowed it, I would strongly urge the reopening of our own Boys' School to meet this emergency. The Albanians are hoping from day to day that their own school will reopen. Possibly I may rent a room in some building and have a few classes in English, which the boys are so eager to study.

"I am now preaching each Sabbath in Albanian; both this preaching service and the Sunday school are largely attended, so that we long for a suitable church building.

"When last in Elbasan, which the mission has decided upon as the central station, we chose a certain healthful location outside the city as the only one suitable for the mission compound. Negotiations with the several owners resulted in a rise of prices, but this tract of land along the river is so ex-

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cellently fitted for our purposes that it has been purchased, although not as yet properly transferred by the government to the American missionaries.

"Tomorrow I go to Monastir to confer with my colleague and our workers, Mr. Tsilka and Mr. Dako. Mrs. Erickson is seriously ill, and Mr. Erickson is enforced to remain in Monastir for the present. Mr. Tsilka will go with me to Elbasan to get this land (about 300 or 400 acres) properly transferred. The next step will be to secure permits to build. This plan takes all our funds and meanwhile little is left for the work here in Kortcha."

MARATHI MISSION

SOME SIGNS OF PROGRESS

Rev. Edward Fairbank, of Vadala, after an absence of fifteen months on furlough, writes of the things that strike him as most significant on his return to the field: —

"First, the wise management of the district by Rev. Shetiba Gaikwad. He has cared for and carried forward the many and diverse interests of the work with a large outlook and strong hand. The more I learn of his work during the past year, the more I marvel at his wisdom, humility, and faithfulness in dealing with the pastors, preachers, and teachers of the district as well as with the trying difficulties of the ignorant classes. His courage, his tact, his common sense, his Christian faith, zeal, and love are everywhere evident.

"From the financial side, the careful expenditure of funds committed to his charge is especially to be noted. So exact have been these accounts that a *marwari*, or native merchant, who furnishes ready money for checks, as well as grain, clothes, and incidentals for the boarding department of the Vadala schools, said to me, when asked to bring his accounts for final settlement: 'There is no need of my account books at all; the pastor has it all and always has it right. I depend on him for my accounts.' That, to those who know India, is a testimony worth having. Pastor Shetiba is to me a marked example of the power of Christ to mold and form a great soul out of India's downtrodden and despised classes."

Mr. Fairbank next notes the *esprit de corps* of the mission agents of the district, who have held together and worked together loyally during his absence; this unity marks a great gain. There has been advance also in the spirit of independence in the churches, especially among the leaders; if there has not been much change in outward expression of it, the spirit itself has increased, as is shown by many chance remarks and actions. Another line of improvement is especially welcome: —

"This district, probably more than others, has been afflicted with the debt habit. It has been a great misfortune. The work of the leaders has often been sadly injured by their debts. The pastor of one of the largest churches in the district, who himself has failed in this respect, said to me, 'Our church has taken up this matter seriously and determined that, come what will, they must be free from this heavy burden.' As a result much that has been looked upon as a necessity in household economy and dress is now considered a luxury that cannot be allowed."

Village Schools and Their Teachers

The closing part of Mr. Fairbank's letter emphasizes the enlarging success and significance of the schools: —

"The village schools continue to hold their own as strategic points of evangelistic and educational influences and even steadily to gain ground. The children in these schools, their parents, the people of those villages and of the surrounding villages are through them being brought to a knowledge of Christ and his life.

"It is a significant thing as reported by the mission school inspector that today in these village schools are to be found so many children from the predominating castes of this part of India. Aside from the Christian children, who

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have largely come from the outcastes, there are twenty-two children from the merchant caste, six Brahmans, sixteen Bhils (hunting tribes), two Gopals (wandering tribes), forty-one Mohammedans, 189 Mahars, thirty-six Mangars, and, most interesting of all, 258 Marathas, representing the main industries of the villages, farmers, blacksmiths, carpenters, masons, etc.

A VILLAGE SCHOOL, VADALA DISTRICT

"Some of the teachers have done notable work. Here is a Christian teacher who did so poorly in the training school that he was not allowed to complete his course, but was given a chance to approve himself first as an assistant and then as teacher in charge. He took a school that was run down. By dint of hard, faithful, and persevering work, he gradually gained hold of the agriculturists of the village. His school has thirty-two scholars, all from what are considered as *good* castes. He has taught boys in this primary school up to the fifth grade. Government officials of high rank have stopped to see and praise his work in the school. One official was so pleased that he gave the teacher a present as a mark of appreciation. But the best thing about this teacher is that he never fails to impart Christian truth to these scholars from the Hindu and Mohammedan castes. They are studying the Bible and learning from Christian example.

"Another teacher has worked four years in one place against great odds. It seemed as if the school would have to be given up, because of the indifference of the people. But this spirited young teacher has gained the victory. He has a school of forty children made up of all castes of the village, and the village, no longer indifferent, is enthusiastic over their splendid school.

"One of the best teachers in the district, a young man from the Mang, or one of the most depressed, castes died during the year. We feel his loss. His influence as a faithful Christian and teacher will long live in the village where he worked. Although an outcaste of outcastes, he has had Brahman children in his school as well as children of the agriculturist castes. His tact and faithfulness won the village.

"The note of significance that I close with is the very note that I carried with me as I went on furlough — the urgency of the villages for Christian schools. A number of villages, especially the agriculturist section, have sent in requests that they have a mission school. They want a Christian teacher. It is a time of significance and real opportunity; the Christian seed is being sown; the harvest must come."

NORTH CHINA MISSION

TRIALS AND TRIUMPHS

In a letter to friends, Rev. Emery W. Ellis writes from Lintsingchow: —

"To the south and west of Lintsingchow, for some time a movement has been going on which desires to be

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connected with the Protestant church. How many people this movement embraces we do not know, but they are numbered by the scores. What the outcome will be it is too early to say. At the northwest, in Kwang Tsung Hsien, one small village has presented us with a very convenient place of worship. But recently the official fined the chapel ten *tiao*, along with a like sum assessed against three of our people, because of the theft of the census enrollment cards which are posted above the door. We protested, and are hoping that erelong there will be a settlement of the matter. That the loser should be fined and that there should be no action against the police does not seem just. Since fining the chapel there, the official has issued a proclamation saying that this action is official and that the *ti fang* shall be fined five *tiao*. The payment of just taxes is something very different from the payment of a fine of this sort, it seems to us. At Hiu Lu Chi, in the same country, a place of worship has been secured, the local group of Christians contributing one-half the amount necessary to purchase the place. The place is where some years ago a woman who had studied with Miss Gertrude Wyckoff was murdered. We trust that a new history is opening for this building, for the market town in which it is situated, and for the whole region.

"At our autumn large meeting the attendance was good. Twenty-four were received into the church by baptism, one by letter, and thirty-one were received on probation. In a few of our outstations the helpers are planning for station classes. Two of the helpers have taken to themselves wives who were Pangchwang schoolgirls, and are planning to live at their fields of work. We are hoping that this will be a way by which the women and girls of those outstations shall be enabled to receive more help than heretofore."

THE WIDE FIELD

TURKEY

THE NEW TURKEY

It was not to be expected that the adoption of a constitution and the change of government would settle at once all Turkey's difficulties or furnish full prosperity to all parts of the empire. The fact is, the situation in the land of the Crescent is in many ways disquieting; all the trouble is not confined to Albania or indeed to European Turkey.

In the Asiatic provinces, too, there are regions of discontent and conflict even though there are no outward rebellions. The emigration to America continues despite the new government, and is recognized as an alarming fact. One of the Turkish newspapers, as quoted in *The Orient*, declares that there are 300,000 Ottomans already in America who have come from Syria, besides 80,000 Armenians whose homes are in Anatolia, and in addition there are several thousands from the European states, Albanian, Greek, Bulgarian, and others. The journal declares that this tide of emigration cannot be stopped until its causes are removed, and these the authorities do not seem to take under serious consideration.

The words of a Presbyterian missionary in *The Round World* reflect the same situation: "Syria is certainly having 'hard times' now. Perhaps it is no lack of confidence in the constitutional government, but rather crass ignorance of its methods and purpose, and the fact that the new government can hardly be said to have found itself or shown its power, that makes the people unsettled and depressed. The Christian Catholic population, which includes the Protestants, for the Protestant sect is not recognized in the government, greatly fear the conscription, and rather than serve in the

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Turkish army under Moslem generals they are hastening to emigrate. One wonders whether the American politician was right who told us in Constantinople that twenty years would see a transformed Turkey. Certainly now prices are high, industries are conspicuous by their absence, people look harassed and unhappy."

It is a pleasure to note some points of progress and improvement, such as that the French engineers have arrived at Erzroom to lay out new roads in the vilayet; thus there are to be new highways between Erzroom and all the other cities of the region, including Harpoot, Van, and Bitlis. These roads are to be of ample width and suitable for the use of automobiles.

FROM THE FOREIGN PRESS

JAPAN'S WORK FOR CHINA. There are now 3,000 [Chinese] students in Tokyo; the number has decreased sharply from former years, but they are a much better, stronger, and more influential type of men than formerly; 100 of these men have been baptized as Christians during the last year; they will go back to China to be leaders in their several localities. — *The Japan Evangelist.*

EVANGELIZING A FAIR. Four missionary societies, Congregational, Episcopal, Salvation Army, and Methodist, united in holding evangelistic meetings in connection with the Maebashi Exposition for two months last autumn. Afternoon and evening meetings were held on small plots just outside the grounds, where there were 6,000 listening to the gospel message, and about 350 registered themselves as inquirers; a children's meeting was held before the main service each evening, and a large public meeting, by consent of the exposition authorities, was held, without charge for rent, in the common hall inside the grounds. Addresses by Japanese Christian leaders made a strong impression.— *The Japan Evangelist.*

INDIAN CHRISTIAN LEADERS. The Triennial Convention of the Young Men's Christian Association held in Bombay, December 28 to January 1, was inclusive and impressive, just as a spectacle. Here were gathered Burmans, Sikhs, and Singhalese, representatives of many races and of most of the great centers of India, Burma, and Ceylon. Every division of the Evangelical Christian Church, as well as the ancient Syrian church of South India, was represented. The quality of Indian leadership displayed at this convention was striking and full of promise; the distinct note was emphasis on work for the social uplift of India. The benefit of this convention is beyond estimate; its delegates are leaders among the educated young men of India, facing tremendous opportunities for good influence in this time of crisis and flux in India. — *The Dnyanodaya.*

CONSTITUTIONAL CHANGES IN CHINA. The constitutional program submitted by the Chinese assembly has been revised by the throne, and in its amended form includes the promulgation during the present Chinese year of regulations for the formation of a cabinet and the apportionment of an advisory council consisting of the members of the present grand council, with Prince Ching as president. Arrangements are also to be made for the withdrawal of the Manchu bounties. By the end of 1911 these changes are to be perfected, civil, commercial, and criminal laws issued, and a privy council instituted. In 1912 a parliamentary budget will be framed and regulations issued for the holding of elections, which will be followed by the organization of a parliament in 1913.—*The London Weekly Times.*

PRINCE CHING. There are persistent semi-official rumors in Peking to the effect that Prince Ching has decided to retire from official life. His resignation, which was refused by the throne, was thought to be conclusive, for the impeachments of the imperial assembly were sufficient cause in themselves for his resignation. Moreover, it was generally understood that Prince Ching advocated a firmer stand against the increasing demands of the house for

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the early inauguration of a parliament, the establishment of a cabinet, the removal of queues, and in matters affecting China's foreign policy; and the tide of public opinion was influenced against him accordingly. The throne's comment upon Prince Ching's resignation was couched in language that would adorn a valedictory edict, and it is commonly supposed to presage the acceptance of a later request. His departure would be hailed with sincere satisfaction by the reformers and probably by ambitious younger statesmen. — *The North China Herald.*

IN NORTHEAST CHINA. Rev. C. E. Ewing, of Tientsin, reviewing the situation in Chihli, Shantung, and Shansi, those great and dominant provinces of North China, sees much that is encouraging in the outlook. Much has already been accomplished in removing the opium curse: in lessening the cultivation of the poppy, in the breaking of the opium habit by multitudes of individuals, in the sharp watch upon officials and a clear understanding that they cannot hold their offices and persist in using the drug, and in the rising and imperious tide of protest to Great Britain that China must be released from the bondage of the Opium Treaty. In governmental affairs, the event of the year which has captured public attention and everywhere won favorable comment is the determination to hasten the time for the announcement of a constitution and the forming of a parliament. The public press, too, is increasingly influential and discusses public affairs with marked sanity and seriousness. Public improvements are being undertaken on all sides, mostly, of course, in the large centers. New local and provincial assembly halls are rising. Railway building proceeds steadily; the Peking-Kalgan Railway, started by Chinese engineers, and in successful operation for some months, is now to be extended to open up much of North Shansi; the Tientsin-Pukou Railway is also being pushed forward beyond the Yellow River. Educational development continues; good, steady work is being done in the government schools and colleges in many large centers, and gradually the number of schools is increasing in the country towns and villages; students educated in foreign countries returning to China are often devotedly eager to enter the service of their country and that, too, from patriotic motives. — *The Chinese Recorder.*

THE PORTFOLIO

Missions without a Home Base

We print one of several letters from correspondents who desire to see the experiment tried of sending out missionaries who would not be supported by a home base, but would look for support to the peoples whom they sought to evangelize. Some of the writers fail to realize that the proposed experiment has been made within recent years in many lands and by many missionaries. In the course of a walk through a little known district of Central Africa, the editor of this review came across a missionary who had landed in West Africa with a companion and had bought a set of carpenter's tools, with the help of which he hoped to earn his living. He was then about five hundred miles from the coast, ill with dysentery, from which he soon afterwards died. He and his companion, who died before getting so far into the interior, had received an enthusiastic send-off by a meeting in America, which had warmly approved their proposal to do missionary work without relying upon any home base. They were men who would both have done good work as missionaries had their friends supplied sufficient funds to support them; but their resolve to be independent of any home base and to live on whatever the natives offered them

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resulted in their death before the people whom they desired to influence had begun to understand their message.

From editorial in The East and the West.

The Leadership of Christ

Coming down here tonight, I thought of the thousand things one might say if one were skilled in the saying; but the thought that came to me most was, "What is the central idea of the Bible and of the eternal influences stretching into that space which no mind or eye can fathom?" What is the central idea? Well, the central idea is leadership, the fulcrum of power, the power to lead. That is so in our relationship with that Being whom the eye cannot see, but the heart can understand. And here in this world of care, struggle, and conflict, with its hours of troubles so many, and its work continuous, what is the thing that moves us? However great the cause, however large the idea, it never moves unless some human leads it. The whole history of humanity, of civilization, the whole movement of human life since the world began, has been the story of leadership. If that were not so, then the whole basis of our religion would be false. From the first chapter of the Bible to the last line of Revelation you have leadership—Abraham, David, Moses, Joshua, Elijah, Jeremiah that unhappy leader; all of them leaders, all of them representing something, and behind them tribes and peoples animated by the life of the idea embodied in them—that is the secret; and then came the Leader of the newer Revelation. From book to book in the Old Testament, from book to book in the New, is but to turn over the pages; but ages are represented in these records, histories of people inspired by the center of all light, moving slowly and steadily on to a greater enlightenment, culminating in One Figure, the Leader who has gathered more together of all the work of the world than any that ever influenced the world or ever can. If you take history, if you read the religions of Buddhism, Mohammedanism—all have in them that principle of leadership, all have in them the moral ethics and religious teachings of laws and conduct; but none of them have in them the inspiring power of that religion represented in the Being who, recognized as Man, was the highest expression of human life that the world has offered or can offer.

From a speech of Sir Gilbert Parker, M.P., delivered in the Town Hall, Gravesend, from the chair of the annual meeting of the Gravesend Auxiliary of the Bible Society as printed in "The Bible in the World."

As It Looks to a Missionary Visitor

It is a pleasure to note how largely education in Jaffna is in the hands of the missionaries. The government maintains no schools of its own, but grants liberal aid to private institutions. Of the 300 schools in the peninsula, 124 are under the management of the American (American Board) Mission; about 100 are controlled by the two other Protestant missions; the remainder being divided among the Catholics and Sivites. The American Mission has more than 10,000 children enrolled in its schools, 3,500 of whom are girls. Thanks to the missionaries, 88 per cent of the boys and 44 per cent of the girls of school-going age in Jaffna are attending school—a good record. Most of the teachers employed are Christians, and the schools exert a strong evangelizing influence. At Tellippallai a normal school is maintained with sixty students, who are being trained as vernacular teachers.

Undoubtedly the most interesting department of missionary work in Jaffna is the boarding school. Owing to the high social position held by the Christians, these schools are patronized by Hindus as well as Christians. For example, of the more than 200 girls in the Uduvil Boarding School, nearly one-half are from Hindu families, who enter the school under the same conditions respecting food, clothing, tuition, and discipline as the other boarders.

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The same thing obtains in the Jaffna College, where in outward appearance no difference can be observed between the Hindu and Christian lads, the former showing practically the same interest in the spiritual régime of the college as the latter. . . .

It goes without saying that the Jaffna missionaries have an opportunity of Christianizing the homes of the high caste Hindus, of which we know nothing in South India, where the reception of caste boys or girls into a boarding school debars them from returning to their Hindu parents.

From an article entitled, "An Arcotian in Jaffna," by Rev. J. H. Wyckoff, of the Arcot Mission, India, and published in The Mission Field for February.

Two Men of Mark in the New China

Many of you in the homeland already know of Principal Chang Po Ling, who was brought to the Christian faith and has given a testimony which has profoundly influenced the church throughout China, especially in North China, where he is of course best known. He has stood alone among men of this type, leading them to consider their personal relation to what they have looked upon as the foreigner's religion.

He says, "My friends are watching me closely." He is a social reformer, giving his time and energy to creating public sentiment against foot binding, early marriages, and other social abuses. As a Christian leader he has already come to the front. He is now having a prominent part in promoting the Chinese church. He has led his brother to Christ, and has had the joy of seeing him become the first signer of the declaration card of the recently organized Chinese Volunteer Movement for the ministry. The brother starts soon for America, where he plans to study for his future work. As director of our Association, Mr. Chang had the principal part in securing a gift of $13,000 from H. E. Ou Yang for our new building site, and has had much influence with this well-known gentleman of the official class in leading him to a public confession of Christ, which he did at the close of a recent series of meetings conducted under the auspices of the association by one of our foremost evangelists, Pastor Ding.

Much more could be written of Mr. Chang as a Christian leader, but we must drop his name now to mention the significance of Mr. Ou Yang's conversion. Space forbids writing more than a line of this most extraordinary character. Here is a man of vision. He is also a man of large tasks. The most recent of his undertakings is the formation of a corporation to purchase the street car lines of our city from the present company, which is under foreign control. He is also working on plans for colonizing large tracts in Mongolia. This man, well known among the educators and officials of Central as well as North China, has, after years of secret believing in Christianity, taken a fearless stand. What he will accomplish for the kingdom of God in China, if he is spared, will make a most striking chapter in the future history of Christian effort for the neglected higher classes of this potentially great empire.

From article of R. M. Hersey, Young Men's Christian Association Secretary at Tientsin, in Foreign Mail for January, 1911.

A Triumph in China

Again and again in the history of the Christian missionary propaganda a happy issue out of conflicts with suspicious peoples and hostile rulers has been won by the physician, who has secured a standing by the cures that he has wrought for governors of provinces and chief citizens. Reports from China now indicate that the trained missionary physicians who have settled there are to be the main reliance in combating the bubonic plague, which is steadily working its way down from Manchuria toward the heart of the empire and already is taking its toll in the capital itself. Foreign observers of the present social ferment in the vast empire admit

that it is being most wisely guided, so far as it has leadership, by natives who have come under the influence of American educators, either in this country or in the missionary schools there. And if now the American trained missionary physicians and their pupils and nurses in the hospitals are to be the reserve force that is to fight the terrors of the bubonic pest, then there will be enhanced prestige for America and a greater debt of obligation of China to the United States.

Editorial in Boston Herald, January 21, 1911.

A Slander Once More Refuted

But of the charge of looting at Peking brought against missionaries, I know what was currently reported there at the time of my arrival, between nine and ten weeks after the siege of the legations was raised by the relieving forces of the allies. What had happened on that occasion I learned from those who had undergone the siege and were still on the spot. Not a single English missionary was ever reported to have looted Chinese property. There had been housed in the British legation, and in the palace of a Chinese prince, within the line of defense, between 2,000 and 3,000 native Christians, who were absolutely destitute. I was told that a foreign missionary, with the authorization of the diplomatic representative of his country, took possession of the contents of a deserted palace belonging to one of the fugitives concerned in the siege of the legations, and sold them by auction in order to provide funds for feeding those poor people. That is the whole of the story. It may be added that when the relieving forces entered the city on the south, the Empress Dowager fled on the north, accompanied by her court and by all the leading persons who had encouraged the Boxer movement and engineered the siege of the legations. Their houses were left empty and were rifled of their contents not only by the troops, but by the native populace that had remained behind.

From Sir Ernest Swatow's reply to Sir Hiram Maxim, as quoted in The Japan Weekly Mail.

THE BOOKSHELF

Orientalisms in Bible Lands. By Edwin Wilbur Rice. Philadelphia: The American Sunday School Union. Pp. 800. Price, $1.00 net.

Manifestly this book was not written hastily nor published to meet the call of a passing hour. It is the result of long and wide reading and of careful selection and classification by one whose task has been to promote the study and teaching of the Bible, and who has had exceptional acquaintance with Oriental scholars. In thirty-seven chapters, under such familiar heads as family and social life, occupations, civil affairs, religion, and morals, Dr. Rice has gathered a wealth of information concerning the habits and thought of Eastern lands, to all of which the reader is abundantly guided by the full table of contents, numbered and entitled paragraphs, a full index and footnotes to the Scripture references. A table of these Scripture references following the index would make the volume, in an important sense, a veritable Bible dictionary. As will appear from the title, the material touches mainly life in the Turkish empire, though some references appear to life in other parts of the Levant, and even in India and Japan. The book will be of great value to teachers of Sunday schools and mission study classes, and in particular just now to the stewards of missionary expositions who have to deal with Bible lands.

Missionary Heroes in Oceania. By John C. Lambert. Philadelphia: J. B. Lippincott Co. Pp. 163. Price, 75 cents.

The romantic stories of Bishop Patteson, James Chalmers, Father Damien, John G. Paton, and other heroic mis-

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sionary leaders are here gathered into a volume that will appeal to adventure-loving young people, for whom it is evidently designed. The author frankly admits that it is not his aim to depict the deeper side of Christian missions, but to bring out those elements of romance which, if accidental and occasional, attract attention and may kindle an interest in missionary endeavor that shall lead to further reading and to a deeper sympathy. Here is a good book for a Sunday school library or for a birthday gift to an adventure-loving boy. One could wish that the illustrations were less blood-curdling; they tend to cast an unworthy suspicion on the full credibility of the text.

On Trail and Rapid by Dog-Sled and Canoe. The story of Bishop Bompas's life amongst the red Indians and Eskimo. Told for boys and girls. By Rev. H. A. Cody, M.A. Philadelphia: J. B. Lippincott Co. Pp. 203. Illustrated.

Admirably fitted for its purpose is this story of the Church Missionary Society's heroic bishop in the Canadian farthest Northwest. It is in no sense a complete biography; the details of forty years of strenuous missionary service could not be condensed into a book of medium size. But characteristic scenes and adventures are dwelt upon till the figure of an intrepid apostle of Christ stands forth to challenge the admiration of hero-loving youth, while inwrought into the story is a deal of information concerning the life of Indians, Eskimos, white settlers, mounted police, Klondike miners, indeed all the dwellers in that wild and lonely land. What impresses the student of missions in the record is the enormous outlay of time and strength required to tend the small and scattered flock committed to the care of this indefatigable shepherd. Long expeditions involving weeks of absence, exhausting exposure, and hairbreadth escapes from death, sudden or slow, marked the yearly round of toil of this man, who traversed a country for the most part frozen and uninhabited.

Dr. E. P. Tenney's "Contrasts in Social Progress," to which attention has been called more than once in the *Missionary Herald* as a book of unusual importance, has been translated with some adaptations and published by the Christian Literature Society for China, after first appearing in serial form in a magazine which circulates among the leading officials and gentry of the empire. Dr. Timothy Richard speaks of it as a most timely and important help to China in its present crisis, and expresses the hope that it is being translated into the languages of Asia and Africa, as well as into the leading languages of the world.

THE CHRONICLE

Departures

January 28. From New York, Dr. and Mrs. James B. McCord and Miss Fidelia Phelps, returning to the Zulu Mission.

Arrivals Abroad

December 6. At Foochow, Miss Gertrude Blanchard.

December 11. At Davao, Mindanao, Miss Mary R. Mathewson.

December 15. At Bitlis, Rev. George P. Knapp.

December 26. At Pasumalai, Rev. and Mrs. J. P. Jones.

Death

January 25. At Constantinople, Rev. Herbert M. Allen, of the Western Turkey Mission. (See pages 103 and 117.)

Birth

January 15. At Lintsingchow, a son to Rev. and Mrs. Emery W. Ellis, of the North China Mission.

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Crowded out of other place in this number, there may be slipped into this roomy and hospitable corner a message from Miss Graf, of Mardin. The Sunday schools there-

about are studying the International Lessons for 1910. Miss Graf would be very grateful for any quarterlies or other helps, still in good condition, especially those of younger grades, for the use of these schools in the Orient. A small package could be sent promptly by mail to Miss J. Louise Graf, Mardin, Turkey, via Constantinople; or if sent to the Rooms the material will be forwarded from here in due time.

∴

It seems too bad that one who leads the strenuous life of a surgeon on the mission field should be compelled to spend part of his furlough in the midst of hospital scenes; but Dr. Shepard, of Aintab, has had to do that, and moreover not to witness, but to undergo an operation. The *Herald* is glad to bear the news to his friends in this land and in Turkey that he is now convalescent, and as he says, in a letter to the Rooms announcing his approaching discharge from the hospital, "hopes for a prolonged service in Turkey." Since the event had to be, Dr. Shepard doubtless congratulates himself that he could have the experience of being under the care of the celebrated Drs. Mayo in the hospital at Rochester, Minn.

∴

Welcome messages have been received recently from two men who last year were week by week in the company at the Prudential Committee's table, Col. Charles A. Hopkins and Rev. John H. Denison. From both the word is one of courage and cheer, with unfailing interest in the work of this American Board.

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The Children's Corner this month contains the fifteen children of the missionaries at Mt. Silinda, Rhodesia, as they looked in August, 1909.

∴

Dr. Arthur Smith is leading a busy life in the threefold occupation of man on vacation, missionary on furlough, and Assistant Moderator of National Council on call. He flies into the Board Rooms occasionally to get a bundle of mail or to leave a new address, and the next we know he is way down South or headed for the frozen North or planning for a tour to the Pacific coast.

∴

As forecasted in last month's Chronicle, Mr. Wiggin is back at the Treasurer's desk; so the missions may breathe freely again and be sure that the monthly remittance will not be forgotten or missent.

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At Granville, Ill., Sunday morning, January 22, was held the commissioning service for Rev. John P. Dysart, under appointment to the South African Mission. The service was in charge of Rev. R. H. Zachman, the pastor of the church which plans to assume quite a share of Mr. Dysart's support; the sermon was by President Davis of Chicago Seminary; Secretary Hitchcock presented the commission and offered the prayer of consecration. At Wellesley Hills, Mass., on February 15, Rev. Charles H. Holbrook was similarly commissioned for service in the Western Turkey Mission; this latter service included the ordination of the candidate who had transferred his membership to the church in the anticipation of becoming its representative in the foreign field.

IN THE HEART OF AFRICA

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The exercises included, besides the presentation of the commission, a sermon by Secretary Barton; ordaining prayer by Rev. W. W. Sleeper, of Wellesley, a former missionary in Turkey; right hand of fellowship by the pastor of the church, Rev. Parris T. Farwell, and charge to the church by Secretary Eddy. These ties between the home churches and their messengers on the mission field are among the very real and strong forces that bind East and West together in this new age.

∴

Dr. and Mrs. Jones's return to Pasumalai prompted an ovation; many went to Madura to greet them, and as they left there, late in the afternoon, for Pasumalai they were met by a large crowd with band and fireworks. At the bungalow a brief service of welcome brought out many expressions of deep affection from the people, and on the following day as the missionaries were in the midst of unpacking their goods they were continually called off to receive visitors, bringing wreaths, fruits, and rice as tokens of gratitude.

∴

When last heard from, Secretary Patton had reached Bombay and was quartered in one of the new bungalows contributed by the Plymouth Church, Minneapolis, Minn., which are model missionary dwellings for that climate and a great acquisition. He arrived just in time for the commencement exercises of the American Mission's High School, and is quoted as having been markedly impressed with what he saw and heard He would be able, he said, "to give a satisfactory answer to the inquiry which a leading supporter of foreign Christian missions had put to him as he was leaving America: 'Find out what those people whom we have helped to become Christians are good for. Find out especially in what way the products of our Christian institutions may be expected to be of use to the society in which they live.'"

∴

Congratulations to President MacLachlan, as he has just received gifts amounting to $55,000 toward maintaining and developing the International College at Smyrna. After thirty years of indefatigable labor for that institution and an unrelenting effort during his furlough to secure funds to meet the emergency arising from the very notable success of the college, he must feel a thrill of joy at the prospect of yet better things ahead; and we rejoice with him.

DONATIONS RECEIVED IN JANUARY

NEW ENGLAND DISTRICT

Maine

Augusta, South Parish ch.	2 28	
Bangor, Central Cong. ch.	170 00	
Bath, Central Cong. ch.	92 23	
Bristol, Cong. ch.	1 50	
Bucksport, Elm-st. Cong. ch.	17 42	
Farmington, 1st Cong. ch.	38 00	
Greenville, Union Cong. ch.	10 00	
Hampden, Cong. ch.	10 41	
Madison, Cong. ch., 23; Rev. Frederick H. Means, 25,	48 00	
Millinocket, 1st Cong. ch.	20 00	
Newcastle, 2d Cong. ch.	15 00	
Norridgewock, Mrs. Caroline F. Dole,	5 00	
South Portland, 1st Cong. ch.	40 00	
Topsfield, Cong. ch.	2 00	
Westbrook, Warren Cong. ch., 176.93; Cong. ch., 21.79,	198 72	
Windham, 1st Cong. ch.	15 00	685 56

New Hampshire

Barnstead, Cong. ch.	7 90	
Brentwood, Cong. ch.	10 00	
Concord, 1st Cong. ch.	179 33	
Exeter, Phillips Cong. ch.	71 00	
Greenfield Cong. ch.	8 64	
Lancaster, Cong. ch.	22 00	
Manchester, 1st Cong. ch.	100 59	
Meredith, 1st Cong. ch.	25 00	
Nashua, 1st Cong. ch.	67 55	
Swanzey, Cong. ch.	14 00	
Whitefield, Mrs. James Richmond, for Harpoot,	3 00	
——, Friend, for house, Shansi,	3,500 00	4,009 01
Legacies. — Hanover, Andrew Moody, by John K. Lord and Chas. P. Chase, Trustees, add'l,	50 00	
Laconia, Mrs. Susan A. R. Moses, by Artemas B. Smith, Ex'r,	1,000 00	1,050 00
		5,059 01

Vermont

Burlington, College-st. Cong. ch., toward support Dr. L. H. Beals,	600 00	
Castleton, Henry P. Higley,	100 00	
Colchester, Cong. ch.	20 00	
Dover, West Cong. ch.	3 00	
East Corinth, Cong. ch., toward support Dr. C. W. Young,	15 01	
Enosburg, 1st Cong. ch.	24 50	
Greensboro, Cong. ch.	12 50	
Hyde Park, Cong. ch., Belle J. Noyes,	1 50	
Lunenberg, Cong. ch.	8 00	
Milton, Cong. ch.	13 93	
Randolph, Bethany Cong. ch.	135 00	
Richmond, Cong. ch., toward support Rev. Wm. Hazen,	47 00	
Vergennes, Cong. ch.	39 04	
Waterbury, E. H. E.	20 00	
Wells River, Cong. ch., toward support Dr. C. W. Young,	50 00	
Weston, Cong. ch.	19 95	

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West Townshend, Cong. ch. 18 60
Windsor, Old South Cong. ch. 11 70
Woodstock, Cong. ch. 18 50
———, Friend, 2 00
———, A deceased friend, 450 00—1,610 23

Massachusetts

Acton, Cong. ch. 22 49
Agawam, Cong. ch. 50 00
Amherst, Friend, for Aruppukottai, 5 00
Andover, Rev. C. C. Torrey, 10 00
Barre, Cong. ch. 14 50
Bedford, Cong. ch., of which 6 from United Workers, 59 00
Belchertown, Cong. ch. 30 07
Boston, Old South Cong. ch., 6,144.90; Central Cong. ch., 2,400; Mt. Vernon Cong. ch., 404.95; Eliot Cong. ch. (Roxbury), 326.06; Cong. ch. (Brighton), 153.10; 2d Cong. ch. (Dorchester), 92.23; Park-st. Cong. ch., Florence St. J. Baldwin, 50; 1st Cong. ch. (Charlestown), 40; Faneuil Cong. ch., 8.43; Albert Stone, 40; Mrs. Mary Clement Leavitt, 5, 9,664 67
Braintree, South Cong. ch. 40 00
Brookline, Harvard Cong. ch. 968 02
Cambridge, Pilgrim Cong. ch., 66.66; 1st Cong. ch., Friend, 50; North-av. Cong. ch., Friend, 50, 166 66
Canton, Cong. ch. 49 69
Cape Cod, Pilgrim, 15 25
Charlton, Cong. ch. 5 00
Chatham, Cong. ch. 7 00
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 70 00
Clinton, 1st Cong. ch., 80; Ger. Cong. ch., 5, 85 00
Cummington, West Cong. ch. 2 85
Dalton, Zenas Crane, 250 00
Dracut, 1st Cong. ch. 3 00
East Northfield, Friend, for work in Ceylon, 1 00
Easton, Center Cong. ch. 18 47
Fairhaven, 1st Cong. ch. 14 12
Fitchburg, Rollstone Cong. ch. 49 92
Franklin, Cong. ch. 24 00
Gloucester, Trinity Cong. ch. 104 64
Granville Center, 1st Cong. ch. 10 00
Hingham, Cong. ch. 45 00
Holyoke, 1st Cong. ch. 209 55
Hyde Park, 1st Cong. ch. 92 34
Lawrence, United Cong. ch. 80 00
Leicester, John Nelson Mem. Cong. ch. 97 72
Leominster, F. A. Whitney, 15 00
Leverett, 1st Cong. ch., 23.60; Moore's Corner Cong. ch., for Pao-ting-fu, 11, 34 60
Littleton, Cong. ch., In memory of Miss Anna M. Manning, 6 00
Lowell, Friend, through A. O. Ludwig, 92.91; W. H. G. W., for native preacher, China, 72, 164 91
Ludlow, Union ch. of Christ, 33 80
Lynn, North Cong. ch. 18 00
Malden, Chas. A. Belcher, for native helper, Pangchwang, 30 00
Medford, Mystic Cong. ch. 125 87
Montague, 1st Cong. ch. 42 50
Natick, 1st Cong. ch. 50 66
New Bedford, Trin. Cong. ch. 20 30
Newburyport, 1st Cong. ch. 35 09
Newton, 1st Cong. ch. 452 82
Northbridge, Rockdale Cong. ch. 12 00
North Hadley, 2d Cong. ch., to const., with previous donations, FANNIE ELVIRA SCOTT, H. M. 11 78
Peabody, West Cong. ch. 17 20
Richmond, Cong. ch., 15.16; Wm. M. Crane, for Erzroom medical work, 83.34, 98 50
Rockport, 1st Cong. ch. 9 46
Salem, Crombie-st. Cong. ch. 43 50
Shrewsbury, Cong. ch. 168 25
South Hadley, Cong. ch. 15 00
South Hadley Falls, G. 50 00
Springfield, Park Cong. ch., 33.48; Olivet Cong. ch., 14.20, 47 68
Stoneham, 1st Cong. ch. 87 96
Sutton, Cong. ch. 10 00
Taunton, Winslow Cong. ch. 25 15
Waltham, 1st Cong. ch. 72 46
Warren, Cong. ch. 80 61
Wellesley, Cong. ch. 1 35
West Boylston, Cong. ch., for Adana, 5 00
Westfield, 1st Cong. ch. 30 00
Westhampton, Rev. Doras Clark, deceased, 42 00
West Springfield, Ashley School and Charitable Fund, 147 88
Whitman, 1st Cong. ch., to const., with previous donations, AARON R. WARFIELD, H. M. 34 22
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 75 00
Winchester, 1st Cong. ch., of which 219.98 toward support Rev. A. W. Clark, 521 26
Worcester, Piedmont Cong. ch., 2,280; Old South Cong. ch., of which 500 toward support Rev. C. B. Olds, 715; Union Cong. ch., of which 50 from member, to const. REV. FRANCIS ALDEN POOLE, H. M., 134.42, 3,129 42
———, Friend, 40 00
———, Friend, 2 00
———, Friend, 1 00—18,093 19

Legacies.—Holyoke, Benjamin N. Norton, by Thomas J. Lynch, Ex'r, 200 00
Millbury, Mrs. Sarah A. Spauling, by H. W. Aiken, Ex'r, 50 00
Seekonk, Ann E. Shorey, by Geo. H. Robinson, Ex'r, add'l, 475 51
Watertown, Edward D. Kimball, add'l, 3 75
Williamstown, Mrs. Cornelia A. Allis, by Rev. John W. Lane, add'l, 8 00——737 26

18,830 45

Rhode Island

Central Falls, Cong. ch. 34 58
Little Compton, United Cong. ch. 13 20——47 78

Young People's Societies

NEW HAMPSHIRE.—Wentworth, Y. P. S. C. E. 10 00
VERMONT.—Chester, Y. P. S. C. E., 5; Richmond, Y. P. S. C. E., toward support Rev. Wm. Hazen, 3; Wells River, Y. P. S. C. E., toward support Dr. C. W. Young, 20, 28 00
MASSACHUSETTS.—Boston, Pilgrim Y. P. S. C. E. (Dorchester), 27; Chicopee, 3d do., for Mindanao, 5; Dedham, Allin do., toward support Rev. C. A. Clark, 15; Plymouth, Pilgrimage do., for Mindanao, 15; Shirley, Y. P. S. C. E., for Shao-wu, 5; Westhampton, do., for Sholapur, 30, 97 00

135 00

Sunday Schools

MAINE.—Hampden, 1st Cong. Sab. sch., Ella E. Rowe's class, for Aruppukottai, 45; Harpswell, Cong. Sab. sch., for work in Micronesia, 30; Westbrook, Cong. Sab. sch., for Mindanao, 2.25, 47 55
VERMONT.—Chester, Cong. Sab. sch., 10; Ludlow, Cong. Sab. sch., 1; Milton, Cong. Sab. sch., 2.33; Rutland, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 14.58, 27.91; *Less*, St. Johnsbury, South Cong. Sab. sch., returned, 4.14, 23 77
MASSACHUSETTS.—Amherst, 1st Cong. Sab. sch., 13; Ballard Vale, Cong. Sab. sch., 12.72; Boston, Central Cong. Sab. sch. (Dorchester), for Mindanao, 2; Brookline, Harvard Cong. Sab. sch., Prim. Dept., for Mindanao, 5; Chicopee, 3d Cong. Sab. sch., 5; Foxboro, Bethany Cong. Sab. sch., 18.07; Hardwick, Cong. Sab. sch., 5; Holyoke, 2d Cong. Sab. sch., for Mindanao, 40; Lancaster, Cong. Sab. sch., 3.85; Lawrence, South Cong. Sab. sch., Prim. Dept., for Mindanao, 2.50; Lee, Cong. Sab. sch., 70; Lowell, High-st. Cong. Sab. sch., 16; do., Highland Cong. Sab. sch., Jun. Dept., for Mindanao, 8.50; Lynn, North Cong. Sab. sch., 40; Medford, Mystic Cong. Sab. sch., 7.50; Melrose Highlands, Cong. Sab. sch., 17.61; Northampton, Edwards Cong. Sab. sch., for Pangchwang, 17.70; Springfield, South Cong. Sab. sch., 33.75; Westboro, Evan. Cong. Sab. sch., 5; Weymouth Heights, 1st Cong. Sab. sch., 10;

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Worcester, Old South Cong. Sab. sch., toward support Rev. C. B. Olds, 50, 383 20
Rhode Island.—Pawtucket, Park-pl. Cong. Sab. sch. 25 00
479 52

MIDDLE DISTRICT

Connecticut

Ansonia, 1st Cong. ch. 141 00
Ashford, 1st Cong. ch. 1 00
Berlin, C. S. Webster, 10 00
Bethel, 1st Cong. ch. 100 00
Bridgeport, Park-st. Cong. ch., 327.78; 2d Cong. ch., 186.40; Friend, 100; Friend, 3, 617 18
Canterbury, 1st Cong. ch. 20 50
Chaplin, Cong. ch. 20 56
Cornwall, 1st ch. of Christ, 385 00
East Hampton, Cong. ch. 6 22
East Hartford, 1st Cong. ch., Laymen's Miss. Com., for hospital work, care Dr. F. Van Allen, 325 00
Enfield, 1st Cong. ch. 40 10
Farmington, Cong. ch., of which 10 toward support Rev. C. E. Ewing, 180 68
Goshen, Cong. ch. 119 00
Granby, Geo. F. Clark, 13 00
Greenfield Hill, Cong. ch. 18 00
Greenwich, North Cong. ch. 5 00
Groton, John J. Copp, 5 90
Hampton, Cong. ch. 2 45
Hartford, Asylum Hill Cong. ch., of which 630.10 toward support Rev. and Mrs. G. A. Wilder and 10 for work in China, 640 10
Higganum, Cong. ch. 5 00
Kensington, Cong. ch. 29 43
Ledyard, Cong. ch. 19 00
Middletown, South Cong. ch., 192.10; 1st Cong. ch., 24 65, 216 75
Milford, Plymouth Cong. ch. 30 89
Monroe, Cong. ch. 7 50
New Britain, 1st ch. of Christ, 918; South Cong. ch., 467.86, 1,385 86
New Haven, Plymouth Cong. ch., 207.63; C. M. Mead, 30, 237 63
New London, 1st ch. of Christ, 68 97
Norfolk, Cong. ch. 700 00
North Branford, Cong. ch., of which 4.04 interest Plant legacy, 12 35
Norwich, 1st Cong. ch., toward support Mrs. E. H. Smith, 10 06
Old Saybrook, Cong. ch. 19 18
Orange, Cong. ch. 146 50
Plantsville, Cong. ch. 39 31
Pomfret, 1st Cong. ch. 66 00
Putnam, 2d Cong. ch. 95 84
Southington, Cong. ch. 100 47
South Manchester, Cong. ch., 110; Mr. and Mrs. Wm. Neill, for Sholapur, 25, 135 00
South Windham, Cong. ch. 109 72
South Windsor, 2d Cong. ch. 31 10
Stafford Springs, Cong. ch. 20 00
Thompson, Cong. ch. 16 00
Trumbull, Cong. ch. 11 69
Wallingford, 1st Cong. ch. 225 38
Waterbury, 1st Cong. ch., 309.29; Mrs. Helen P. Camp, 75, 384 29
West Hartford, Lilla M. Harmon, 5 00
Willimantic, 1st Cong. ch. 53 64
Willington, Cong. ch. 4 00
Wilton, Cong. ch. 35 00
Windham, Cong. ch. 46 50
Winsted, 1st Cong. ch. 32 19
Woodbury, 1st Cong. ch. 37 34
Woodstock, 1st Cong. ch. 24 60—7,012 88
Legacies.—Greenwich, Caroline R. Mead, by Chas. H. Mills, Ex'r, 1,378 84
8,391 72

New York

Angola, A. H. Ames, 1 50
Brooklyn, Central Cong. ch., 2,225.64; ch. of Pilgrims, of which 25 from Pilgrim Chapel, 375.69; ch. of the Evangel, 53.10; Julia P. Roberts, for Pangchwang, 15; Miss Marion L. Roberts, 12.70, 2,682 13
Candor, Cong. ch. 13 12
Carthage, West Cong. ch., Mrs. Sarah Lee Woodin, 10 00
Clifton Springs, Mrs. Andrew Peirce, 25 00
Cortland, 1st Cong. ch., 17.09; H. E. Ranney, for work in China, 100, 117 09
Coventryville, 1st Cong. ch. 6 00
Denmark, 1st Cong. ch. 3 64
East Bloomfield, 1st Cong. ch. 38 34
Hamilton, 2d Cong. ch. 66 43
Homer, Cong. ch. 25 73
Jefferson, Mrs. H. N. Wade, 1 00
Malone, Friend, 1 00
Mt. Vernon, 1st Cong. ch. 30 00
New York, Armenian Evan. Cong. ch., 20; Bethany Cong. ch., 10; Rev. Lyman Abbott, 100, 130 00
Perry Center, Cong. ch. 47 17
Poughkeepsie, 1st Cong. ch. 165 00
Rochester, South Cong. ch. 29 72
Saugerties, Cong. ch. 8 00
Syracuse, Danforth Cong. ch. 113 01
West Brook, Plymouth Cong. ch. 3 00
——, Friend, 13 40—3,530 28

New Jersey

Atlantic City, Chas. M. Morton, 100 00
River Edge, 1st Cong. ch. 13 57
Rutherford, Cong. ch. 6 00
Upper Montclair, Cong. ch., Christian Union, 481 53
Verona, 1st Cong. ch. 9 32—610 42

Pennsylvania

Allegheny, 1st Cong. ch. 46 83
Audenried, Welsh Cong. ch. 5 00
Harford, Cong. ch. 9 75
Lansford, 2d Cong. ch. 1 00
Philadelphia, Central Cong. ch., 20; Snyder-av. Cong. ch., 10, 30 00
Pittston, 1st Cong. ch. 12 12
Plymouth, Welsh Cong. ch. 15 00
Scranton, 1st Cong. ch. 15 00
Wilkesbarre, Puritan Cong. ch., 68.82; 2d Welsh Cong. ch., 5; Daniel W. Hughes, 10, 83 82
Williamsport, 1st Cong. ch. 10 00—228 52

Ohio

Akron, 1st Cong. ch. 86 62
Cleveland, Puritan Cong. ch. 40 18
Columbus, 1st Cong. ch., 236; Eastwood Cong. ch., 65; Plymouth Cong. ch., 44.60, 345 00
Delaware, William Bevan, 5 00
Edinburg, Cong. ch. 14 00
Greenfield, Cong. ch. 1 15
Lodi, Cong. ch. 19 00
Mansfield, 1st Cong. ch., of which 80 from Emily C. Wheeler, for Harpoot, 111 94
North Ridgeville, Cong. ch. 11 00
Oberlin, 1st Cong. ch. 81 18
Springfield, 1st Cong. ch., 17.18; Lagonda-av. Cong. ch., 9, 26 18
Toledo, Washington-st. Cong. ch., of which 5 for work, care Rev. P. L. Corbin, 10 24
Weymouth, Cong. ch. 2 00—754 09
Legacies.—Toledo, Mabel Crawford, by Clay Crawford and Wm. R. Stafford, Ex'rs, add'l, 950 17
1,704 26

District of Columbia

Washington, Mt. Pleasant Cong. ch., of which 20 toward support Rev. W. C. Fairfield, 245.75; Ingram Mem. Cong. ch., 61.34; 1st Cong. ch., Miss Heloise Brainerd, for Mt. Silinda, 30, 337 09

North Carolina

Southern Pines, Cong. ch. 79 10

Georgia

Atlanta, Central Cong. ch., 65; Friends, 10, 75 00

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Demorest, Union Cong. ch. 27 43
Fort Valley, M. F. Bassett, 5; Mrs. E. T. Bassett, 4, 9 00——111 43

Florida

Key West, 1st Cong. ch. 26 50

Young People's Societies

CONNECTICUT.—Clinton, Y. P. S. C. E., 25; Coventry, do., 3.71; East Hampton, do., toward support G. M. Newell, 25; Greenfield, do., 9.17; Greenwich, North do., toward support Rev. W. P. Elwood, 21.13; Kensington, do., for Sholapur, 5; Wauregan, do., for Mindanao, 10; West Hartford, do., for Adana, 30, 129 01
NEW YORK.—Newark, Belleville-av. Young People's Union, for Aruppukottai, 10 00
FLORIDA.—Mount Dora, Y. P. S. C. E., for Harpoot, 3 00
142 01

Sunday Schools

CONNECTICUT.—Bridgeport, 2d Cong. Sab. sch. (South), for Mindanao, 86.70; do., Park-st. Cong. Sab. sch., 18.08; Coventry, 2d Cong. Sab. sch., for mission schools, 8.15; Greenwich, 2d Cong. Sab. sch., 6.39; Hartford, Asylum Hill Cong. Sab. sch., for Mindanao, 44.45; do., Farmington-av. Cong. Sab. sch., 11.21; Litchfield, Cong. Sab. sch., for Adana, 20, and for Mindanao, 10; New Britain, 1st Cong. Sab. sch., 59.39; do., South Cong. Sab. sch., for Mindanao, 56.10; New London, 2d Cong. Sab. sch., 50; do., Sab. sch. of 1st ch. of Christ, toward support Rev. C. N. Ransom, 16.57; Simsbury, Cong. Sab. sch., of which 5 from Ladies' class, all for Mindanao, 9.86; South Manchester, Center Cong. Sab. sch., of which 6 for Mindanao, 33.60; Watertown, 1st Cong. Sab. sch., 18.82, 449 32
NEW YORK.—Blooming Grove, Cong. Sab. sch., for Harpoot, 15; Brooklyn, Parkville Cong. Sab. sch., for Mindanao, 10; do., Bethesda Cong. Sab. sch., for Mindanao, 6; do., Evan. Cong. Sab. sch., 5; Oswego, Cong. Sab. sch., 26.61; Syracuse, Plymouth Cong. Sab. sch., for Mindanao, 40, 102 61
NEW JERSEY.—Plainfield, Cong. Sab. sch., for Mindanao, 13 00
PENNSYLVANIA.—Williamsport, 1st Cong. Sab. sch., 1 64
OHIO.—Columbus, Plymouth Cong. Sab. sch., for work in Turkey, 28.17; Monroeville, Cong. Sab. sch., 2.96; Saybrook, Cong. Sab. sch. Mission Band, 3.48; Youngstown, Plymouth Cong. Sab. sch., 10, 44 61
611 18

INTERIOR DISTRICT

Louisiana

Roseland, 1st Cong. ch., Member, 50 00

Texas

Dallas, Central Cong. ch. 7 00
Port Arthur, 1st Cong. ch. 14 00——21 00

Indiana

Michigan City, 1st Cong. ch. 10 50

Oklahoma

Chickasha, Cong. ch. 2 00
Coldwater, Hillsdale Cong. ch. 4 00
Medford, Cong. ch. 12 00
Pond Creek, Union Cong. ch. 50——18 50

Illinois

Abingdon, Cong. ch. 30 41
Atkinson, Cong. ch. 31 00
Aurora, New England Cong. ch. 76 12
Carpentersville, 1st Cong. ch. 26 00
Champaign, 1st Cong. ch. 40 00
Chicago, Plymouth Cong. ch., 67.80; Washington Park Cong. ch., 59.30; Gross Park Cong. ch., 15; Bethany Cong. ch., 5; Brighton Cong. ch., 2.50, 149 60
Cornwall, Cong. ch. 15 00
Decatur, 1st Cong. ch. 55 00
Des Plaines, Cong. ch. 7 07
Elburn, Cong. ch. 20 00
Elgin, 1st Cong. ch. 65 00
Evanston, 1st Cong. ch. 300 00
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150 00
Geneseo, 1st Cong. ch. 44 77
Glencoe, Cong. ch. 150 00
Glenview, Cong. ch. 5 00
Marseilles, Cong. ch. 5 00
Metropolis, Cong. ch. 4 00
Oak Park, 1st Cong. ch., of which 350.75 toward support Rev. Robert Chambers, and from friend 600, toward support Rev. A. W. Staub, 950.75; 2d Cong. ch., of which 300 from Mr. and Mrs. Frank Kimball, 437.54, 1,388 29
Paxton, J. C. Anderson, 5 00
Peoria, 1st Cong. ch., 150; Plymouth Cong. ch., 47.30, 197 30
Roscoe, Cong. ch. 3 64
Seward, Seward Cong. ch. 20 50
Winnetka, Cong. ch. 246 13——3,034 83

Michigan

Charlotte, 1st Cong. ch 12 00
Detroit, 1st Cong. ch. 165 00
Flat Rock, Cong. ch. 5 00
Greenville, Cong. ch. 60 00
Hudson, Cong. ch. 53 03
Ludington, George N. Stray, 50 00
New Haven, Cong. ch. 3 60
Omena, Cong. ch. 5 00
Royal Oak, Cong. ch., 7.13; Rev. Geo. W. Blackman, 2, 9 13
Vermontville, 1st Cong. ch. 12 00
Vernon, Cong. ch. 2 25
——, Friend, for schools, care Rev. Edward Fairbank, 300 00——677 01

Wisconsin

Berlin, Union Cong. ch. 17 00
Brodhead, Cong. ch. 9 00
Eagle River, Cong. ch. 10 00
Lake Geneva, 1st Cong. ch. 39 11
Oshkosh, Plymouth Cong. ch. 53 30
Pleasant Valley, Cong. ch. 4 01
Ripon, Cong. ch. 1 38
Superior, Pilgrim Cong. ch. 22 40
Walworth, Cong. ch. 90
Waukesha, 1st Cong. ch. 8 00
Whitewater, Cong. ch. 15 42
Williams Bay, Cong. ch. 17 25
Wyoming, Cong. ch. 5 00——202 77

Minnesota

Bagley, Cong. ch. 3 50
Brownton Cong. ch. 3 08
Comfrey, Cong. ch. 3 39
Cottage Grove, Cong. ch. 14 00
Crookston, 1st Cong. ch. 26 57
Duluth, Pilgrim Cong. ch., toward support Rev. H. M. Irwin, 25 00
Elk River, Union ch. 22 68
Grand Meadow, Cong. ch. 3 90
Hawley, "Self-denial," 10 00
Hopkins, Cong. ch. 4 20
Mahnomin, Cong. ch. 3 30
Mapleton, Cong. ch. 13 25
Milaca, Cong. ch. 5 60
Minneapolis, Plymouth Cong. ch., of which 191.12 toward support Rev. A. H. Clark, and 25 from friend, 216.12; Park-av. Cong. ch., 171.66; 1st Cong. ch., 150; Como Cong. ch., 84; 38th-st. Cong. ch., 14, 635 78
Northfield, Cong. ch., Friend, toward support Dr. and Mrs. P. T. Watson, 25; Rev. Fred. B. Hill, toward support Rev. A. A. McBride, 625, 650 00
Rochester, Cong. ch. 122 40
St. Paul, Olivet Cong. ch., for Hulakegh station, 51.10; Pacific Cong. ch., 12.86; Cyril Cong. ch., 10, 73 96

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Wabasha, 1st Cong. ch.	12 00	
Winona, 1st Cong. ch.	60 00	—1,692 61

Iowa

Ames, Abram S. Liddle,	10 00	
Bear Grove, Cong. ch.	14 00	
Chester Center, Cong. ch.	6 00	
Council Bluffs, 1st Cong. ch.	31 86	
Des Moines, North Park Cong. ch.	49 75	
Dickens, Cong. ch.	14 00	
Grinnell, Cong. ch.	552 16	
Harvey, Cong. ch.	11 00	
Kellogg, Cong. ch.	4 00	
Marshalltown, 1st Cong. ch.	133 00	
Monona, Cong. ch.	7 69	
Montour, Cong. ch.	40 00	
Newton, 1st Cong. ch.	100 58	
Reinbeck, Cong. ch.	20 75	
Sheldon, R. W. Aborn,	250 00	
Sioux City, 1st Cong. ch.	22 61	
Sloan, Cong. ch.	12 75	
Tripoli, Cong. ch.	10 00	
Vining, Bohemian Cong. ch.	4 25	
Waterloo, Union Cong. ch.	7 50	
Winthrop, Cong. ch.	12 23	—1,314 13

Missouri

Iberia, Cong. ch.	5 76	
Kansas City, 1st Cong. ch.	887 92	
Lebanon, Cong. ch.	13 91	
Neosho, 1st Cong. ch.	27 00	—934 59

North Dakota

Hillsboro, 1st Cong. ch.	8 47	
Maxbass, Cong. ch., for Harpoot,	7 10	
Oberon, Cong. ch.	4 00	—19 57

South Dakota

Ashton, Cong. ch.	5 00	
Athol, Cong. ch.	6 62	
Beresford, Cong. ch.	7 00	
Glenview, Cong. ch.	10 00	
Huron, Cong. ch.	47 50	
Lebanon, Cong. ch.	3 00	
Logan, Cong. ch.	3 00	
Redstone, Cong. ch.	3 00	
Spearfish, Cong. ch.	20 00	
Valley Springs, Cong. ch.	7 00	—112 12

Nebraska

Aurora, 1st Cong. ch., for work of Dr. Edward L. Bliss,	13 68	
Creighton, Cong. ch. Women's Society, for Pangchwang,	15 00	
Crete, Ger. Cong. ch.	15 00	
Hastings, Hans Hansen, for Lintsing,	400 00	
Havelock, 1st Cong. ch.	5 00	
Keystone, Loomis Cong. ch.	12 30	
McCook, Ger. Conference of Brethren, of which 30 for India, 30 for Africa, 30 for China, 30 for Japan, and 30 for Turkey,	150 00	
Neligh, 1st Cong. ch.	34 00	
Omaha, Plymouth Cong. ch.	42 50	
Santee, Pilgrim Cong. ch.	15 75	
Wisner, Cong. ch.	4 58	—707 81

Kansas

Argentine, Cong. ch.	5 00	
Bloomington, Cong. ch.	1 55	
Burlington, Mrs. Alma J. Brown,	15 00	
Chase, Cong. ch.	5 00	
Clay Center, Clarence Eastman Mem. Cong. ch.	10 00	
Kensington, Cong. ch.	10 00	
Louisville, Cong. ch.	2 00	
Overbrook, Cong. ch.	25 00	
Sabetha, Cong. ch.	70 00	
Topeka, Central Cong. ch., 307.28; Students Washburn College, for native worker, care Rev. W. P. Elwood, 9,	316 28	
Wellington, 1st Cong. ch.	30 00	—489 83

Montana

Ballantine, Cong. ch.	1 90	
Broad View, Cong. ch.	2 50	—4 40

Wyoming

Big Horn, 1st Cong. ch.	2 42	
Big Piney, 1st Cong. ch.	8 07	
Boulder, Cong. ch.	1 01	
Buffalo, Union Cong. ch.	5 00	
Cheyenne, 1st Cong. ch.	39 87	
Dayton, 1st Cong. ch.	97	
Douglas, Cong. ch.	4 69	
Eden, Cong. ch.	75	
Green River, 1st Cong. ch.	7 20	
Lusk, 1st Cong. ch.	8 67	
Pinedale, 1st Cong. ch.	1 80	
Rock Springs, 1st Cong. ch.	1 04	
Shoshoni, 1st Cong. ch.	5 17	
South Pass, Mission ch.	1 60	
Van Tassel, Mission ch.	55	
Wheatland, Cong. ch.	1 00	
Worland, 1st Cong. ch.	1 00	—90 81

Colorado

Boulder, Cong. ch.	10 00	
Colorado City, 1st Cong. ch.	8 00	
Craig, Cong. ch.	15 00	
Denver, Plymouth Cong. ch., of which 180 for Madura,	267 00	
Florence, Mrs. C. H. Bissell,	10 00	
Longmont, 1st Cong. ch.	50 67	
New Windsor, Ger. Cong. ch.	11 00	
Pueblo, 1st Cong. ch.	22 00	—393 67

Young People's Societies

ILLINOIS.—Chicago, Mission Study and Prayer Union of Moody Bible Inst., for Mt. Silinda, 12.50; do., Bethany, Y. P. S. C. E., 10; Rockford, 1st do., 8; Strawn, do., 10,		40 50
MICHIGAN.—Sheridan, Y. P. S. C. E.		2 41
MISSOURI.—Green Ridge, Y. P. S. C. E., for Mindanao,		15 00
		57 91

Sunday Schools

ILLINOIS.—Big Rock, Cong. Sab. sch., for Mindanao, 5; Chicago, North Shore Cong. Sab. sch., for Mindanao, 28.20; do., Bowmanville, Cong. Sab. sch., for Ing-hok, 15; do., Douglas Park, Cong. Sab. sch., for Mindanao, 10; Kewanee, Cong. Sab. sch., for Mt. Silinda, 30; Payson, Cong. Sab. sch., for Adana, 30,		118 20
MICHIGAN.—Detroit, 1st Cong. Sab. sch., 40; North Woodward, Cong. Sab. sch., 14.72; St. Clair, Cong. Sab. sch., for Mindanao, 8.32; South Haven, 1st Cong. Sab. sch., 22.13,		85 17
WISCONSIN.—Endeavor, Cong. Sab. sch., for Mindanao,		15 29
MINNESOTA.—Minneapolis, 5th-av. Cong. Sab. sch., 7; Pelican Rapids, 1st Cong. Sab sch., 5,		12 00
IOWA.—Church, Ger. Cong. Sab. sch., for Mindanao, 4.50; Shenandoah, Cong. Sab. sch., 10; Waterloo, Plymouth Cong. Sab. sch., for Mindanao, 2.52,		17 02
NEBRASKA.—Havelock, 1st Cong. Sab. sch.		2 61
COLORADO.—Craig, Cong. Sab. sch., for Mindanao, 6; Sulphur Springs, Cong. Sab. sch., for Mindanao, 5,		11 00
		261 29

PACIFIC DISTRICT

Idaho

Genesee, 1st Cong. ch.	14 65	
Meadows, Cong. ch.	5 00	—19 65

Washington

Colfax, Cong. ch.	50 00	
Edmonds, Cong. ch.	24 00	
Natchez, Cong. ch.	15 00	
Seattle, Edgewater Cong. ch., 167.50; Pilgrim Cong. ch., 91.62; Brighton Cong. ch., 33; Oak Lake Cong. ch., 6; Fairmount Cong. ch., 3,	301 12	
Spokane, Plymouth Cong. ch.	90 00	
Tacoma, 1st Cong. ch.	200 00	
Tekoa, Cong. ch.	10 00	—690 12

Oregon

Eugene, 1st Cong. ch.	77 75	

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Forest Grove, Cong. ch., to const Rev. Daniel T. Thomas, H. M. 72 34
Lexington, Cong. ch. 3 00
Portland, Hassalo-st. Cong. ch. 10 00
St. Johns, 1st Cong. ch. 8 00——171 09

California

Alameda, 1st Cong. ch. 6 65
Avalon, Cong. ch. 32 55
Bakersfield, Cong. ch. 22 35
Berkeley, North Cong. ch., 23.29; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 95 29
Claremont, Cong. ch. 77 50
Cloverdale, Cong. ch. 6 00
Compton, Cong. ch. 1 55
Escondido, Cong. ch. 7 75
Etiwanda, Cong. ch. 28 07
Eureka, 1st Cong. ch. 40 00
Jasper, Cong. ch. 1 92
Lemon Grove, Cong. ch. 6 40
Logan Heights, Cong. ch. 3 10
Long Beach, 1st Cong. ch. 15 90
Los Angeles, 1st Cong. ch., 89.73; East Cong. ch., 12.54; Park Cong. ch., 9.30; Plymouth Cong. ch., 9.30; West End Cong. ch., 5; Olivet Cong. ch., 3.75; Armenian Cong. ch., .85, 130 47
Maricopa, Cong. ch. 8 14
Monrovia, Cong. ch. 4 65
Murphys, Cong. ch. 5 00
Oakland, 1st Cong. ch., 106; Pilgrim Cong. ch., 27.50, 133 50
Ontario, Bethel Cong. ch. 41 54
Oroville, Cong. ch. 26 20
Pasadena, 1st Cong. ch., 51.83; North Cong ch., 5.70; West Side Cong. ch., 2.25; Mrs. E. M. Orton, 5, 64 78
Paso Robles, Cong. ch. 6 20
Pomona, Pilgrim Cong. ch. 124 00
Ramona, Cong. ch. 5 00
Redlands, 1st Cong. ch. 89 90
San Bernardino, 1st Cong. ch. 7 80
San Diego, 1st Cong. ch. 93 00
San Francisco, Pilgrim Cong. ch. 7 50
San Jacinto, Cong. ch. 3 68
Sherman, Cong. ch. 35 65
Sierra Madre, Cong. ch. 31 55
Ventura, Cong. ch. 6 32
Verde, Cong. ch. 1 43
Whittier. Cong. ch. 70 05
——, Friend, 15 00—1,256 39

Young People's Societies

Washington. — Moxee Valley, Y. P. S. C. E., for Mt. Silinda, 10 00
California. — Escondido, Y. P. S. C. E., 5.27, Los Angeles, Park do., 3.10; Pomona, Pilgrim do., 12.40, 20 77
30 77

Sunday Schools

Washington. — Seattle, Keystone Cong. Sab. sch., for Mindanao, 12 71
California. — Benicia, Cong. Sab. sch., for Mindanao, 2; Chula Vista, Cong. Sab. sch., for Aruppukottai, 25; Claremont, Cong. Sab. sch., 11.04; Corona, Cong. Sab. sch., for Mindanao, 50; Little Shasta, Cong. Sab. sch., for Mindanao, 1; Oakland, 1st Cong. Sab. sch., for Mindanao, 60; Pacific Grove, Mayflower Cong. Sab. sch., Young Women's Philathea Bible class, toward support native teacher, Aruppukottai, 12, 161 04
173 75

MISCELLANEOUS

Canada

Montreal, Amer. Presb. ch., toward support C. C. Fuller, 600 00

Austria

Prague, Churches, for Shao-wu, 108 05

Bulgaria

——, W. W. 20 00

Turkey

Monastir, Church, 25 00

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New York. — New York, Mindanao Medical Asso., 1,380.75; Geo. Weston, 125, 1,505 75

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For household expenses of Miss Grace Kellogg, 12 56
Toward nurses' home, care Dr. Ruth P. Hume, 250 00
(From Manhattan ch., New York City, N. Y., toward salary of Mrs. F. B. Bridgman), 40 00
(For A. B. C. F. M.) 10 00—13,504 71

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19,725 46

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New Hampshire. — Hillsboro, Smith Mem. Cong. ch., for work, care Rev. C. L. Storrs, 15; Lancaster, Cong. Sab. sch., Home Dept., for Bible-woman, care Miss Martha S. Wiley, 25; Whitefield, Mrs. James Richmond, of which 2.55 for use of Miss Clara C. Richmond, 2 for use of Rev. J. L. Fowle, and 3 for work, care Rev. B. K. Hunsberger, 7.55, 47 55

Vermont. — Springfield, Mrs. James Hartness, for native preacher, care Rev. E. H. Smith, 100; West Brattleboro, 1st Cong. ch., Mrs. W. H. Bigelow, of which 30 for use of Dr. G. C. Raynolds and 5 for use of Rev. E. A. Yarrow, 35; do., 1st Cong. Sab. sch., for medical work, care Dr. C. E. Clark, 15.57, 150 57

Massachusetts. — Boston, 2d Cong. Sab. sch. (Dorchester), Z. A. Norris's class, for native worker, care Dr. E. L. Bliss, 37.50; do., Cong. Sab. sch. (Brighton), for work, care Miss Anna B. Jones, 8.75; do., Mrs. Henry Woods, for Sivas Normal School, care Rev. E. C. Partridge, 500; do., Leslie H. Allen, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Bridgewater, Central-sq. Girls' Club, for use of Rev. John X. Miller, 8; Brockton, Porter Cong. Sab. sch., for work, care Rev. L. F. Ostrander, 11; do., Marion C. Abbe, for work, care Mrs. H. I. Gardner, 2; Fitchburg, Rollstone Cong. Sab. sch., Prim. Dept., for pupil, care Mrs. W. O. Ballantine, 20; Florence, Myra L. Boynton and mother, for work, care Rev. C. L. Storrs, 7; Haydenville, Y. P. S. C. E., Hattie J. Rice Memorial Fund, for work, care Rev. C. A. Nelson, 11.15; Lawrence, United Cong. ch., for scholarship, care Rev. T. D. Christie, 40; Littleton, Friends, by Julia S. Conant, toward proposed Shattuck Hall, Oorfa, 15; Natick, 1st Cong. ch., for native helper, Albania, 100; North Brookfield, 1st Cong. ch.,

for work, care Dr. H. N. Kinnear, 12; Somerville, Helen J. Sanborn, through Miss Ellen M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 10; South Hadley Falls, G., for school, care the Misses Ely, 25; Wakefield, Mrs. Malcolm Dana, for the Annie Tracy Riggs Hospital, 5; Wellesley Hills, Waldo E. Pratt, through Miss Ellen M. Stone, for girls' boarding school, Kortcha, 50; Worcester, Old South Cong. Sab. sch. class No. 8, for pupil, care Miss Annie L. Howe, 10, 877 40

RHODE ISLAND. — Providence, Union Jun. Y. P. S. C. E., for pupils, care Miss Mary B. Harding, 15; do., M. E. Salisbury, for do., 16, 31 00

CONNECTICUT. — Colchester, Y. P. S. C. E., for work, care Rev. Wm. Hazen, 5; Danielson, Emily Danielson, for pupils, care Miss Mary B. Harding, 16; Hartford, Asylum Hill Cong. Sab. sch., for work, care Rev. L. S. Crawford, 40; do., Mrs. Sarah B. Colver, for work, care Rev. J. S. Porter, 25; do., Mrs. John W. Cooke, for hospital, care Dr. H. H. Atkinson, 25; do., Mrs. Edward C. Stone, of which 5 for work, care Rev. E. H. Smith, and 5 for work, care Dr. H. N. Kinnear, 10; do., Elizabeth W. Stone, of which 5 for work, care Rev. E. H. Smith, and 2 for work, care Dr. H. N. Kinnear, 7; do., Jane W. Stone, of which 5 for work, care Rev. E. H. Smith, and 1 for work, care Dr. H. N. Kinnear, 6; Kensington, Kensington chapel, for work, care Rev. J. S. Porter, 4.34; Litchfield, Daisy Chain, for pupil, care Mrs. T. W. Woodside, 4.50; New Britain, 1st ch. of Christ, for use of Rev. Geo. Cowles, 69.86; do., do., A. N. Lewis, for work, care Rev. R. A. Hume, 100; New Haven, the Misses Bradley, for work, care Rev. G. A. Wilder, 75; do., Young Ladies' Circle of Pilgrim Cong. ch., for use of Rev. E. H. Smith, 40; New London, Mrs. J. N. Harris, for work, care Rev. John Howland, 2,000; do., do., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 100; Somers, E. Louise Patten, for work, care Rev. T. D. Christie, 25; Southbury, Mrs. Wallace Nutting, for pupil, care Miss Mary B. Harding, 15; Talcottville, Mrs. John G. Talcott, for work, care Rev. E. H. Smith, 10; do., Friend, for work, care Rev. J. S. Porter, 5; Thomaston, Cong. Sab. sch., Prim. Dept., for work, care Rev. Wm. Hazen, 12; Willimantic, Cong. Sab. sch., toward scholarship in school, care Rev. E. H. Smith, 15; Windham, Cong. Sab. sch., for use of Miss Mary T. Noyes, 20, 2,629 70

NEW YORK. — Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Buffalo, Mrs. Sarah C. Whittemore, for Col burn School, care Rev. R. A. Hume, 125; Castile, Sanitarium Mission Circle, for work, care Miss Frances K. Bement, 10; Lyons, Jane T. Brownson, for pupil, care Rev. B. K. Hunsberger, 15; New York, Arthur C. James, for Union Training School Building Fund, care Rev. A. H. Clark, 1,000; do., Mrs. E. J. Brown, of which 110 for support of two Bible-women and two beds in hospital, care Dr. I. H. Curr, and 40 for village schools, care Dr. T. B. Scott, 150; Perry Center, Y. P. S. C. E., for native pastor, care Rev. E. H. Smith, 50; Port Leyden, 1st Y. P. S. C. E., for work, care Rev. H. C. Hazen, 15; Poughkeepsie, 1st Presb. ch., for work, care Rev. A. N. Andrus, 100; do., Mrs. Harriet W. Winslow, for hospital, care Dr. H. H. Atkinson, 1,000, 2,468 00

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PENNSYLVANIA. — Edwardsville, Welsh Cong. ch., Morgan R. Morgans, for pupil, care Dr. J. P. Jones, 25; Harrisburg, M. E. ch., W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 12.65; Philadelphia, 9th Presb. ch. Woman's Miss. Soc., through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 20; do., Baptist ch. (Germantown), W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 8; do., Prince of Peace chapel, Two ladies, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 5; do., 2d Presb. ch. Woman's For. Miss. Soc., Miss Dinwiddie, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 5; do., Olney Presb. ch. Woman's Miss. Soc., through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 4; do., Mary E. Hebard, for nurse, care Dr. and Mrs. E. S. Ward, 175; do., A. B. Maddock and friends, through Miss E. M. Stone, for Albanian Girls' Boarding School, Kortcha, 50; do., "Turkey," through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 5; Pittsburg, East End M. E. ch., W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 68; do., California-av. M. E. ch. Woman's Miss. Soc., through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 3.10; do., Another W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 3; do., Marion E. Foss (Wilkinsburg), through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 1; Steelton, W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 5.39; West Chester, Mrs. C. E. Baldwin, for pupil, care Rev. C. D. Ussher, 25; Williamsport, Mrs. T. P. S. Wilson, in memory of Mrs. Fanny E. Canfield, for the Annie Tracy Riggs Hospital, 25, 440 14

Correction. — Item acknowledged in February *Herald* from 1st Cong. ch., Pittsburg, 30, should have been from 1st Cong. ch., Allegheny.

OHIO. — Cleveland, Rev. J. D. Williamson, for native pastor, care Rev. L. S. Gates, 50; do., Andrew Auten, of which 40 for work, care Rev. E. C. Partridge, and 40 for work, care Dr. W. A. Hemingway, 80; Collinwood, 1st Cong. ch. Woman's Assoc., for pupil, care Mrs. G. G. Brown, 5; Lorain, Friends, for school, care Miss N. J. Arnott, 23; Oberlin, 1st Cong. ch., C., for native pastor, care Rev. G. D. Wilder, 15; do., Oberlin Shansi Mem. Assoc., for native helper, care Rev. P. L. Corbin, 83.33; do., Mrs. Hockings, 2, and Mrs. Miller, 2, by Mrs. R. M. Cole, for kindergarten, care Miss E. M. Chambers, 4; Wellington, Friend, for *Zornitsa*, 100, 360 33

MARYLAND. — Baltimore, Central Presb. ch., through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, 2 25

ALABAMA. — Talladega, Talladega College, Mission Helpers Band, for school, care Miss S. R. Howland, 10; do., Carrie E. Parkhurst, for work, care Rev. J. E. Abbott, 60, 70 00

LOUISIANA. — ———, Woman's Home Miss. Union, for pupil, care Miss S. R. Howland, 6 50

ILLINOIS. — Champaign, 1st Y. P. S. C. E., for new equipment, Mt. Silinda, care C. C. Fuller, 10; Chicago, Puritan Cong. Sab. sch., for pupils, care Mrs. A. N. Andrus, 30; do., Mr. and Mrs. Peter Verberg, for native pastor, care Rev. H. G. Bissell, 10; do., Friend, for native pastor, care Rev. L. S. Gates, 100; Malden, Methodist ch., for Canton Boys' School, care Rev. C. A. Nelson, 15; do., Mrs. Perry, for Bible-woman, care Rev. C. A. Nelson, 30; do., do., for South China Girls' School, care Rev. C. A. Nelson, 20; ———, Friend, for work in Japan, 1, 216 00

MICHIGAN. — Detroit, Bertha E. Arms, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Grand Rapids, T. S. Suluba, for Mardin Building Fund, care Rev. R. S. M. Emrich, 5; Linden, Rev. C. W. Greene, for boys' school, care Rev. E. C. Partridge, 5; ———, Friend, for new schools, care Rev. Edward Fairbank, 200, 215 00

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WISCONSIN.—Appleton, Winifred Bright, for work, care Mrs. D. M. B. Thom, 13.15; Florence, Harald Rasmussen, for hospital work, care Dr. H. N. Kinnear, 2, 15 15

MINNESOTA.—Hutchinson, 1st Cong. ch. Woman's Miss. Soc., for pupil, care Mrs. G. G. Brown, 8; Minneapolis, Plymouth Cong. ch., for Union Training School, care Rev. A. H. Clark, 368; do., do., Miss S. H. Kingman, for widows' home, Bombay, 30; do., do., Friend, for hospital work, care Dr. H. N. Kinnear, 10; do., do., Friend, for use of Miss S. R. Willard, 5; do., 5th-av. Y. P. S. C. E., for Bible-woman, care Miss Emily S. Hartwell, 5; do., Eben E. Leighton, for work, care Rev. H. K. Wingate, 100; St. Cloud, Normal School Y. W. C. A., for pupil, care Miss E. M. Atkins, 10; St. Paul, People's ch., for native helper, care Rev. T. S. Lee, 40; do., People's Y. P. S. C. E., for native helper, care Rev. T. S. Lee, 5, 581 00

IOWA.—Chester Center, Cong. Sab. sch., for use of Rev. G. E. White, 10; Clear Lake, Cong. Sab. sch., Prim. Dept., for work, care Rev. J. X. Miller, 5 50; Grinnell, Mrs. Ella R. Towle, for hospital at Marsovan, 1,000; Newton, 1st Y. P. S. C. E., Sen. and Jun., for native teacher, care Rev. R. A. Hume, 60; Parkersburg, Cong. ch. Woman's For. Miss. Soc., for girls' school, care Miss C. R. Willard, 5, 1,080 50

MISSOURI.—Labelle, Mrs. S. F. Johnson, for orphans, care Miss Annie E. Gordon, 100; St. Joseph, Tab. Cong. ch., Dr. and Mrs. H. N. Keener, for hospital, care Dr. H. N. Kinnear, 5, 105 00

NORTH DAKOTA.—Carrington, Cong. Sab. sch., P. A. McMillan's class, for Bible-woman, care the Misses Wyckoff, 12 00

SOUTH DAKOTA.—Spearfish, Rev. and Mrs. S. R. McCarthy, for work, care Rev. W. O. Pye, 25 00

NEBRASKA.—Wausa, Epworth League, for pupil, care Rev. G. P. Knapp, 20 00

MONTANA.—Helena, G. N. Fuller, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5 00

COLORADO.—Denver, 2d Cong. ch. Ladies' Aid Soc., for pupil, care C. C. Fuller, 20; do., 2d Cong. Sab. sch., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Eaton, Cong. Sab. sch., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Greeley, Frances Tobey, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10, 45 00

NEW MEXICO.—Albuquerque, Mabel A. Smith, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 8; do., Louise Ludwig, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2, 10 00

IDAHO.—New Plymouth, Cong. Sab. sch., for pupil, care Dr. W. A. Hemingway, 20 00

WASHINGTON.—Anacortes, Pilgrim Cong. Sab. sch., for Sivas Normal School Building Fund, 2.50; do., Pilgrim Y. P. S. C. E., for Sivas Normal School Building Fund, 2 50; Bellingham, Ella L. Belyea, for work, care Rev. R. A. Hume, 30; Seattle, Plymouth Y. P. S. C. E., for student, care Mrs. E. W. Ellis, 50; do., Mrs. J. F. Pike, for pupil, care Miss Belle Nugent, 10; Tacoma, 1st Cong. Sab. sch., for work, care Rev. J. P. McNaughton, 150, 245 00

CALIFORNIA.—Berkeley, 1st Cong. ch., for use of Rev. F. F. Goodsell, 10; Campbell, Cong. ch., for work, care Dr. H. H. Atkinson, 42; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 7; Fresno, Pilgrim Armenian Cong. ch., for orphanage, care Rev. W. N. Chambers, 34.50; Mills College, Mills College, for Batticotta College, 50; Pacific Grove, Mrs. Ellen N. Ford, for hospital, care Dr. H. H. Atkinson, 25; Pasadena, Lake-av. Cong. ch., Mrs. H. G. Goff and Mrs. A. N. Sheldon, for use of Mrs. S. S. Dewey, 25; Redlands, Cong. ch., for work, care Rev. C. R. Hager, 24.78; do., do., Mr. and Mrs. D. S. Jennings, for pupil, care Mrs. R. Winsor, 21; Sacramento, Cong. Sab. sch., for use of Dana K. Getchell, 23.35; San Francisco, Mrs. Margaret H. Lawrence, for indus. work, care Rev. W. N. Chambers, 4.83; South Pasadena, R. G. Boyles, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Upland, Mrs. Chas. E. Harwood, for rehabilitation of outstation work in Fen-cho-fu, care Rev. W. O. Pye, 500, 772 46

MEXICO.—Mexico, Friend of Africa, for work, care A. J. Orner, 49 80

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	13,833 40
Donations received in January,	86,756 57
Legacies received in January,	4,116 27
	90,872 84

Total from September 1, 1910, to January 31, 1911. Donations, $283,253.77; Legacies, $90,872.84 = $374,126.61.

Albanian Work

ILLINOIS.—Chicago, Mrs. Mary W. Borden, 1,000 00

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MINNESOTA.—Minneapolis, Mrs. S. V. Thompson, 10 00

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CAMBRIDGE, MASS.

The Missionary Herald

NEITHER EAST NOR WEST

I RECOGNIZE the power of the Christian religion to elevate in the East as it has done in the West, and I see a future for the native church the importance of which it seems to me impossible to exaggerate. . . . I have Indian Christian friends for whom I have as high a regard as for my friends in the West, and whose characters I have recognized as becoming more and more Christlike as they submit themselves to his teaching and to the influence of his Spirit.

SIR ANDREW FRASER, late Lieutenant Governor of Bengal.

BOSTON APRIL 1911

American Board of Commissioners for Foreign Missions

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CONTENTS, APRIL, 1911

EDITORIAL NOTES. Illustrated 153

THE DAY'S ROUND — IN A THEOLOGICAL SEMINARY. By Rev. Robert A. Hume, D.D. Illustrated 159

THE LUCKNOW CONFERENCE ON MISSIONS TO MOSLEMS. By Rev. William A. Hazen. Illustrated 162

THE COST OF COMITY — AN AFRICAN INSTANCE. By Rev. Frederick B. Bridgman. Illustrated 164

DR. A. J. LYMAN AT AHMEDNAGAR. By Rev. Alden H. Clark. Illustrated . . 166

FROM THEOLOGY TO BRIDGES. Illustrated 167

A MERRY CHRISTMAS IN INDIA. By Rev. H. G. Bissell. Illustrated 169

THE SOUTHERN CROSS. By Rev. Ernest A. Bell 170

HOME DEPARTMENT 171

FOREIGN DEPARTMENT 175

BY-PRODUCTS OF FOREIGN MISSIONS. By Secretary James L. Barton. Illustrated

FIELD NOTES. Illustrated 178

LETTERS FROM THE MISSIONS. Illustrated 182
West Central Africa—European Turkey—Madura—Shansi

THE WIDE FIELD 187
Turkey—India—China—Arabia

THE PORTFOLIO 190

THE CHRONICLE 193

DONATIONS 194

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The Missionary Herald

VOLUME CVII APRIL 1911 NUMBER 4

"PLAGUE reports exaggerated. None in Peking. Manchuria improving." The cable brought this message, March 8, from Dr. Charles W. Young, of Peking. In an earlier letter to his mother in this country, to whom also the dispatch was sent, Dr. Young remarks that press reports must be discounted eighty per cent. The more precise and authoritative news now appearing from different centers in the stricken region confirms this view. It is said that the precautionary methods of the Chinese have been surprisingly efficient; and that the disposition of officials to cooperate with the missionary and other foreign physicians in combating the plague has been marked and encouraging. The exceptional virulence and mortality of this pneumonic form of the plague increase the horror of its appearance and account in part for the wild reports that have been spread abroad. But there are rumors that Russia has not been unwilling to have the world put in panic by reports that might enable her to rush soldiers into Manchuria, ostensibly as a sanitary police.

The Plague in China

THE nation-wide celebration of fifty years of organized foreign mission work of women suffered no chill when it struck New England. The Boston meetings (March 14–15) showed the same enthusiasm and spiritual power that had characterized the gatherings in other cities and sections. The attendance was phenomenal, the addresses effective, in some cases never to be forgotten, the luncheons (it was found necessary to provide four halls for this purpose) were delightful and inspiring occasions, and the thank-offerings were generous, the pledges of the Congregational women present amounting to over $3,000. The marvel grows that this extensive and elaborate campaign of meetings could be so quickly and quietly arranged, and that it could be carried out with almost uniform power and effect.

A Jubilee Indeed

AFTER all, there was a disturbance at Adana, although, as was said in the last *Missionary Herald*, the implication that the city and region were on the eve of a wide outbreak of massacres was entirely unfounded. It seems that when an intoxicated man mounted to the gallery of a minaret in Adana and gave the call to prayer at an hour not appointed, the Armenians, easily terrified after what they had endured, guessed it was a preconcerted signal. As a number of Christian houses and places of worship had been marked in the night with red crosses, and some threats had been uttered, a panic was quickly started; some families fled from the city. But Mr. Chambers and the consuls went at once to the Vali, who promptly assured them that order would be maintained, and declared that the attack was really against him for having protected the Christians in their rights. At once he took steps to arrest and imprison the leading offenders; other suspicious characters were warned that he would hold them accountable for any outbreak. Soldiers were marched through the principal streets, with their officers and the Vali at their head, to demonstrate the forces behind the law. Immediately order was

The Disturbance at Adana

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restored, and the people who had been scared into flight returned to their homes. The total effect of the disturbance was to furnish new testimony to the capacity, zeal, and fairness of the new Vali. Mr. Chambers's statement concerning the good order in the district stands undisputed.

To Re-enforce Western Turkey

REV. CHARLES H. HOLBROOK is the one new missionary whose going to the field we chronicle this month. He sailed from New York March 25. Mr. Holbrook was born in Salem, Mass., and after studying in the schools of

REV. CHARLES H. HOLBROOK

Lynn and Swampscott entered Boston University, receiving the degree of A.B. in 1902 and A.M. in 1903. During his educational course he was able to support himself, and after graduation he became instructor in the Worcester Polytechnic Institute, where for two years he taught the modern languages. During this period, as indeed later, he was much engaged in work for young men. In 1904 he united with the Old South Church in Worcester, and in 1907 entered Union Theological Seminary, whence he was graduated last year. In his labors for self-support he has secured an unusually broad training which will fit him for various forms of service in our mission fields. Mr. Holbrook has been warmly commended by those acquainted with the work in which he was engaged, especially that for young men. He has been designated to the Western Turkey Mission in the expectation that he will be located at Sivas. Recently Mr. Holbrook transferred his church relationship to the Congregational church at Wellesley Hills, Mass., where he was ordained February 15. This church is to undertake his support on the mission field.

In Turbulent Mexico

JUST as this issue is being made up tidings come from some of the Board's missionaries in Mexico, indicating that many of them have been and still are pretty much cut off, not only from the rest of the world, but from one another. A letter from Miss Long, of Chihuahua, sent out privately by automobile to El Paso on March 7, reported that the city was virtually in a state of siege. For a week no train had gone in or out of the city and communication was cut off even from Parral. The city itself was still quiet, the federal troops being reluctant to go out to battle and the rebels not venturing to press in. It appeared that they were hoping to compel surrender by a prolonged siege. At that time the mission had sufficient supplies on hand to prevent immediate anxiety; it was feared that if the smelting works and the mines should be shut down there might be rioting by the hundreds of men left without work. Mission work in church and school was being continued much as usual, though naturally with lessened and irregular attendance and with scanty funds, as the people were becoming rapidly impoverished.

At the same time a telegram from Mr. Wright, of Parral, forwarding a dispatch from Chihuahua dated March 14, reported all missionaries well and expecting that mail service would soon be restored. Mr. Wright also indicates that Parral was cut off for a while, not only from Chihuahua, but even for several days from Guadalajara and Mexico City. There were rumors that the

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rebel leader, Madero, was approaching Chihuahua with increasing forces, though reports were so conflicting as to make it difficult to verify rumors.

That the disorder is widespread over the province of Chihuahua is indicated by the fact that for two months no word has been received from Rev. A. B. Case, who occupies a ranch at San Buenaventura; the train service of that region both by the direct line and on the Mexican Central road being entirely interrupted by rebel forays.

It is hard to say just what these events portend for Mexico. Evidently the rebellion is not wasting away as was thought two months ago. The outlook is certainly serious, if not ominous of increasing warfare and uprising against government forces that seem insufficient to meet the crisis. The mobilizing of United States troops upon the border is also not fully explained. Apparently it is more than a mere demonstration of military tactics. At least the troops will prevent United States territory being used as a rendezvous or refuge for Mexican bands, and they will be ready, if need arises, for police duty in guarding foreign property and interests. Meanwhile there is need to pray earnestly that all connected with the Board's mission in Mexico may walk wisely and safely through the perils of the time.

The World in Boston at Last

AS this number of the *Missionary Herald* reaches its readers the final touches are being put on the great missionary exposition which opens in Mechanics Hall, Boston, Saturday, April 22. It is nearly three years since this exposition was projected; for more than a year it has been in actual preparation. Those who have been able to watch operations at close hand have continually marveled at the energy, skill, and comprehensiveness with which Mr. Gardner and the associates he has gathered round him have gone at their task. So adequately have the myriad details been managed that the exposition is able to open two days ahead of the time first set, and will thus be in operation just four weeks. Though the first of its kind in America, it is not to be the last; already a dozen cities are booked for similar missionary expositions. But it is not likely to be seen elsewhere in New England. Her people must come to the Hub for it. And Boston invites all to come who would see the world as the field where the Word of the kingdom is sown.

The Congregational Brotherhood Pushing Missions

THE Congregational Brotherhood of America has rendered one more good service to the missionary enterprises of its denomination by making the March issue of *The Brotherhood Era* a missionary number. And into that number has gone all the keenness, versatility, enthusiasm, and snap which always characterize this magazine. The very motto on the cover is a ringing challenge, "Every man who is interested in humanity is interested in missions." The opening pages sparkle with epigrams; next come "Facts Boiled Down of Our World-Wide Work," followed by a pungent message to American business men entitled, "Why Missions?" by Rev. W. W. Newell; the rest of the magazine is devoted to a series of programs for meetings covering the work of each of the missionary societies. These programs have been worked out with great care, and are rich in suggestion and material. The number deserves wide circulation among the men of our churches; it is worth far more than the dime it costs. Our congratulations and thanks to the editor of the *Era*, whose office is at 4304 North Paulina Street, Chicago, Ill.

Clifton Springs Again

THE prospectus is out for the twenty-eighth annual meeting of the International Missionary Union, to be held at Clifton Springs from May 31 to June 6. Missionaries will need no word of explanation as to this conference, and those on furlough or retired in this country will not need to be urged

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to attend. The hospitality of the Sanitarium at Clifton Springs, the delightful associations of the time, and the value of the addresses and discussions which are then to be enjoyed impel every missionary to be present if possible. This year the topic is stated in the title of Dr. Mott's last book, "The Decisive Hour of Christian Missions." Missionaries planning to attend and desiring to accept the hospitality of the Sanitarium should write at once to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y. And all others contemplating attendance at their own charges should give early notice of their intention, that provision may be made for their entertainment.

New Railroads for Turkey

ACCORDING to *The Orient* enough new railroads are now projected in Turkey to transform the map of that empire, if all shall be built. The big "if" in the case grows out of the financial stress of the country and the difficulty in procuring foreign gold. However, four lines in widely separated parts of the empire are on the point of starting construction: one short line running east and west in European Turkey; a second from Samsoun to Sivas; a third from the capital to the port of the province of Yemen; and the fourth, a prolongation of the Bagdad Railway, through the Taurus Mountains via Adana and Osmanieh to Helif. These roads will do much to bind the empire together; they will immensely develop commerce, and over portions of the country potentially rich will transform belated and inadequate methods of traffic.

A TURKISH FREIGHT TRAIN

Among Strange Peoples

THE packet of post cards just issued by the American Board has scored an instant success. Eight pictures from as many lands reflect varied aspects of the missionary undertaking. A few words of explanation are added to tell the story of the scene. All who have seen these striking and artistic views are more than pleased with them. And the package of eight costs only a dime! A two-cent stamp is needed to cover postage.

Original Missionary Exercises

THE Young People's Missionary Movement of the United States and Canada offers to pay from five to ten dollars each for accepted written accounts of original missionary exercises, programs, dialogues, or dramatizations received before May 1. It desires to put in print the freshest and brightest plans of this kind which have been used successfully. Any one wishing to learn the full conditions of the offer may write to the Educational Department of the American Board or to the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

The Case of Latin America

IN view of the limitations of the Edinburgh Conference, yielding to the insistence of English missionary societies, to leave out of its view of mission work any nominally Christian people, the following expression of the Conference of Foreign Missionary Boards of the United States and Canada at its last meeting in New York has special importance: —

"The conference, having had brought to its attention a statement adopted by the missionaries from Latin America who were present at the Edinburgh Conference, deems it appropriate to say that the American and Canadian Missionary Societies have always felt a sense of missionary responsibility to deepen the spiritual life in Latin America, in view of the conditions which they know to prevail in these lands, and that while cordially accepting and recogniz-

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ing the propriety of the limitations imposed upon the Edinburgh Conference and the Continuation Committee, the members of the conference reaffirm their conviction that the evangelization of Latin America is a part of the world missionary task which the Christian Church dare not neglect, and that there should be an increased and adequate support of missions to the Latin American peoples."

Mr. G. Sherwood Eddy's New Work

IT cannot but be a regret to the American Board circle, and particularly to his associates in the Madura Mission, that Mr. Sherwood Eddy feels compelled to leave Battalagundu and the important work he has been carrying on there, to accept the position of General Young Men's Christian Association Secretary for Asia. Mr. Eddy went to India as a Young Men's Christian Association worker; he has never been an appointed missionary of the American Board, though his recent service in the Madura Mission has been none the less devoted and valuable for that. It was natural that when Dr. John R. Mott, with his new responsibilities as chairman of the Continuation Committee of the Edinburgh Conference, looked about for another associate qualified to bear a large and varied responsibility in the Far East he should turn to one who had had experience both in the Young Men's Christian Association and in a mission station. Mr. Eddy's new position will involve much traveling and keep him closely in touch with both hemispheres. He is to spend seven months in the Orient, conducting evangelistic meetings in India and the Far East (China, Korea, and Japan), and the rest of the year is to be spent in the United States raising funds for the work and securing new workers for the foreign field. While deploring the loss of so valued a missionary, the American Board extends to Mr. Eddy its felicitations and good will for the important task to which he now turns, and rejoices to think he is still to be a missionary and a fellow-worker with this Board in the one task to which his life is committed.

Mediæval Worship and Christian Missions

A CORRESPONDENT of *East and West*, which is, so far as such a review exists, the one quarterly of the English-speaking people for the study of missionary problems, voices his feeling that those who would imitate the devotion and self-sacrifice of mediæval Christians make a mistake in clinging to the same form of expression. During the Middle Ages those who desired to consecrate their money to the extension of the kingdom of God felt that the erection of costly churches was the most effective means of advancing the kingdom of God and his glory. It was not possible then for them to contribute to missionary colleges or to multiply churches outside the pale of Christianity inasmuch as three-quarters of the globe was unknown to them. Their spiritual successors today best follow them, not by erecting buildings that vie with one another in cost and magnificence, but by giving their support to those who are promoting Christian worship in places which so far lack the institutions of the Christian religion.

The writer of the letter is an Anglican. The review in which it appears is maintained by the missionary society which represents the High Church Anglican party, the Society for the Propagation of the Gospel. It is the more impressive, therefore, to find the editorial utterance of the review commending the sentiment of its contributor, and instancing as a case in hand the erecting of a building close to Westminster Abbey at a cost which would have rendered possible the erection of one thousand mission chapels in connection with the community to which the building belonged. The appeal for less expenditure for the church at home and more for the church abroad may easily be exaggerated; the buildings and institutions of religion must somewhat conform to the standards of other institutions in Christian lands. Incidentally, it may be questioned

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whether it is well for the churches of the West to build the Christian sanctuaries of the East. And yet there is constant and, it seems, increased occasion for the people of Christian England and America to consider whether the better testimony to their Lord is borne by erecting new cathedrals, seeking still richer display of ecclesiastical art, striving that Protestant may surpass Romanist, and the religious outstrip the secular, or by a yet more devoted, sacrificial, and unhesitating effort to demonstrate the redeeming power of God's gospel in the discipling of all nations.

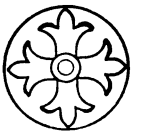
A New Era in the Higher Educational Work

THE receipt of $1,000,000 from two devoted friends of Christian missions and of the American Board, as their contribution toward the higher educational endowment fund projected at $2,000,000 as a basic figure, makes the establishment of that fund an assured fact and marks a new era in the Board's policy of training leaders for the Christianizing of the peoples and the civilizations where its missions are. Already the Prudential Committee has appointed a special sub-committee on this department of work, which committee in turn has organized, formulated its principles of operation, and laid out some lines of procedure.

The lift has come to the Board's higher educational institutions none too soon. Each year of late, now almost each month, shows the marvelous increase of opportunity for this department of missionary enterprise. In the huge empires of Turkey, India, China, and Japan, and to new degree in such different fields as South Africa and Bulgaria, the chance for evangelism through education is fairly overpowering to the straitened missionaries. In some of these lands the sudden call for teachers in government schools makes a demand that at present cannot at all be met. Many times $2,000,000 could be used without waste, rather with immense productiveness, amid the new conditions in almost every land where the Board is operating. The hope rises that these gifts just received are the harbingers of others that will soon come for similar purposes. The constituency of the Board will join its officers in joyous gratitude to these friends who modestly ask that their names be withheld for a time. May other wealthy and generous souls, noting this benefaction, be moved to similar wise investment, that in these changing and formative times they may have some large share in the remaking of the world after the pattern and according to the will of Christ.

Student Conference in Constantinople

IT is an impressive and significant fact that the World's Student Christian Federation is to hold its ninth meeting in Constantinople, April 24–28, and upon the invitation of delegates from the Levant extended to the federation at its last meeting in Oxford, July, 1909. It will be remembered that the seventh conference of the federation was held at Tokyo in 1907: now for the second time it assembles in a city which represents characteristically other than the Christian civilization. The traveling secretaries of the federation, together with Dr. John R. Mott, are in Turkey completing arrangements and rousing attention and interest for the approaching meetings. Let us hope and pray that in this capital of the Moslem world the witness to Christ may be so borne at this conference that all shall feel the beauty and the power of the life which was in him and is in his disciples.



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The DAY'S ROUND

IN A THEOLOGICAL SEMINARY

By Rev. ROBERT A. HUME, D.D., of India

BECAUSE a large measure of responsibility for the seminary in Ahmednagar, 150 miles east of Bombay, is only one of the many lines of service, the whole of no day in my life goes to that seminary. But for five months it ordinarily receives more time than anything else. In its last term that seminary had two classes: one of twenty men who received all of their instruction through

REV. N. V. TILAK

the Marathi language, and one of eight who received half of their instruction through English and half through Marathi. Each class had four exercises a day, five days a week, and an exercise in the making of sermons and conduct of worship on Saturday mornings. There were three American professors, viz., Rev. H. G. Bissell, my son Dr. R. E. Hume, and myself, and two Indian professors, Rev. N. V. Tilak and Rev. T. Nathoji, who gave some part of their time to teaching in the seminary. Mr. Bissell, Mr. Tilak, and I usually had two exercises each, the other instructors one exercise each daily.

The American instructors are better known in this country than the Indian. Mr. Nathoji is a graduate of the first class of this institution, was for twenty-eight years the successful pastor of the Bombay church, and is an excellent preacher. He has been called the Spurgeon of Western India. In the seminary he has taught pastoral work. Mr. Tilak, whose portrait appears, is easily the best poet of Western India. He has declined invitations to other positions in order to give himself wholly to Christian service. In the seminary he teaches church history, comparative religion, *i. e.*, the relation of Christian thought to Hinduism, Islam, Buddhism, Zoroastrianism, and the Modern Theistic Movements, and also the prose and poetry of the Marathi language.

The following is an approximately accurate picture of a week day from early in June to near the close of October: Rise at 6 A.M. After dressing, etc., a little meal of tea and toast, and a glance at the first mail, which is delivered at about 7 A.M., on my bicycle to the lecture hall, a quarter of a mile from my house. From 7:30 to 9 o'clock, teaching the two classes together through the Marathi language, mainly by lectures, for part of the term on the Christian interpretation of life in many phases, and part of the time on the work of a pastor. On the way home I walk, and trundle my cycle, because some student has occasion to talk with me about what has

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INSTRUCTORS AND STUDENTS OF AHMEDNAGAR THEOLOGICAL SEMINARY

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been said in the classroom, or some of my many agents need to consult me about the work in the district, etc. Or I may need to consult some other instructor, or some missionary, or to do some business by the way. On reaching home, almost certainly some other agents or Christians are on the veranda of my study and office, awaiting an interview. An assistant, who is also my Marathi clerk, is on the veranda, and has been talking with persons who are waiting to see me, and tells the essence of what some of the visitors have to say. As briefly, yet as courteously as possible, those visitors are dealt with. Breakfast at 10 o'clock. Then family prayers in Marathi, at which are present the servants and all visitors, Christians and non-Christians, who have been gathering on the veranda. Next a hasty going through the mail which has come by the second delivery and preparation for the second teaching exercise. Then, from 12 to 1 o'clock, teaching theology to the English class of students, who have come to my study. This is conducted mainly through the use of a book by Dr. C. A. Beckwith, of the Chicago Theological Seminary. Almost always some visitor has been waiting for that exercise to close. If so, a few words with him. My typist comes from 1 to 2 P.M., to whom I dictate matter. Tiffin at 2 o'clock. After tiffin, correspondence, sometimes in Marathi; in that case I usually dictate to the assistant, who has been sitting on the veranda to meet and talk with visitors. Then preparation for the next morning's exercise. The time after 5 P.M. is usually spent as follows: 5.15 to 6 P.M. one day, church prayer meeting; another day, seminary prayer meeting; a third day, Christian Endeavor meeting; occasionally a preaching exercise with theological students in some part of the city. Fortunately I do not need stated exercise, as most missionaries do, and which they ought to take.

But one afternoon a week I go from 5 to 7 P.M. to the weekly tennis-tea and meet of all the missionaries of the station, which is held in turn in the yards of different missionaries. On Saturday afternoon I sometimes go on an outing and sometimes to a neighboring village to help the village agents. Dinner at 7.30. After dinner, one evening in the week, there is a meeting of all the missionaries in the station, which is a business meeting once a month and a devotional meeting the other weeks. Occasionally an evening is given mainly to social matters, when other missionaries come to our house for dinner, music, games, conversation, etc., or when my wife and I are invited to the houses of other missionaries or to those of English friends. Theoretically, my wife and I sometimes have a quiet time together. But often calls from Indians require conversation about work. On Friday we are usually writing for the foreign mail, which must be dispatched by 10 P.M. to catch the mail steamer from Bombay on Saturday. In term time, on Sundays, I sometimes visit village churches in the vicinity. If I stay in Ahmednagar, sometimes I read at home in the forenoons and sometimes visit several Sunday schools for non-Christians; in the afternoons I occasionally preach for one of the two city churches, and after the church service usually take part in street preaching. Sunday evening is a quiet time. Usually my doctor daughter and her lady colleagues come to our house for dinner, after which we have the repetition of poetry, singing, and conversation, and usually retire at about 10 P.M. It is a very busy but satisfying life. Theoretically, I wish it might be less strenuous. On the other side of Jordan, in the sweet fields of Eden, where the tree of life is blooming, there *perhaps* will be rest for R. A. Hume.

The weekly round for the seminary students is as follows: Attend four exercises five days and do three kinds of Christian work once every week, and also conduct some exercise (1) for the young, such as a Sunday school class or young people's meeting; (2) for Christian adults; (3) for non-Christians.

The four men seated at extreme right of front row are, beginning at the left, Dr. Wherry, Dr. Weitbrecht, Dr. Zwemer, Bishop of Lahore

THE LUCKNOW CONFERENCE

On Sundays some students regularly go to neighboring villages to preach for churches or in connection with schools which are likely to develop into churches. It is deemed desirable that on Sunday afternoon all who can do so should attend worship in the First Church, where I am glad to say they can hear as good preaching as can be found anywhere.

THE LUCKNOW CONFERENCE ON MISSIONS TO MOSLEMS

By Rev. WILLIAM A. HAZEN, of Sholapur, India

THE Cairo Conference of January, 1906, gave to the home church a sense of the greatness of the problem of the Mohammedan world, and awakened a new interest and sense of duty with regard to work directly for the followers of Islam. The second conference, just held in Lucknow (January 23–28), has laid emphasis anew upon the urgency of the Moslem problem as a whole, and its resolutions appeal for the prayers and efforts of the entire church for the evangelization of the Moslem peoples. Africa is considered at present the strategic center of this work, as Islam is rapidly spreading among heathen tribes in that continent, and its adoption practically closes them to missionary effort. The conference urged that a chain of stations be planted across Central Africa, especially to stay the Moslem advance.

The conference has also urged anew the importance of special preparation for work for Mohammedans through the study of Arabic, Moslem theology, and religious customs. For this purpose, societies sending out missionaries are asked to allow them to spend some months in study, and it is proposed

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Mr. Chandler Mr. Hazen Dr. Patton
Mr. Gates

THE LUCKNOW CONFERENCE

that a central institution be established at Cairo, where such studies can be carried on in association with experienced missionaries and in touch with the intellectual life of that great Moslem educational center.

The Lucknow Conference was widely representative, having in all 163 delegates and 113 visitors from eleven countries and fifty-four mission boards. Dr. S. M. Zwemer was once more made chairman, and Dr. H. U. Weitbrecht and Bishop J. E. Robinson vice-chairmen. The Anglican bishops of Lucknow and Lahore participated, while the Metropolitan of India and the Archbishop of Canterbury sent greetings. Bishops Robinson and Warne of the Methodist Episcopal Church were also members, and the meetings were held in the Isabella Thoburn College. The papers read were by missionaries from nearly every country in which there are any Mohammedans, all the way from Morocco to China, and from Malaysia to Persia and Russia. The American Board was represented by Secretary Patton; by Mr. and Mrs. Trowbridge from Turkey; Mr. Chandler, of the Madura Mission; and Messrs. Gates, Hazen, and Lee, of the Marathi Mission.

The program opened with a general survey of the Moslem world by Dr. Zwemer, after which there were taken up, in succession, the Pan-Islamic Movement, Political Changes in the Moslem World and Their Relation to Christian Missions, and the Governmental Attitude toward Missions to Islam. These topics, together with the presentation of the progress of Islam among pagan races, provided a survey of present-day Islam, its spirit, its reform movements, its political currents, and its missionary activity, that was unique and informing. So passed the first three days of the conference. The remaining days were given to the consideration of the training of missionaries for ministry to Moslems, the literature needed for this special task, work for women, and reform movements in relation to women.

The papers presented on all these subjects were by experts, and were generally of absorbing interest. Not

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less important, however, were the discussions which followed, and which brought out the living experiences of actual workers; for few took part who had not had some actual first-hand touch with work for Moslems. Specially valuable was an evening conference on the subject, "How to Reach the Individual Moslem"; in this, as in other discussions, very helpful contributions were made by men who were actual converts from Islam and were able to tell what most appealed to them. While intellectual argument was often convincing, the testimony of these men showed that it was the life of the Christian worker, the love and sympathy manifested, which in most cases was the deciding factor. And with all that was said about the importance of thorough intellectual preparation, and the need of specially trained workers, it was repeatedly made clear that less fully qualified workers possessing devotion and sympathy could accomplish much in the winning of Moslems to Christ. It was a rather startling statement that the chief result of the controversial literature published during the last century, with its convincing argument as to the contrast between Christianity and Islam, was the starting of a counter-movement of publication among Moslems themselves.

The conferenee provided for the continuance of its influence through a committee, the publication of its proceedings, and preparation for a similar conference to be held five years hence. The important question now, as Chairman Zwemer said, is as to what will be done after this conference. And while that concern rests largely upon the missionaries already in the field, many of whom have a new vision of the field and its possibilities as a result of these discussions, it also rests upon the boards and the home church, which must provide the means and the men for initiating a forward movement among the Moslem peoples.

The time has passed when the American Board, of all the boards represented, can afford to neglect the consideration of this new great field of work. With opening doors wherever it touches Moslem peoples, the time has come for this Board, with its strategic position in fields where such people are numerous, to take its part in the work of winning the Moslem world to Christ. While much was said in this conference about the strategic importance of Central Africa, Turkey and India, with their many millions of Moslems, are hardly less important fields for this work. Will the American Board constituency provide the specially trained workers and the means for advance in this direction?

THE COST OF COMITY

An African Instance

BY REV. FREDERICK B. BRIDGMAN, OF DURBAN

I HAVE recently made a trip into a remoter part of the country than I am accustomed to visit. Thirteen hours by train landed me a few miles from the ocean, 168 miles up the coast from Durban. Pretty slow! yet faster and easier than the horse that I took from there onwards. Two days in the saddle through a beautiful land, rugged hills and deep valleys, trees ablaze with crimson blossoms, and the veldt glorious with the new grass and wonderful flowers of springtime; yet a lonely country — at three points only were there any signs of white men, and during the first day (through the fever belt) very few natives. It transpired later that I had off-saddled at the spot where a few days previous lions had carried off two donkeys belonging to a freight wagon.

Farther on, where I stopped for tea, a trader told with zest how a rhinoceros had recently chased the dogs around the front yard, then dashed through a kraal killing a native, and made good his escape.

But I was not out for a hunt, but to see "Timothy of noble blood," whose grandfather was the favorite courtier and fighting general of Chaka, the Nero-Napoleon of the Zulus; and whose father was King Cetewayo's trusted lieutenant. It was eleven years ago that I first saw Mate (Mahteh), as his people call him. He came to Durban a "raw Kafir," seeing civilization for the first time. Like thousands more, his sole object in going so far from home was money. Now, in a strange environment and learning new things every day, he was most susceptible to influences making for good or evil. Dropping into a church where he heard a wedding was in progress, he became interested in the old, old story. Later he stood up in our Beatrice Street Church one day and declared, "I choose the Lord!" On being baptized he took the name Timothy, but no one guessed how appropriate the name would prove to be. In the night school he learned to read, and to write an atrocious hand. His term of service having expired, he vanished to the far-away kraal and for a long time we heard of him only indirectly. But four years since Timothy started a persistent correspondence, saying he was teaching and preaching, and begging me to come and inspect his work. Those letters! It is a question whether the writer or the reader had the hardest time.

THE RAW ZULU

I was not surprised when Timothy appeared in Durban to plead his cause. He urged that some converts had waited for baptism three years already; in view of my not coming, the people were questioning whether he still had a missionary in Durban, as he claimed. While expressing appreciation, I had to reply that the time and expense required for the journey, together with our very depleted force, would make it simply impossible to give his isolated work the attention it required; more than all, it would be a breach of comity to take over his work, for he should by all means join one of the societies already laboring in that district.

As I feared, this did not mean much to Timothy. He declared that he could have nothing to do with these other churches. He came into the fold through the door of the "American church," and in the American church he would die. These other denominations did not practice our discipline; they winked at certain heathen customs, especially drink; nor did they evangelize the kraals, their idea being that heathen must come to, and be converted in, the church building. But the Americans taught that they should go into the highways and hedges. To insist that he and his people must join some other society was simply to cast them off. He feared that he himself could not long remain a Christian if obliged to go into some other church, whose ways were so different from ours. He and his people were "children of the American Board," and "Americans they would always be."

I have gone into this rather fully because the case is so typical, evincing the intense denominational loyalty common to Zulu Christians, and indicating one of the difficulties in carrying out

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the principles of comity and co-operation over which it is easy to get enthusiastic.

Knowing the Zulu nature, I decided that, lest I offend these little ones, I must make them a visit; though I could hold out no hope of receiving them into our fellowship. So that is how I came to make a trip requiring ten days' time and costing thirty-five dollars. Three days in meetings and conferences revealed the fact that Timothy had preaching places covering an area of nearly forty miles. Including men, women, and children, there were seventy who professed their purpose to be Christians. For the children there were two schools of a pathetic kind. Remembering the dense darkness of the district, a generation behind many parts here, and recalling Timothy's isolation and the opposition met from both black and white, this showing seems no small achievement. And don't forget that Timothy is working without any remuneration in money.

Now that I was on the spot, it was harder than ever to be loyal to the spirit of co-operation and unity which I had breathed so deeply at Edinburgh. It was almost heart-breaking to refuse baptism and the Lord's Supper to some of these earnest people. To them my position and conduct were quite unaccountable. But to yield would mean to the native mind that they were fully received into our church organization. As it was, I finally succeeded in convincing them that they must affiliate with some other body, and arrangements are now being made for that settlement of the case.

DR. A. J. LYMAN AT AHMEDNAGAR

By Rev. ALDEN H. CLARK

DR. LYMAN came to Ahmednagar primarily to visit Dr. Eleanor Stephenson, who is the missionary of the South Church of Brooklyn. Some of us, who knew Dr. Lyman at home, under Mr. Bissell's leadership planned an Oriental welcome. Many friends were waiting on the station platform, among the rest the pastors of the two churches, bringing garlands. On the way from the station the pupils of our various schools and the Christian community stood by the roadside to say salaam, and at each stopping place to add more graceful garlands, symbols of joy and welcome.

In the afternoon there was a reception, to which all the leading citizens of different castes were invited. Many of them came, and, under the gracious influence of Dr. and Mrs. Lyman, some Brahman gentlemen invited the Doctor to give them an address on "Philosophy and Culture" on the following Sunday evening.

DR. A. J. LYMAN

On the afternoon of that day Dr. Lyman preached a notable sermon in the First Church on "The Crowns of Christ." Then he conducted in the Second Church a wonderfully beautiful baptismal service for children of both our pastors. But the event which will linger longest in our memory was his lecture to the English-speaking community.

I shall not attempt to describe the address in detail. Never have I heard oratory of a

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higher order, and yet there was all the charm of spontaneous informality. The language was so simple that all could follow; yet it was studded with beautiful imagery, and had at times the rhythmic cadence which is peculiarly attractive to the Oriental ear. Dr. Lyman seemed almost an Oriental himself, in the way he took ample time at the start for personal expressions of kindliness and courtesy; yet his message went home to the wills of his hearers with the force of the Christian evangel. Perhaps, more than all the rest, it was the speaker's personality that appealed with such force to his hearers. For they listened with kindling eye and bated breath, and many gave hearty assent to the tribute of the Brahman chairman when he said, "If this is Christianity, then we all want to be Christians." As this judge and leading citizen declared, they saw in Dr. Lyman, with his gray hairs and his youthful vigor, the power of the indwelling divine spirit bidding defiance to the ravages of age. He incarnated their ideal of a *rushi* or saint.

We of Ahmednagar owe our visitor a great debt of gratitude for his service to the cause of Christ in this city. Would that he could go up and down the land speaking in our student centers! I believe he would do a work greater than any single preacher is able to do among our own American colleges. If there are among our leading American pastors men who would be glad to take a hand in foreign mission work, we can assure them that they have unique opportunities for such service among our Indian educated classes. They can render timely help and influence large numbers of students who are in a plastic, restless state, and who are looking more and more to America for national ideas and ideals.

Will not some American pastors of sympathy and insight accept such a call during their sabbatical year? The work need not be onerous. It would leave ample time for seeing the wonders of India. At the same time they would come in touch with mission problems at first-hand. They would serve notably here, and they would acquire insight and knowledge that would fit them for notable service to the cause at home.

FROM THEOLOGY TO BRIDGES

IN the last Annual Report of the American Board an attempt was made to indicate the form of service in which each missionary is engaged. It is not an easy matter to make such report conform to fact; for while a majority may have some special assignment, it must be remembered they are also engaged in the "general work." Paul's declaration, "This one thing I do," referred to the ultimate object of all he did and not to any one occupation to which he was limited; for while he preached the gospel and ministered to the needy, he also made tents. The ideal of a missionary which used to appear in picture and in biography was of a man in civilized garb preaching to savages, at least half naked, from an open Bible. This hardly meets the conditions of today. The modern missionary engages in all sorts of work, that "by all means he may save some." An illustration is just at hand from Turkey.

The Annual Report above referred to states that Rev. F. W. Macallum, of Marash, Central Turkey, is a teacher in the theological seminary and engaged in general work. In his last letter, dated January 9, Mr. Macallum speaks of the theological seminary as in a prosperous condition: the students are showing a good spirit; the Week of Prayer among them was most helpful; he believes they are entering upon a time of spiritual blessing. But at the same time there comes a brief record

"LADY CAVENDISH" BRIDGE AT ALABASH

of one piece of general work to which this missionary gave himself.

The bridge pictured above looks like the work of some civil engineer, but in fact it is in large degree the work of this same theological professor. The story is briefly told. It seems that the River Gureddin runs down from the Taurus Mountains halfway between Zeitoon and Alabash. For five months of the year it is swollen and difficult, and sometimes impossible, to ford. The people on both sides have suffered much because of inability to pass over. At the same time, as all know, there has been deep poverty in the region, the result of the massacres and destruction of property which have occurred. Relief for the poor was urgently called for, and the English society, "The Friends of Armenia," responded. The president of that society, Lady Cavendish, forwarded money for relief, which was intrusted to this theological professor to distribute. Instead of doling it out as a charity, he set the needy people at work preparing stones which were at hand and laying the sure foundations of a bridge across the stream. Thereupon, he superintended its construction and lo! the bridge was built, at a total cost of $1,144, of which $880 was paid directly for wages to the people. Thus they were helped in the time of their sore poverty and a permanent bridge provided which meets a great need and bids fair to last for generations.

The following letter, written December 30, 1910, was sent to Mr. Macallum by the people of Alabash: —

"We praise God with heart and voice because we see the bridge, for which we have longed many years, now built and completed." Then followed an expression of thanks to friends, unknown to them by name, who have contributed the funds for this work. The letter closes as follows: —

"Also we express our sincere thanks to you. The bridge is completed, and in the meantime we have lived comfortably with the wages gained by working on it. May God grant to you and to all our friends long life and health and prosperity! With special greetings and deep respect, we remain,

"The people of Alabash."

A simple ceremony was observed at the opening of the bridge, with addresses by Mr. Macallum, the pastor from Zeitoon, the Bible-woman in Alabash, and others, and with a benediction by the Gregorian priest.

Having ministered for the relief of the poverty of stricken people and completed the building of a bridge, the professor returns to his theological teaching in his classroom at Marash, illustrating in his own life what a varied service a modern missionary is sometimes called to render.

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A MERRY CHRISTMAS IN INDIA

By Rev. H. G. BISSELL, of Ahmednagar

IT happened in this wise: About a month ago it was suggested that all in Ahmednagar and immediate vicinity who intended to enroll themselves as Christians in the coming census should get together for a joint Christmas celebration. It was with special reference to the Indian Christians that the gathering was proposed, but it ended by a goodly number of Europeans in the place joining us. The Christian communities here are for the most part connected with the Society for the Propagation of the Gospel Mission, the Roman Catholic Church, the Salvation Army, and the American Marathi Mission. The company numbered over three thousand. The use of a large *maidan* (open field) was granted by the cantonment authorities. Tents, flags, welcomes, a merry-go-round, furnishings necessary for various kinds of sports, football goals, cricket wickets, a platform for addresses, a tea and soda-water stand, a number of book stalls, a native band or two, decorated the field. Companies were singing songs of praise to the accompaniment of instruments; the hundred members of more than a dozen different committees, decorated with large gilt stars, were welcoming the comers and keeping the many events moving.

In the forenoon football, cricket, wrestling, and some other sports gathered a keen crowd of men and boys. Early in the afternoon the part of the *maidan* designated principally for women and girls became a kaleidoscope of colors; their games and singing indicated the joy they felt in their freedom, and the great pleasure they all took in the good fellowship and in happy unbending, away from schoolrooms, homes, or rules. Merry-go-rounds, *Bhajan* singers, and friendly Christmas greetings were on all sides.

The men's *maidan* was alive with work and play. Some were watching the races, the bar performances, and the jumping; some were gathered about the platform, to which conform-

AHMEDNAGAR BOYS AT PLAY

AHMEDNAGAR GIRLS AT PLAY

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ist and nonconformist, Christian and non-Christian were invited, to address a throng on ethical, social, and religious subjects. A city high school head master, a sub-judge, a pleader, a pastor, a poet, a missionary, all participated in bringing instruction and inspiration to the people, and all understood to some considerable extent the importance of a Christmas gathering. Parsis, Brahmans, Mohammedans, Englishmen, Germans, Americans, Christians, and non-Christians had contributed toward the purse needed to give a few modest prizes to some of the winners in the sports and sweets to a host of children invited from mission and non-mission schools in Ahmednagar. It was a helpful co-operation; everybody trying to make everybody else happy, because all had human and common interests. It was gratifying that in proposing and promoting the plans not a single word of objection was breathed. Donations amounted to more than two hundred rupees ($66.66). We are all happier because we gave for others' happiness; we are doubtless better friends because of this meeting together; we are more interested in the vital things of this life and the life abiding, in the visible and the invisible, in the Father-God and our brother men, for this Christmas concourse.

THE SOUTHERN CROSS

BY REV. ERNEST A. BELL

THE following new missionary hymn, written by Rev. Ernest A. Bell, of Chicago, besides having poetic value and the ring of the gospel's imperative, puts its timely emphasis on the claim of the Southern half of the world, that may easily be somewhat overborne when our ears are filled with the missionary challenge of the East. The suggested musical setting is Lowell Mason's tune, "Watchman." The hymn is copyrighted, but Mr. Bell kindly consents to its publication in the *Missionary Herald*. — THE EDITOR.

Yonder glows the Southern Cross —
  Calvary written on the sky;
Ye who count the world but loss,
  Who for Christ would live and die,
See his emblem flaming there,
  Beckoning as it floats above:
Give to Southern lands their share
  Of your service, of your love.

On the vast Brazilian plain,
  On Peruvian mountain height,
Where La Plata joins the main,
  Spread the gospel's quickening light.
There the soul that starves for truth
  Shall no more be error's slave;
There the earnest heart of youth
  Claims the knowledge that can save.

Gods — insulting God — defile
  Fairest tribes of Hindustan;
On the beauteous tropic isle
  Man devours his brother man.
Ethiopia lifts her hands,
  Chained, but crying to be free.
Light her darkness, loose her bands;
  God proclaims her liberty.

Ships of sea and ships of air,
  Cables on the ocean's bed,
Bear the tidings everywhere:
  Christ is living, who was dead.
Christ is coming; haste his reign!
  Selfish gold is sordid dross;
Scorn the sacrifice and pain;
  Yonder glows the Southern Cross!

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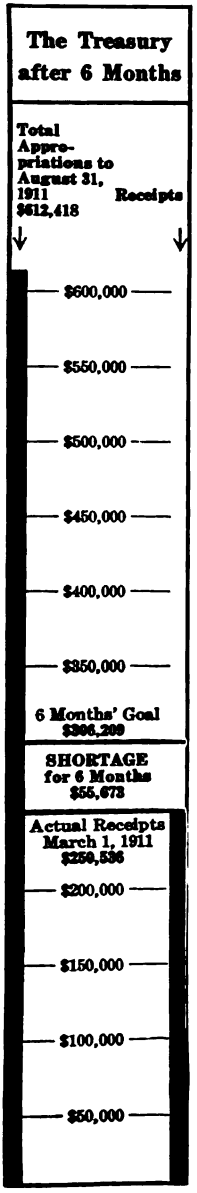
HOME DEPARTMENT

HALF THROUGH THE YEAR—A SERIOUS SITUATION



EACH month we have reported increases over the gifts of last year. This month we show a more accurate method of presenting the actual financial situation. It proves that we are behind and not ahead of our budget. The figures here given concern only the income for the American Board and do not include the Woman's Boards, etc. We have received slightly more than last year, but when compared with the actual Appropriations for the work this year we are evidently falling short. Please notice the two columns. The one on the left represents the appropriations that have been made for the year's work. You remember the statement of the Prudential Committee last October, when they expressed the conviction that the one part of the budget in which the churches were most interested and which must be increased this year was the actual work on the fields—the schools, churches, and support of native leaders. This increase was only $5,000. Then came the five missionary residences that *had* to be built. They had been postponed from year to year with no hope in sight. Our missionaries were living in unsanitary and overcrowded conditions. It would be foolish policy to fail to provide adequate homes for the high-grade men and women sent out to do a high-grade work.

> *At the end of six months the income should be at least one-half of the total appropriations for the year, or a deficit is threatened.*

This is particularly true this year, in view of the great increase in the gifts from the churches in December and January, due to the Apportionment Plan. If the apportionment of all our churches is raised, there will be no difficulty in meeting our obligations in August; but if the decrease for this month is repeated, then something must be done. The receipts for February, 1911, were but little more than half of those in 1910. One or two large gifts from individuals have helped the situation, but the month shows a total decrease from last year of over $11,000. Mr. Wiggin, the Treasurer, estimates that in the last six months of the year we must receive $35,000 more than we received last year if we are to meet our obligations; but it should be remembered that last August was exceptional because of the flood of centennial gifts which were poured in by individuals. It will be difficult to equal it by $15,000, which suggests a "danger zone" approximating $50,000.

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THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$13,733.38	$2,844.00	$856.10	$9,673.96	$2,000.00	$1,824.00	$30,931.44
1911	7,715.00	4,892.41	1,139.51	3,512.18		1,862.71	19,121.81
Gain		$2,048.41	$283.41			$38.71	
Loss	$6,018.38			$6,161.78	$2,000.00		$11,809.63

Once a quarter it is planned to give the complete table of figures, including the income from the Woman's Boards and other sources. On this basis the following table is suggested: —

Estimated appropriations for year ending August 31, 1911 . . .	$980,000
Total receipts for first six months of year	431,983
Balance needed for remaining six months	$548,017

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Miscellaneous	Totals
1910	$108,225.90	$50,653.63	$33,540.91	$192,420.44
1911	119,180.99	53,769.85	8,494.71	181,445.55
Gain	$10,955.09	$3,116.22		$10,974.89
Loss			$25,046.20	

DO YOU WANT A "WORLD IN BOSTON" ALL YOUR OWN?

After the great exposition is over the Board will be the possessor of hundreds of curios gathered for this occasion. The Educational Department has planned to arrange groups of curios in chests or smaller shipments, which can be sent to local churches or young people's societies who desire to give missionary socials or meetings of an entirely new character.

Instead of reading selections or talking about missions, the Board might send a box of curios, including costumes for a half dozen of your participants, a score of objects of interest with descriptions, which will be displayed and described by the "stewards." In addition, as the crowning feature we expect to be able to send typewritten copies of the same dramatic scenes given in the "World in Boston," so that if you had the box of curios on China you could give the scene entitled, "The Tragedy of the Chinese Wife," or "From Confucius to Christ."

If the plan is wise at all it must be carried out to the point where Sunday school classes can receive a small box of curios by mail, display them and discuss them, returning them to the Board Rooms on Monday morning. It would seem possible that thousands of Sunday school classes in a given year would be glad to receive the little box of curios on a given country, and would give up their morning hour to their examination.

Miniature out-of-door expositions and Sunday school missionary picnics offer an entirely new line of development. If the plan looks good to you, let us put your name on the mailing list for more detailed information.

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THE TIME FACTOR IN THE APPORTIONMENT PLAN

By Rev. J. E. MERRILL, Secretary of National Apportionment Commission

THE Apportionment Plan is approaching its fifth birthday, if indeed it has not already passed it. Enough has already been done in connection with it to justify abundantly its prosecution during the past five years. It has been a powerful means of expressing the oneness of our Congregational missionary work, as evidenced by the more pronounced co-operation of the societies. It has also brought the societies and the churches into closer relations.

It is the financial results of the plan to which we must now give close attention. During the first year of their experience with an Apportionment Plan, substantially the same as ours, the Northern Baptists increased their receipts from churches and individuals by the amount of $258,000, or thirty-one per cent. They suffered a slight reaction during the succeeding year, but by January 1 of the present fiscal year their receipts had gone considerably ahead of two years ago. The time has certainly come for us also to expect that there will be a decided increase of receipts on account of this plan. It cannot now be said that there is any danger of a mere "boom," from which we must expect a considerable rebound. The two great objects of the plan, viz., the securing to the societies, first, a more *sufficient* financial support, and second, a more *steady* financial support, ought at once to be achieved.

Last summer it was necessary for several of the societies to send out special appeals to the churches for contributions to prevent debt, or to enable them to do their work even on the old basis of expectation from the churches. It was unfortunate that such appeals were necessary, because the special appeal plan and the Apportionment Plan do not readily work side by side.

The important thing, therefore, is for the churches to take such action during the first months of the present year as will insure the raising of the budget *without special appeals*. Some of the steps that might well be taken are the following: —

1. Churches which met their apportionment last year should take care not to fall back during 1911. Even the weekly offering system, successful as it is, will not run itself, but every year must be re-enforced.

2. Churches that, for one reason or another, have not yet adopted the plan may find in this time factor an added reason why they should not longer delay its adoption.

3. It will be of great service to the plan if by May 1, 1911, through reports of expected receipts from the several states, and the associations in these states, and the churches in these associations, an estimate can be made of the total amount that will probably be raised for our Congregational missionary work throughout the whole country in 1911. It is the individual church, of course, that by prompt action regarding its apportionment will make such reports possible.

4. It ought to be considered an essential part of the Apportionment Plan for churches to arrange to send in their money at regular intervals during the year, and not hold it until the end.

The National Council Apportionment Commission, through its executive officers, is taking special pains during the first months of this year to be of service to the churches and to the societies in bringing about the results which are outlined above. So far as possible the commission is trying to introduce such methods of co-operation between the several state committees, and between these committees and the local association committees, as will help all who are at work upon the plan to feel that they are aiming at the same goal, and that it is possible of attainment.

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PROGRAMS FOR APRIL

Send for the new number of the Envelope Series, which appears April 1. It is entitled, "Five Reasons Why," and includes a program under the name, "Scouting for the Enemy," answering objections to missions.

One of the best programs issued recently is No. 3 in the "Four Centennial Programs." It is in the nature of a guessing contest, but instructs every one present on the great work of the Board abroad.

A program for the regular Christian Endeavor meeting on April 30 is suggested below: —

THE PHILIPPINES

References:

Christus Redemptor (Chap. 6), by Helen Barrett Montgomery.

Our Commercial Concerns in the Philippines: *World Today*, December, 1910.

The Philippine Cocoanut Industry: *World Today*, March, 1911.

Turning Savages into Citizens: *Outlook*, December 24, 1910.

The Missionary Herald, January, February, May, September, 1910; January, 1911.

Missions in the Philippines: American Board leaflet.

OPENING SERVICE

BEFORE AND AFTER 1898

(Have a map of the islands in the front of the room; a rough outline map on heavy paper will serve the purpose.)

1. *The Philippines under Spanish Rule* (Christus Redemptor, pp. 231–237). Its advantages and disadvantages.
2. *1898 — The Turning Point.* Ask some young man to review briefly the events of 1898, and then give facts about the resources of the islands, the people, the educational work of the United States government. (Christus Redemptor, pp. 215–230, and magazine articles above.)
3. *American Missions* (Leaflet, "Philippine Missions"). Stress co-operation of the mission boards.
4. *The American Board Mission* (15 minutes). *Missionary Heralds* give a good account of the Board's work. Mindanao is exclusively our field. Locate Davao. Emphasize the great opportunities of Mr. Black and Dr. Sibley.
5. *A Discussion.* If you had $500 to invest in missionary work in Mindanao, how would you want to have it used? Why?

PRAYER AND CLOSING HYMN

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

April

WESTERN TURKEY

78 Missionaries
44 Churches, with 4,704 Members
466 Native Laborers. 2 Colleges
161 Schools, with 8,539 under Instruction

Turkey, including Bulgaria, is preeminently the field of the American Board. Of the four missions within the empire in which the Board works, the Western is the largest district. This fact gives it a special claim upon the attention and prayers of the constituency of the American Board. It is practically our own field.

It is, with two exceptions, the oldest of our missions, having been established in 1819.

Notwithstanding its adverse environment, it has achieved extraordinary successes. Thanksgivings should abound for the brave men and women whom God has raised up and sent into this field and for what they have accomplished. (See the Board's leaflet, "Who Woke up Turkey?")

This mission in Asia Minor is in that part of the Bible lands where the apostles labored and from which we received the gospel message. We owe to that land a debt of gratitude. The present situation politically, though marvelously changed from what it was a few years ago, is by no means reassuring. Pray that new rulers may govern wisely and that "liberty and progress" may be sought in righteousness.

The educational opportunity is unprecedented. As recently reported, higher institutions at Smyrna, Marsovan, and Sivas are enlarging their equipment and widening their field of work. The paragraph on Anatolia College in this month's Portfolio indicates the place of these higher schools as centers of light and influence.

Constantinople is the metropolis of the Mohammedan world; the Sultan is the Caliph, the supreme head of Islam.

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FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

Industrial Advance

BY SECRETARY JAMES L. BARTON

THE missionaries' work with the native Christian community is not completed until the institutions they have planted have become self-supporting, independent, respected, and self-perpetuating. Not only must the converts contribute to the strength of the church, but they must conspicuously add to the civilizing development of the entire community. This includes and involves a measure of material prosperity, as well as of moral, spiritual, and intellectual achievement.

In the midst of rich but undeveloped natural resources, he would be indeed a short-sighted missionary who would not show the people how to extract from the soil, produce from the forest, and wrest from the natural resources of the country a measure of the wealth of whose presence they were ignorant.

Take, for instance, the field of agriculture. All Eastern people are more or less dependent upon the soil for a living. Usually the methods of farming in the East were rude in the extreme, wasteful, and circumscribed by tradition and custom. The tools ordinarily in use were of ancient pattern, few in number, and ill adapted to the needs of the farmer. The plows employed in Turkey over wide areas even today are made from a branch of a tree with an iron point stuck upon the stump of an amputated limb, the kind that Abraham used in that same country. It was but natural for the missionaries to import shovels, spades, hoes, plows, etc., and teach the men how to accomplish far better results with a smaller expenditure of strength.

In Turkey and Persia the old threshing floors separated the grain from the straw, as they did in David's time, and the grain lay piled with the chaff on the threshing floor until the fall winds blew strong enough and long enough to permit of their separation. It often occurred that the rains came before the winds, and so the year's crop of wheat or barley was largely lost.

The missionary introduced the winnowing or fanning mill, that has now become a commonly owned machine throughout the two countries, and no crop needs to lie exposed to the weather for any length of time. This one machine alone, now made and sold entirely by the people, is worth hundreds of thousands of dollars a year to the two countries.

In large sections of Africa and among the Pacific Islands there was little cultivation of the soil and no attempt at fertilization. The missionaries, as Dr. Moffat reports, began the cultivation of fields and gardens with the use of fertilizer saved from the cattle folds, and demonstrated to the curious and

A TURKISH PLOW

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incredulous natives that gardens might be "kept young" and astonishingly productive in that way. The entire method of agriculture was thus revolutionized and made unprecedentedly profitable.

In many countries the people depended wholly upon the rain for their crops, although there were many streams available for irrigation. This was the case among the Kafirs of Africa. The missionaries constructed irrigation ditches and systems of ditches, and taught the people that they had it in their power to control their water supply. They were alert and eager pupils, and so famine was banished from among them. In China scientific methods of irrigation from deep wells through the aid of force pumps, of which the Chinese had no previous knowledge, were introduced and proved of great value.

The missionaries, observing that in many countries the entire population were almost wholly dependent upon a simple staple food supply — as, for instance, wheat or rice — and that when for any reason that crop failed a disastrous famine was sure to follow, introduced other crops, as potatoes, tomatoes, a variety of fruits, peanuts, and many other things. In Turkey and in China the potato is known as a product of missions. As the first potatoes introduced into China by the Catholic missionaries have about run out, while the newer varieties brought in by the Protestant missionaries are most flourishing, the people refer to the small kind as "Catholic potatoes" and the large and new kind as "Protestant potatoes."

Peanuts have become a most helpful and profitable article of food and are widely cultivated, especially in China. Western fruits and berries without number flourish and their use is extending in nearly all modern mission fields, the natives themselves becoming the chief producers as well as consumers.

In some countries, as in China, the missionaries have prepared books and pamphlets on agriculture for the guidance of the natives, who seem eager to adopt any new crop or new method of production that will yield greater returns. Practically all that is known of scientific methods of farming in Africa, in the Islands of the Pacific, and in wide areas in Turkey, India, and China originated in missions. The Director of Agriculture for the leading agricultural state of the Turkish empire, the Adana vilayet, is a graduate of a mission college.

The profit has not all been on one side. David G. Fairchild, of the Bureau of Plant Industry, Department of Agriculture in the United States, recently said: —

"The best varieties of wheat now grown through the South originated from seed sent over to Georgia by missionaries. Our most profitable pear originated as a cross between seedlings imported by missionaries from China and an American pear. The soy bean from Japan and China was also introduced by missionaries." He acknowledges our indebtedness to missionaries for many improved varieties of plants and fruits now grown in this country.

Missionaries have always maintained that manual labor is not degrading, but wholesome. Many an African who scorned to use former implements of trade became so interested in the new devices introduced from the West that he was willing to use them himself, thus removing some of the heavy burdens from the backs of his women; introducing a new fashion for men. It was not a difficult task to set the African to making bricks and tiles and preparing lumber, and later to building new houses for himself and his people, which had no more resemblance to their former places of abode than a cottage resembles a dugout.

The new outdoor industries brought with them the advanced idea that these were for men and not for women; the men were rather proud of the distinction thus conferred upon them, while the women experienced a real emancipation from galling servitude.

To more than one-half of the population of the world the modern printing

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THE PRINTING PRESS AT PASUMALAI, SOUTH INDIA

press was carried by the missionaries as an implement of education. As printing was a new industry, there was no classification among all the castes of India for the man who engaged in the business. The Brahman could learn the trade and still remain a Brahman, while the pariah was not debarred. The demand for the products of the press increased with such rapidity that, before the middle of the first half century of modern missions, there were great publishing and printing houses in India, Burma, Turkey, Madagascar, and other mission countries, in which nearly all of the workmen were natives. By 1860 many of these establishments had passed entirely under native control, and native contractors were doing the mission's printing. These establishments rapidly multiplied everywhere, not only affording lucrative employment to a large number of educated natives, but furnishing a powerful means of general enlightenment and education for the people as a whole. The printing press is everywhere today turning off daily and weekly periodicals by the hundreds in cities where a century ago modern printing was wholly unknown.

When a missionary in Africa suggested to some natives that a much used public trail should be constructed, they replied, "Never since the Zambesi ran into the sea was such a thing dreamed of as that we should make a road for other people to walk on." That is the idea that has held Asia for centuries in the grip of selfish and narrow-minded individualism. Roads across Asia and Africa that have been traversed by the feet of a hundred generations have never had a stroke of work put upon them beyond what was demanded to permit a caravan to pass some obstruction.

Short, well-constructed roads, made to connect mission compounds, then stations, and, later, reaching out still farther, have opened the eyes of the natives to the superior value of a good road as compared with the old, winding paths that were passable at all only at certain seasons of the year.

The introduction of wheeled vehicles necessitated giving greater attention to the making of roads, and new conveyances assisted road building, while the better roads led to a wider use of wheels. The spirit of roadmaking has now entered many of the mission countries, revolutionizing intercommunication and trade.

There are few Oriental mechanical trades that have not been greatly improved or even recreated through the teachings of the missionaries, who with

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Western methods and tools have shown the natives of those countries the wastefulness of their crude ways and the possibilities of accomplishment with new tools and skilled labor.

These trades, some of which have been either newly introduced or practically reconstructed in many regions, are cabinet work, carpentry, masonry, methods of agriculture, tinsmithing, shoemaking, roadmaking, printing, bookbinding, fiber raising and ropemaking, weaving, iron working, copper and silver hammering, embroidering and lacemaking, carpet and rug manufacturing, and a long list besides of trades and professions introduced and developed by the missionaries, by which men and women have been made self-respecting and independent, while industrial conditions of the countries in which missionaries reside have been materially advanced. Naturally the Christian communities are the first to appreciate the value of these new enterprises and so the first to profit by them. Thus has come to the Christians of the East the deserved reputation of energy and enterprise, and accounts in no small measure for the large contributions made by the people themselves for the support of their own Christian institutions. This is but one of the processes by which a strong, independent Christian community is rapidly forming in all mission countries, untrammeled by the industrial traditions of the past, ready to adopt that which promises intellectual, material, and social advance. The missionary points men to Christ, and at the same time to self-respecting manhood by the help of honest, productive industry.

FIELD NOTES

Opening the Bible to Those from Whom It Has Been Kept

(Austrian Field)

Worn down by the long strain of work in the Austrian Mission, where immense and growing opportunity forever chafes against small and inadequate appropriations, Rev. A. W. Clark was obliged to leave Prague the latter part of February for a month's visit at a sanatorium. His letter reporting his plans conveys also two items of news: —

1. In Russia the Marionites promise to be an important factor in the religious future of the land. Several of their priests are on friendly terms with the Board's mission in Lodz. Mr. Clark was planning to send 10,000 Gospels and Epistles, in Polish and other languages, through this newly opened doorway.

2. A "Bible course" or class was about to open, for which tried men were to be brought from Vienna, Moravia, and Bohemia for six weeks of instruction, from which they should go back to farm and shop ready to be unpaid helpers. Beside sixteen such men, the class was to include fifteen or more picked men of Prague. These young men are all poor, and only a few can pay any considerable part of their expenses. The cost of the course, including this student aid and amounting to about 1,200 crowns, had been half secured from friends in Scotland and Germany; the rest was still to be obtained.

A Singing Band

(Marathi Field)

A characteristic religious exercise of India is the *kirtan*, in which a *gosavi* or religious teacher celebrates the praises of his god in connected verses which he has written and set to musical forms. For many years the adapted *kirtan* has been used in mission work for the singing of the gospel stories and message, and it has been a very popular form of preaching to the people of India. The picture on the opposite page, sent by Mrs. Winsor, of Sirur, shows a company of blind boys

THE BLIND BOYS' "KIRTAN"

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from that station conducting such a *kirtan* on an evangelistic tour. Feeling the need of more preaching in the district, those in charge devised this plan of publishing the gospel broadcast, and it has met with remarkable success. The boys from the blind school have been taken from their studies and their basketwork on short tours as a band of players and singers, and have visited eighteen villages around Sirur, beside the city of Poona. The instruments, as strange in name as they are in appearance, are better adapted than an organ would be for the music of Hindu singers. The band is accompanied by two preachers (the men with sashes in the back row), and two boys with sweet, alto voices are also in the group. Large audiences are gathered, representative of all castes and conditions, and they will sit for hours listening to the gospel in song, and showing their appreciation afterward by gifts of food to provide for the needs of the party. On the road the instruments are carried in the cart, which serves as headquarters.

Instilling New Ideas

(Marathi Field)

At Sholapur a new plan of combining study and work is being tried on a class of five in the boys' school, with two hours a day in school and four or five in the shop. They are thus enabled to pay for their schooling and also to lay up a little for future needs. The boys are twelve years and older, and it is hoped this plan may prove successful in enabling them really to earn their education. At present the boys are working in the carpenter shop on kindergarten tables and stools. All of them seem manlier since their education has been put on this new basis, and they enter with zest into their class work.

By long custom weddings in India are marked by lavish expenditure. A well-to-do man will sometimes spend 100,000 rupees ($33,000) on his child's marriage, and poor people spend in proportion, sometimes mortgaging their whole life's income and leaving debts to their children. The Sholapur missionaries are therefore rejoicing that, at the recent marriage of one of their Christian young men, instead of drawing all the money he had in the bank and borrowing as much more in order to make a display, he was persuaded to draw only three dollars and make that cover the bill. An added satisfaction in this result comes from the fact that it was two of his Hindu friends who gave him the good advice. Herein the wider influence of Christian teaching is apparent, as it is also in the better treatment of child widows, the increased interest in the education of women, the disappearance of the *nautch* dancing at some of the social festivals, and in similar moral and social advances.

The Situation in Albania

(European Turkey Field)

The Ericksons were still at Monastir February 11, as the weather was too cold for the journey back to Elbasan. But, with health improved, they were planning to return to the city from which they were driven out, so soon as it was warm enough to make the trip. Mr. Kennedy and Mr. Tsilka, who it will be remembered went to Elbasan to complete the purchase of the land for the mission premises there, reported after three weeks of effort that while the local officials seemed friendly, when it came to the actual transfer of the property they declared that they must first communicate with Constantinople. While professedly the usual procedure, this delay suggests the possibility of further obstructive tactics and is somewhat disturbing. The pressing of a just claim for indemnity for the Ericksons' expulsion and the arrest at Monastir may be needed to impress the government with the fact that American rights in this mission must be protected. Sooner or later, it is to be hoped sooner, the way will doubtless be opened for the establishment of permanent work in Albania. Meanwhile the plans for the occupation of

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Elbasan for the compound, buildings, etc., are being completed.

Touring the Sivas Field
(Western Turkey Field)

In company with an American Bible Society colporter, Mr. Perry, of Sivas, during the late autumn and early winter of 1910 made four trips, occupying sixty-four days in all, among the outstations and "branch" churches of the Sivas station, beginning with Divrik and continuing down the plateau to the Euphrates at Pingian. This latter place recalls a tragic history in connection with the massacres of 1895. The town is built on a natural fortress of solid rock, which defends and is itself defended by a bridge of a single span, from rock to rock across the Euphrates. At the time of the massacre a few soldiers came with the pretense that they were sent to aid in defending the town. These were the advance party, who should open the gate of the bridge for their comrades; when this was done they joined in sacking the town, killing 100 of the people, throwing their bodies into the river, and burning all the houses except the one which they themselves occupied. The well-to-do families were scattered and only the poor made the effort to rebuild their houses.

A DIVRIK WIDOW AND HER CHILDREN

TURKISH WOMEN OF THE VILLAGES

The two days of Mr. Perry's visit at Pingian were chiefly spent in receiving callers and in talks with them about the gospel, the Gregorian priest spending much of his time in these conferences. The influence of the "national" societies on Armenian life was evidenced by the topics introduced in conversations all through this region. Such themes as democracy, socialism, and even agnosticism were everywhere found to be live subjects of thought. Graduates of the mission's normal school at Sivas were found teaching in the Gregorian schools; in some of them they were at liberty to teach in their own way, but in others they were bound hand and foot by the prejudices of the school officers. During these journeys approach was made as often as possible to the Moslem peoples, Turks or Kurds, and many opportunities were enjoyed of audiences in their guest rooms. With them another class of topics was to the fore: the duty of friendliness to supplant racial hostility, as well as of forbearance and patience when religious tenets and feelings differ. At three different points there was chance for a two hours' conversation on these and kindred topics with groups of the chief men of the village.

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LETTERS FROM THE MISSIONS

WEST CENTRAL AFRICA MISSION

THE OVIMBUNDU

Miss Miller, who reached Ochileso last October, writes: —

"I have been here quite long enough to feel as if I belonged here. And I love these people. They have deserved something better from us privileged ones than centuries of neglect. If there were no such command as, "Go ye into all the world," common Christian humanity would demand that these gentle, suffering people should be relieved. We would not stand it to see the dumb creatures at home so tormented by fear and oppression as are these people by the witch doctors. Think of people living in terror — terror of eating, planting, and all the activities of life — when by going to them, telling them what we know, and staying to show them that we have no fear, except of sin, we can see them living happy, peaceful lives, full of ambition to learn more, so that they can go out and tell other villagers of the better life.

LISTENING TO THE MISSIONARY

"As for their dress, I think they look much better in the cloth than in clothes like ours. Cipavela looks majestic in his long, white cloth, neatly folded about his tall form. The women look like Bible pictures till they put on the little, short-sleeved waist over their shoulders. That takes just two yards of goods. Several new little babies are in the station. They are the dearest, cunning mites, with the prettiest little brown toes. It takes just half a bandanna handkerchief to make a dress for one. They look like little dolls, for here there is no swathing of the poor babies in yards of flounces.

"I started to tell you about the politeness of the people; it is not an exterior polish — far from it, for they are frank enough. You would be surprised at their innate refinement of sensibilities. They see we do not talk of some things and refrain, from courtesy to us. They do not laugh at our mistakes or do anything to hurt others' feelings. An entire audience will listen to a most ridiculous blunder without a smile, and, what is more, never tell us of it afterward.

"This is the Week of Prayer. We have had very good, earnest meetings. Several have confessed Christ, among them Kuhonga. He is a fine, tall man, who looks every inch a king. His father rules a large tribe, and it is noticeable that blood tells in the bearing, even here."

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EUROPEAN TURKEY MISSION

A CAMPAIGN FOR SELF-SUPPORT

The American Board is conspicuous among foreign missionary societies for the emphasis it puts upon self-support in its training of the native Christian community. In all its missions it seeks to press as fast as possible upon converts and churches the responsibility of maintaining themselves. The wisdom and benefit of this policy get fresh evidence in a letter from Rev. Edward B. Haskell, of Salonica, describing a recent campaign to bring the churches up to the support of their preachers. A committee of three pastors, representing the Bulgarian Evangelical Society, visited a number of the churches on this errand, laying before them the situation and urging the necessity of more generous giving. The results of these visits varied somewhat according to local conditions, but in all cases effected a marked advance. Only one instance can be related here: —

A Sample Case

"Monospitovo had been without supply for two years or so and was very eager for a preacher. One of our last year's theological class at the Industrial School had been there for his Easter vacation and was well liked. He was with us only a few months and we felt that he needed more education before being employed. But there was no theological class at the institute this year and he had no funds to go elsewhere. We told him that if he could arrange with Monospitovo we would make no objection. So they agreed between them that he should have £T. 30, of which sum the Bulgarian Evangelical Society helps them to the amount of a little over £T. 4. Their gifts for preacher and school thus go up from £T. 10 to over £T. 30 this year. Before relating the sequel I will remark that the increased gifts of the churches for 1910–11 have made it possible, without overrunning our appropriation, to fill the place of the late Pastor Kimoof (though not in ability and experience) and to take on two men who finished with the station theological class last June.

"Now let me return to the blessings which Monospitovo is reaping as the result of its increased giving. The preacher whom they secured is a young and very quiet man, but he seems to have got a strong hold of the young people of the village. Most of our churches celebrate the Week of Prayer between Christmas (January 7, O.S.) and New Year, as the people are then at leisure. When the meetings began in Monospitovo it seemed as if the whole village flocked in. Every night the church was packed with over 250 people, of whom the majority had to stand, as the usual seating capacity was entirely overtaxed. In the congregation every night were 100 Orthodox villagers. Occasionally all could not get inside and some stood without, listening at the open door, while they shivered in the cold.

"The meetings were kept up a second week, and now Mr. Temkoff, of Doiran, has gone over to help for a third week. At the end of the first week the Orthodox village elders felt it necessary to take counsel how to stem the tide. They thought it would be wise to try some reforms in their own church. So they decided to cut down the service from three hours or more to one hour and a half in length; also to have the liturgy sung in Bulgarian instead of ancient Slavic; also to have a sermon preached every Sunday. Furthermore they decided on the bold step of dropping prayers for the dead and the distribution of boiled wheat at the church door by relatives of the departed; also the ceremony of having the priests sprinkle the houses with holy water on the first of each month to chase away the devils.

"But even these external approaches to Protestantism do not seem to have satisfied the soul hunger of the people, and they kept on coming to the evangelical church meetings. So the priests and the episcopate in Strumnitza have turned to anathemas against the evan-

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gelicals and all who attend their services; but the report is that the young people still keep coming. I hope that this may be the beginning of the revival for which we long have been yearning, and that it may spread to other villages in the region."

MADURA MISSION

HINDU AND CHRISTIAN FESTIVALS

Rev. Lawrence C. Powers pauses in his study of the Tamil language to write to friends in this country that, after three months at Pasumalai, he is yet surer that he has found his right mission field. In relating some of his new experiences and observations he describes two religious scenes upon which he had recently looked: —

A Large Contribution Box

"I have gone with one of my *munshis* through a number of villages, noting the quarters of the various castes, the temples, bazaars, and various occupations of the people. One day there was a great Hindu festival at Sikkandamalai. Mr. Muthanantham and I started walking with the crowd about six in the morning. On the way we studied the people who came, some of them from great distances. As the sun rose, some were seen worshiping it. Others threw coins to certain trees, where spirits are supposed to live. At the temple, people began by worshiping the idols at the entrance, and then passed on to do homage to those inside. They bought ashes to rub on their own bodies, and oils and fruits and flowers for the gods. Large numbers had their heads shaved, and offered their hair to the gods. The temple elephants are trained to pick up even the smallest coins as they are thrown to them. A new kind of contribution box! At the side of the temple was a large tank, or *mandapam*, full of green water, where all sorts of people washed their cloths and bathed together. Past this tank a road runs two miles around a high, rocky hill. It was lined on both sides with beggars, some very needy and others only feigning. But all spread their cloths and placed vessels to catch coins and kernels of grain as they were thrown to them. A large number were blind or deformed; some had lost one or both legs or hands, and a goodly number were lepers. Then there were ascetics lying under heavy stones or piles of sand, almost entirely buried in the road or lying on thorns. One little baby did penance by lying naked on a pile of hedge! Women went the whole distance around this hill, bowing to the ground at every step. Some men received the forgiveness of half their sins by rolling these two miles. As they neared the end, exhausted and faint, their friends sought to rouse and spur them on by singing. All these things sounded terrible to me at home, but only now am I appreciating how very far they are from the true religion. And even here they are being given up by many who still remain Hindus.

TEMPLE ELEPHANTS

Escorting the Temple umbrellas to the idol precincts

A Contrast

"Now let me place alongside of this Hindu festival another religious gathering, very much smaller in size, but larger in significance. It was the dedication service of the large, new church at Sathangudi. This congregation has had considerable discord among its members for some years, but seems

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now to have completely settled its difficulties. They did what Mr. Hazen believed to be impossible, raised about 2,500 rupees ($833) for the new building. Of this sum 500 rupees were given by Hindus. The roadside was lined with flags and a large crowd came to meet us. When Mr. Hazen, their missionary, had got out of his bandy, a purple umbrella was raised over him and the crowd moved along to the church singing hymns and firing Fourth of July torpedoes. The three churches stood in a row, the first being reduced to four low mud walls. We entered the second, which is still to be used for Sunday school and other purposes, and had a short service. Then as many as could get in entered the new church, while others crowded up to the doors and windows. There were leading Hindus with us there, and garlands and limes and rose water were presented to the chief guests. Reports upon the building were given, prayers were offered, and Mr. Vaughan preached and played an organ solo. The women of the congregation and a trio from Pasumalai sang. Asceticism with its horrors, professional beggars, money changers, bartering, and idols had given way to order and self-control, good cheer and gratitude, and the reverent worship of the Heavenly Father."

NEW METHODS AND NEW RESULTS

For more than a year the Madura Mission has been working under its new method, whereby each of the five circles into which the mission's district is divided administers its affairs locally by a "circle" composed of missionary pastors and laymen.

Mr. Jeffery, of Aruppukottai, reports for the South Circle of the American Madura Mission, which consists of seven pastorates; this circle was formed by adding to the Aruppukottai station two pastorates which were within the bounds of what was formerly called the Tirumangalam station. The report indicates decided progress in many lines. With but one exception the pastorates have been efficiently filled. The district has 6,394 Christians, nearly one-third of all the Christians in the Madura Mission. During the year the net gain in adherents in the circle has been 236, the offerings have increased more than 200 rupees, the number of schools has risen from 44 to 48, and the number of children in school has increased over 300:—

"The Christians understand very well what the teachings of Christ are. When they fail to live up to the standard they suffer shame, and there is genuine joy when they find themselves able to live up to its high moral call.

"In the Aruppukottai pastorate the general and festival offerings were so liberal this year that when the need arose in two villages for the appointment of workers unprovided for in the budget, the circle committee was free to make the appointments. There is much loyalty manifest in giving. A carpenter in very moderate circumstances, who gives liberally in all the church offerings, employed his spare moments and built and gave a country cart, which was sold for 62 rupees ($21). This money he has placed as a fund toward the building of a stone church in his village.

"In the Kamuthi pastorate a congregation has been inspired by the catechist in charge to undertake the building of a strong church for itself entirely independent of mission aid. The site has been purchased and much of the material is already collected. The value of the church will be not less than five hundred rupees.

"A new enthusiasm for personal work has manifested itself. A new Christian, who is a bazaar man, has been most zealous since he became a Christian in working night and day for the conversion of his people. Through his efforts a great many of his neighbors and friends in that village have been brought into the church during the year.

"Out of the turmoil and strife and violent persecution in Mukkur has come a firmly established congregation of 120 souls; and the pastor, who has so

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courageously stood by a dangerous post, now looks forward with much hope for the future of that congregation.

"The itineracies of the year have been conducted along new lines. Instead of rushing from village to village to sow the seed broadcast, as was the former custom, the tent has been pitched only in those villages where there was a movement towards Christianity. For a week five or six agents would concentrate all their energies night and day on that village. House to house visitation and personal appeals would be made to bring the wavering ones to immediate decision. By this method a new congregation is usually established, or many new members added to a congregation already established."

SHANSI MISSION

WHERE THE MARTYRS FELL

It will be remembered that Mrs. Alice M. Williams, of the Shansi Mission, was in the United States in 1900, when the Board's missionaries in Shansi, including her husband, Rev. George L. Williams, fell as martyrs in the Boxer insurrection. Mrs. Williams again took up work in this mission a little over a year ago, and she writes from Fenchow, January 21, as follows:—

"The work has developed beyond anything that could have been anticipated. Mr. Corbin has given of his life to it. I can see that he has a keen grasp of the situation of the field, such as few men can secure the first term of service. He has worked hard and faithfully, and we shall all feel glad when he can claim his furlough. The dedication of the neat little chapel on the very ground and spot where the noble band of martyrs had hoped to plant one, shows how untiring his efforts have been to aid in all that pertains to the best good of the work. My heart sang for joy the day that the dedicating service was held: the old ground occupied; old faces with the new filling the crowded building, eager and glad for a house of God in which to worship.

Waiting Fields

"In the autumn I visited some of the villages in the Taikuhsien district, while holding station classes, and I was more than ever impressed that we did not have men or native helpers in sufficient numbers to cover the great opportunity. On my way to Fenchow this fall I stopped at a chapel just recently opened at a most important market center in Hsia Chi. The helper pleaded with me to have the mother church open a school there for the boys and girls. The people of that village are warm-hearted and very anxious to have their children taught. Must we close the doors there because of lack of men? The women are eager to learn also, and I hope that I may be able in the spring to spend a week with them.

CHRISTIANS SCARRED BY BOXERS

Why Say No?

"These ignorant people cannot understand why we

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must say 'no' to their appeals. To them it is but a polite way of evading the truth. This we now meet in one village after another in this Fenchow field. A village near here (San Chuan), a large market center, is beseeching Mr. Pye day and night for a chapel. A chapel there would open the gospel to a vast community; but he must turn a deaf ear. We are appalled at the magnitude of the work here.

"The Christmas service at Shangta was conducted by Mr. Wang, the teacher of the boys' school in Fenchow. This was done to relieve the pressure, and the number in attendance was as large as here in the city, with only a tiny room for the service. By tiny I mean a room ten by thirty, into which 600 persons wanted to crowd to hear the Christmas message. One hundred men who came from villages near by had to walk all night to keep warm because there was no room where they could sleep. If we had money for a chapel in San Chuan we would have just as great an opening as in Shangta, where now nearly every man and woman has broken off the use of opium, and the helper's desire is to make it an entirely Christian village. He is fast accomplishing his high purpose.

"The largest field at present opened to us is the Liu-lin-chen district, over the mountains. The people there stood alone through the heavy cloud of 1900, and they have continued to grow and magnify the Lord until they have a large church membership. The only place they have for their services is a small *yao* holding about one hundred people. They are pleading for a

AN EVANGELIST STARTING ON TOUR

chapel; they are pleading for a missionary to visit them frequently; they want to be taught the Bible so that they can understand the gospel message more fully. Do you wonder that our hearts cry day and night because of this people? We do thank God every day for what the Board is doing for us, but the work is spreading so rapidly that the money does not cover one-fourth of the great need."

Mrs. Williams concludes this cry for help with the statement that Mr. Pye, who has been serving uninterruptedly and with great devotion, is sorely needing immediate rest from his exhausting labors. He must desist from his work for a time to recuperate. This mission is again in peril by reason of its prosperity; let it be remembered in the prayers of God's people.

THE WIDE FIELD

TURKEY

THE STAVRIOTAE

A recent number of *The Orient* relates an impressive story which shows what real advance is being made in religious liberty in the Turkish empire. It seems that more than two centuries ago the Greek inhabitants of certain villages near Trebizond were forcibly converted to Islam; they were compelled to adopt Moslem names, worship in mosques, and serve as soldiers in an army entirely made up of Moslems.

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Thirty-five years ago these people, called Stavriotae from the name of their principal village, Stavri, attempted to throw off this yoke, but were not permitted to do so. A few years ago the attempt was renewed, with the aid of Greek high officials and a formal appeal that King Edward VII of England should take up their case. Through all these two hundred years the Stavriotae have secretly maintained their Christian rites, worshiping in underground chapels and keeping among themselves their Christian names; one who on the street might be known as Osman, among his friends was called perhaps Aleko. With the establishment of the new régime the effort of these people to be recognized as Christians was renewed, and finally, in February of 1910, upon official request from the governor of Trebizond the central government granted the appeal. The decision was withheld for nine months; but in December the Greek metropolitan of Trebizond was allowed to make public notification that the Stavriotae may hereafter live openly as Christians.

INDIA

THE RAJPUTANA JUBILEE

In the broad and populous native state of Rajputana in Central India, south of the Punjab, the Free Church of Scotland has maintained a mission for fifty years, with the characteristic ability, devotion, and persistence of the Scotch missionary. In observance of the event a jubilee *mela* was held at the station of Beawar, to which the Christians gathered from all parts of Rajputana. Following the form of a *mela* (the name for great religious gatherings of the Hindus), this Christian celebration showed a very different character, with mass meetings morning and evening for seven days, an "historic night," a "native missionary night," and finally a jubilant procession in which the Christian multitude poured through the Ajmer gate in what seemed an endless stream, raising the cry, "Victory to Jesus!" A profound impression was made, not only on those who participated, but upon the onlooking people of the city. While there was no attempt at mere pomp and display, and while every emphasis was put upon the spiritual character of the occasion, it was inevitably a huge demonstration, heartening the missionaries and native Christians and producing a new atmosphere in the city, where stony indifference was turned to amazement and even admiration. The *Missionary Record of the United Free Church of Scotland*, in reporting the event, adds some reminiscences of one of the pioneer missionaries, effectively contrasting the early days, when the missionaries were repeatedly robbed, even of their clothes while they slept; when the people could not account for their presence except by supposing they were vulgar criminals, who had avoided by flight a shameful death; or later, as they saw them befriended of the officials, by guessing they had been sent from the queen to entrap them into becoming Christians; when the schoolbooks, thoughtlessly bound in leather, came near depleting the school of all its pupils; in short, when there was nothing but misunderstanding and separation between missionary and people, where now there is contact and opportunity.

DISABILITIES OF CHRISTIAN CONVERTS

Religious liberty is still practically disallowed in many sections of India and even legally denied in some of the native states. In Mysore, for example, the courts have held that a convert to Christianity is as a civilian dead or outlawed. He can claim no share in any family property; rights which would not be lost by committing a crime or even by being sentenced for murder are forfeited by baptism. Such a one is declared to be unfit to be the guardian of his children. During the last decade repeated appeals have been made by the Christians for justice in this matter, but the government of

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Mysore, which is practically in the hands of educated Brahmans, has persistently refused to consider the matter of any changes in the law.

The *Church Missionary Review* published in its March number an appeal unitedly made to the Mysore legislative council by the Protestants and Catholics of that city, urging anew the removal of these disabilities, a weighty and tactful argument which it would seem must count with the rulers. The closing sentence suggests that by acceding to it His Highness, the Maharajah of Mysore, may appear in the same gracious light as the Suzerain of all India, the protector of his subjects without distinction of creed. Despite many obstacles and delays, religious liberty is bound to come in India as everywhere in the world. The *Review*, in commenting editorially on this appeal, quotes Bishop Whitehead as saying that, in the face of such unyielding injustice on the part of the Brahmans, an Indian Christian is entitled to ask why he should take part in a "National" movement which may give political power to men who, when they get it, will probably deny common justice to the Christian and the outcaste.

CHINA

CHRISTIANIZING GOVERNMENT SCHOOLS

The increasing demand for foreign teachers in the government colleges in China, and the field which is thus opened to the right kind of men in these important posts, create an exceptional opportunity to the Young Men's Christian Association in that land to aid both in the securing of such teachers and in encouraging them at their task. Important service can thus be rendered just now for the Christianizing of Chinese thought and education. Mr. W. E. Taylor, of Shanghai, in *The Intercollegian*, records the fact that one government school-teacher in a single year gathered about him over one hundred Bible students, of whom twelve became Christians.

Besides aiding in the appointment of teachers for these higher institutions, the Young Men's Christian Association is projecting a systematic campaign, in connection with missionary boards and agencies, to reach the student class. The need is urgent. Already a propaganda carried on by government school students is at work to secure radical action against foreigners. These schools are often centers of a fervent patriotism that is reactionary and injurious to China's real advance. And yet the student classes are, in general, accessible and easily influenced upon a right approach. Different national committees of the Young Men's Christian Association are planning to send out in the next year or two a score of men to undertake this work. Some missionary societies are assigning their workers for a limited term of service under the Association's direction. The constant prayer of the churches at home is asked for this campaign, felt to be momentous for the Christian advance in the empire of China.

ARABIA

THE FOREIGN MISSION OF THE U. OF M.

The *Intercollegian* for March reports that the project of the University of Michigan to establish a high school and future university at Busrah in Arabia is making good advance. Turkish officials have granted permission to start the institution and permit it to teach medicine, engineering, agriculture, and liberal arts, with instruction in the Bible compulsory in every course, if so desired. Three seniors at Ann Arbor plan to go out in the fall of 1911 to represent the work of the Student Christian Association of Michigan University. Another physician and his wife have agreed to go to the assistance of Dr. Bennett, who is already at work, as soon as funds can be secured. The outlook is good that the objective for January, 1912, will be reached, namely, two engineers, two doctors, and two women teachers on the ground.

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THE PORTFOLIO

A Career that Is a Challenge

There is a wonderful woman doctor here, Dr. Ida Scudder. She has a fine hospital, but perhaps her most unique work is touring in an auto. Every Wednesday she starts out with her machine, which she has fitted up as a traveling dispensary. She has certain stations along the road where she stops and where the sick congregate. They come in from every side and with about every kind of complaint. Her coming is a great event and is looked forward to with intense eagerness. The gratitude of the afflicted people is most touching. Many not only pay the small fee, one-half anna (one cent), but bring garlands and bouquets. When she returns at night the auto is fairly covered with flowers, and she seems to be returning from a fete. Last Wednesday she treated 300 cases in that way. What a work! What an investment of life! And we have been seeking in vain for four years to secure women physicians. What are our college girls thinking of that they do not see this great chance? And America actually infested with doctors!

From private letter of Dr. Patton's, written at Vellore, South India, February 4, upon his visit to that station of the Arcot Mission.

The Evolution of a Mission College

As an illustration of the way in which educational institutions grow, Anatolia College is an admirable example. The germ which produced this great institution, now with more than 300 students and several departments, was a little school in the corner of a stable in the city of Marsovan, in charge of Dr. C. C. Tracy. The stable filled the greater part of the building, and in one of the corners, on a platform of earth raised a foot or so above the common level of the mud floor, and protected by a light rail, was the school. Less than a dozen children there took their first lessons in learning to read. At the start, in common intelligence they were but little in advance of the animals that occupied the rest of the room. No one could have detected in that humble beginning the germ of an institution that now covers several acres in buildings and campus just outside the large and flourishing city of Marsovan, filled with bright young men from all parts of Anatolia, from along the entire southern shore of the Black Sea, and even from Russia, on the northern coast, studying for academic degrees in preparation for positions of influence and leadership in the new Turkish empire.

This little stable school became a high school in 1886, and a full-grown college a few years later. It now has a faculty of twenty-three professors, fourteen of whom are natives of the country; and eight have taken post-graduate courses to prepare themselves for their work. They have degrees from the New College at Edinburgh, the University of Berlin, the University of Athens, the Imperial Law School at Constantinople, the Royal Conservatory of Music at Stuttgart, and the Academy at Paris.

Anatolia College has sent out 224 graduates, of whom 207 are now living. Fifty-two are engaged in teaching, forty-eight are practicing medicine, and eighty-six are in business. In addition to these graduates, several thousand of other young men have for a time studied in the institution and for various reasons have been compelled to leave without completing the course. These have, however, gone out armed with a new power which this college has given them, and many are doing signal service within and without the Turkish empire. Not long since, in a mixed gathering of Turks and Christians in Marsovan, profound thanks were expressed by Mohammedan leaders for this institution and

what it has done to disseminate ideas of liberty, for the emancipation of women, and for the general welfare.

From advance sheets of W. E. Curtis's "Around the Black Sea."

The Gospel in the Slums of Japan

I refer to the slum section of Kobe, down in Shinkawa, the plague center of West Japan in more senses than one. We see some unkempt children picking over the garbage heaps: they live in Shinkawa. We meet a blind or leprous beggar with a crying baby on his back to excite all the more pity: he, too, is from Shinkawa. We see a pitiful group of strolling minstrels: they hail from Shinkawa. Did you ever think where the flower carriers at the big funerals come from? In Kobe it is the crowd from Shinkawa, who are too sick or too incompetent to do a steady day's work. It is a common complaint in Shinkawa this year, that "rice is high, and we have neither plague nor cholera to help us out." It is the men of Shinkawa who carry the sick to the hospital and disinfect the houses under the oversight of the police.

One might pass through this section a hundred times and never realize what was near, unless he happened to turn into one of the narrow alleys. Then he would find himself in a maze of six-foot alleys, with whole families living in "two-mat" rooms, barely six feet square. Pitiful, half-blind children, covered with sores and dressed in rags, are playing some game of chance and learning to gamble like their fathers. Half the people there are said to be sick, usually of some loathsome disease that tells the story of their moral degradation all too plainly.

In September, 1909, a young theological student named Kagawa, from the Presbyterian seminary on the hill, began to preach on the street corners of Shinkawa. Sometimes alone, sometimes with other students, he would sing till a crowd gathered, and plead with them to repent, to come back to the Heavenly Father, and to trust in the Lord Jesus for salvation. By the end of the year he had got hold of a number of the people, and he obtained permission to leave the dormitory and rent one of those dirty little rooms, infested with vermin, where he could provide a Christian center for those he was leading. "In order to lead the poor he must live with them, for them, and like them," was his principle, and he began to live over the Sermon on the Mount with a literalness that I have never before seen. Every garment he had was given away except those on his back; many of his books were sold — perhaps the biggest sacrifice of all — to help some specially pitiful case. Often he would give away his last penny and go hungry with the rest. Those in need always found a sympathetic ear and a helping hand, and no one came near him without being pointed to the Saviour.

The work grew and prospered. Men can understand the gospel and believe it when they see it practiced in this way. Another house was rented, and a Christian carpenter gave his time and the materials to throw the two together and make a good-sized room. A third room was rented for the sick who came for help, and another for the women. The meetings grew to thirty or forty who called themselves believers, and their prayers and faith would put to shame many a respectable congregation.

At five o'clock on Christmas morning ten of those who have been tested a year and have stood firm were baptized. One of these has served a long term in prison for murder, another tried to murder his own wife, and at least two others are ex-prisoners. Of the two women, one had lived a life of shame, and the other is the widow of a gambler who broke his neck jumping from a window to escape the police. Every one is a soul winner and is leading some one else to Christ; so the band is growing. Praise God that the gospel of Jesus Christ is still the power of God unto salvation for every one that believeth.

From article by Harry White Myers, in Mission News.

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Four-Fifths Left Their Religion behind Them

Several Persians in the first cabin came to their meals regularly and brought their appetites with them. The Koran applies to them the same as it does to the Turks, but these gentlemen were not so pious as they should be. And I noticed that none of the Mohammedan passengers, except the mullahs and one general, said their prayers when the time came. The general was very devout. He wore a long, light gray overcoat, reaching to his heels, which he kept so closely buttoned that we wondered if he had anything under it; and, like all military men over here, Russians, Austrians, and Turks, he never put aside his sword, not even when he spread his prayer rug on the deck and turned his face toward Mecca to pray.

The other first-class Mohammedan passengers paid no attention whatever to the hours for devotions, which gave me a disagreeable shock, because I have always understood that a Moslem is so conscientious that he will say his prayers five times a day at the proper moment, no matter what he happens to be doing or where he happens to be.

Many of the third-class passengers, who are compelled to sleep on the open deck, performed their duties regularly. They spread their prayer rugs carefully down in the first open place they could find, and, turning their eyes toward Mecca, went through with the genuflections which are a part of the Mohammedan ritual, and cried that there is no God but Allah in loud voices. Several of the private soldiers, and we had a large number on board, said their prayers regularly regardless of their surroundings, but the majority of them did not, and probably not more than one out of five of the Moslem passengers paid any attention to the hours of prayer.

From advance sheets of W. E. Curtis's "Around the Black Sea."

SOME MOSLEM TRAVELERS

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THE CHRONICLE

DEPARTURES

February 28. From San Francisco, Dr. and Mrs. D. W. Learned, returning to the Japan Mission.

March 4. From Vancouver, Rev. C. A. Nelson, returning to the South China Mission.

March 25. From New York, Rev. C. H. Holbrook, to join the Western Turkey Mission. (See page 154.)

ARRIVALS ABROAD

December 15, 1910. At Pao-ting-fu, Miss Isabelle Phelps.

December 21, 1910. At Tung-chou, Rev. and Mrs. Elmer W. Galt.

December 21, 1910. At Foochow, Rev. Fred P. Beach.

January 29. At Madura, Rev. David S. Herrick.

February 3. At Smyrna, Mrs. J. P. McNaughton.

February 19. At Durban, Rev. Fred C. Bunker.

BIRTHS

December 9, 1910. At Chisamba, a son, Nelson Clark, to Rev. and Mrs. William C. Bell.

February —. At Smyrna, a son, Edwin Curtiss, to Rev. and Mrs. Charles K. Tracy.

February 14. At Foochow, a daughter to Rev. and Mrs. Edwin D. Kellogg.

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Two deaths, recently reported, will touch the hearts of many in our circle. The first occurred at Honolulu, January 14, when Mrs. Alice E. Wallbridge Gulick passed to the heavenly life. Mrs. Gulick was the widow of Rev. Thomas L. Gulick, and the two were missionaries of the American Board in Spain from 1872-83. Mr. Gulick died while traveling in Africa in 1904. After leaving the service of the American Board Mr. Gulick labored for the McAll Mission in France, also in Cuba and New Mexico, and for a time also in connection with the Presbyterian Hospital in Philadelphia. He was pastor for a time of the Foreign Church on the island of Maui, H. I. Mrs. Gulick was a woman of great excellence of character and devotedly loved by her associates and friends.

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The other home-going was of Mrs. Clara Brown Nagasaka at Kobe, Japan, February 8. Miss Clara Brown went out to Japan under the American Board in 1890, and for fourteen years she did an excellent work at Niigata, and was greatly beloved by her associates. In 1904 she was married to Mr. Nagasaka, a Japanese pastor at Hakodate. Their service together was most efficient, so long as health permitted, but of late years Mrs. Nagasaka has been disabled by illness and a great sufferer. She was a most devoted wife, and great sympathy is expressed for her bereaved husband.

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Unfortunately, in reporting in the March *Herald* the commissioning service at Granville, Ill., January 22, two mistakes were made. It seems it was Mrs. Dysart who was then commissioned, and it is her salary that is assumed by the church there. Moreover the pastor of the church is not Rev. R. H. Zachman, as reported to us, but the Rev. R. Kidder Stetson. The commissioning service for Mr. Dysart was held, March 26, at the church which is to provide his support, the Second Parish Church of Portland, Me., of which Rev. William F. Slade is pastor, Secretary W. E. Strong preaching the sermon and presenting the commission.

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While awaiting opportunity to return to Elbasan, from which they were cruelly driven out (see Field Note), the Ericksons have had their hearts cheered by a gift of $1,000 for the work in Albania from Mrs. John Hay. Let us hope that this timely and generous aid from one whose name, through her distinguished husband, is so intimately associated with the "Open Door" may prove effective as giving wider and freer entrance for the gospel into that restless land of Albania.

∴

The Battle Creek Sanitarium may fairly be called one of the American Board's headquarters. An officer of the Board, dropping in there the other day for a short visit, found a half dozen of the Board's representatives in the group of missionaries enjoying the hospitality and benefiting by the treatment of that great restorative institution. Though as a matter of course all the "guests" are more or less out of health, there is but small suggestion of sickness or misery in the cheery and friendly company that give to corridors, parlors, and even to those portions of the building devoted to treatments, a homelike

air. The missionaries are but a small fraction of the hundreds to be found on any one day at the sanitarium, but they are evidently a very favored and eminent fraction. Not only are they most generously relieved from almost all the usual charges, but every advantage and privilege of the place seem to be pressed upon them. Indeed one who is not a missionary, but only connected with a missionary board, is made to feel that his presence is peculiarly welcome for that reason. Many thanks to Dr. Kellogg, Mr. Kennedy, Mrs. Dowkontt, and others for so cordial a reception at this "Missionary Home."

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News of recovered health, or at least of lessened ill health, is welcomed from several of the Board's fields, where some of its missionaries have been of late set aside by more or less severe sickness. In particular Dr. DeForest, of Japan, has been relieved from a sharp and heavy attack of illness which for a time made those about him very apprehensive.

The Rooms of the Board are to be brightened earlier than usual this year with the company of candidates and newly appointed missionaries, as the annual conference for them is set for April 20–26. Among the reasons for choosing the early date was the desire that these prospective missionaries should have opportunity to see the World in Boston and to meet the missionary company that will be drawn together by that event.

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In those forces which are helping to bind together East and West, and in particular Japan and the United States, large account should be made of the gifts which through personal ties strengthen international friendships. Professor Lombard, of the Doshisha in Kyoto, has reason thus to take double pleasure in the gift of Mr. and Mrs. U. C. Crosby, of New York, of $100 for the support of a student under his care. Doubtless he would be glad to establish other ties between the two countries by the same method.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Bangor, Hammond-st. Cong. ch., toward support Rev. T. T. Holway, 242.44; Forest-av. Cong. ch., 6.70,	249 14	
Brunswick, 1st Cong. ch.	142 10	
Ellsworth, 1st Cong. ch.	10 00	
Kennebunkport, 1st Cong. ch.	1 00	
Portland, 2d Parish Cong. ch., toward support Rev. John P. Dysart, 395; Woodfords Cong. ch., 59.80; "Portland," 83.30,	538 10	
York Village, 1st Cong. ch.	12 00	952 34

New Hampshire

Bennington, Cong. ch.	9 51	
Dublin, Trin. Cong. ch.	8 35	
Hampton, Cong. ch.	42 01	
Hanover, In memory of Mrs. C. O. Blaisdell,	10 00	
Littleton, Cong. ch.	169 68	
Newport, Cong. ch.	80 00	
Northwood, Rev. W. P. Elkins,	1 55	
Somersworth, Cong. ch.	55 82	376 92

Vermont

Cornwall, Cong. ch.	23 82	
Glover, 1st Cong. ch.	10 00	
Hubbardton, Cong. ch., toward support Rev. E. A. Yarrow,	7 00	
Marlboro, Cong. ch.	11 00	
Montpelier, Bethany Cong. ch.	56 05	
Newbury, Mrs. James B. Laurie, to const. HERSELF, H. M.	100 00	
Newport, 1st Cong. ch.	15 00	
St. Albans, 1st Cong. ch.	21 92	
South Hero and Grand Isle, Cong. ch., toward support Rev. Wm. Hazen,	31 15	
Springfield, Cong. ch., Mrs. James Hartness,	50 00	
Troy, North Cong. ch.	30 00	
West Rutland, Frank A. Morse, for Chikore,	25 00	380 94

Massachusetts

Amherst, Friend, for Aruppukottai,	5 00	
Andover, Seminary Cong. ch.	10 00	
Ashburnham, People's Cong. ch.	27 60	
Baldwinsville, 1st Cong. ch.	2 50	
Blackstone, Millville Scand. Cong. ch.	2 00	
Boston, Highland Cong. ch. (Roxbury), 148.16; Eliot Cong. ch. (Roxbury), 57.68; Mt. Vernon Cong. ch., 5; *Less*, Amount acknowledged by error from an individual, in March *Herald*, 40,	170 84	
Canton, Evan. Cong. ch.	50 00	
Danvers, Susan S. Driver,	15 00	
Everett, Courtland-st. Cong. ch.	18 04	
Fall River, Pilgrim Cong. ch.	2 74	
Globe Village, Evan. Free Cong. ch.	10 55	
Granville Center, 1st Cong. ch.	3 11	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	125 00	
Haverhill, Friend,	1 00	
Hopedale, Union ch.	40 00	
Lawrence, Trinity Cong. ch., 138.40; South Cong. ch., 54,	192 40	
Leominster, F. A. Whitney,	15 00	
Lynn, 1st Cong. ch.	25 00	
Medford, Daniel W. Wilcox,	100 00	
Melrose, Orth. Cong. ch.	103 16	
Milford, Cong. ch.	102 27	
New Bedford, Trin. Cong. ch., to const., with previous donations, CLARA B. WATSON and MRS. ROBERT C. SHERMAN, H. M., 24.91; 1st Cong. ch., 6,	30 91	
Newburyport, Friend,	5 00	
Newton Center, 1st Cong. ch., Friend, In memory of Chas. C. Burr, 100; Isabel F. Walker, 15,	115 00	
North Attleboro, 1st Cong. ch.	6 00	
North Chelmsford, 2d Cong. ch.	8 82	
Orange, North Cong. ch.	6 00	
Petersham, Elizabeth B. Dawes,	100 00	
Reading, Cong. ch., Solomon Davis,	100 00	
Richmond, Rev. W. M. Crane, for Erzroom,	166 66	
Somerville, Highland Cong. ch.	13 69	
Spencer, 1st Cong. ch.	300 00	

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Springfield, South Cong. ch., Carrie L. King, for Sholapur, 30 00
Sudbury, Mrs. Lucy S. Connor, 25 00
Townsend, Cong. ch. 10 85
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook, 29 63
West Somerville, Cong. ch., Friend, for Sholapur, 5 00
Weymouth and Braintree, Union Cong. ch. 34 90
Woburn, North Cong. ch. 50 80
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 617.66; Pilgrim Cong. ch., Jennie L. Ward, Mrs. C. A. Stewart and Mrs. C. M. Clark, for Mindanao, 30, 647 66—2,706 63
Legacies.—Seekonk, Ann E. Shorey, by Geo. H. Robinson, Ex'r, add'l, 7 88
Watertown, Edward D. Kimball, add'l, 9 00 16 88
2,723 51

Rhode Island

Barrington, Cong. ch. 30 00
East Providence, Newman Cong. ch. 25 00
Kingston, Cong. ch. 248 28
Providence, Armenian Cong. ch. 5 00
Saylesville, Memorial Cong. ch. 13 00—321 28

Young People's Societies

MAINE.—Skowhegan, Island-av. Y. P. S. C. E., for Adana, 30 00
MASSACHUSETTS.—Auburndale, Y. P. S. C. E., for work in Madura, 30; Brockton, South Y. P. S. C. E., for Mindanao, 30; Everett, Courtland-st. Y. P. S. C. E., of which 2 from Juniors, 7; do., Washburn Associates, 2.61; Hudson, 1st Y. P. S. C. E., for Aintab, 3.20; Newtonville, Fessenden School, through Central Cong. ch., for Taikuhsien, 20; South Acton, Y. P. S. C. E., for Shao-wu, 15, 107 81
137 81

Sunday Schools

MAINE.—Winslow, Cong. Sab. sch., Mrs. Dunbar's class, for Adana, 5 00
VERMONT.—Ludlow, Cong. Sab. sch., 2; South Royalton, Cong. Sab. sch., 20, 22 00
MASSACHUSETTS.—Boston, Central Cong. Sab. sch. (Dorchester), for Mindanao, 7; Chicopee, 1st Cong. Sab. sch., for Mindanao, 2.64; Everett, Courtland-st. Cong. Sab. sch., 5; Medford, Union Cong. Sab. sch., 10; Richmond, Cong. Sab. sch., for Mindanao, 4; Whitinsville, Village Cong. Sab. sch., 133.20; Worcester, Pilgrim Cong. Sab. sch., Pastor's Bible class, for Ing-hok, 30; do., Bethany Cong. Sab. sch., Grace I. Chapin's class, for Pangchwang, 15, 206 84
233 84

MIDDLE DISTRICT

Connecticut

Bridgewater, Cong. ch. 15 00
Bristol, Cong. ch., of which 25 from Mrs. C. F. Barnes, 75; Friend, 10, 85 00
Colchester, 1st Cong. ch. 40 00
Deep River, 1st Cong. ch. 26 43
East Hartford, South Cong. ch., 7; David L. Williams, 9, 16 00
Killingworth, Cong. ch. 5 13
Lisbon, Newent Cong. ch. 47 06
Middletown, 1st Cong. ch. 33 80
Northfield, Cong. ch. 5 55
North Guilford, Cong. ch. 50 00
Rockville, Union Cong. ch. 218 04
Roxbury, Cong. ch. 8 60
Salisbury, Cong. ch. 21 82
Sharon, 1st Cong. ch. 4 43
Somersville, Cong. ch. 21 74
South Canterbury, Grace Rathbun, 3; Mrs. Geo. Rathbun, 2, 5 00
Suffield, 1st Cong. ch. 70 00
Taftville, Cong. ch. 31 00
Thomaston, Cong. ch. 20 87
Westchester, Cong. ch. 3 20
Wethersfield, 1st Cong. ch. of Christ, 23 90
——, Friend, for Adana, 30 00—782 57

New York

Binghamton, 1st Cong. ch. 44 55
Brooklyn, Parkville Cong. ch., 7.99; J. O. Niles, 6, 13 99
Deansboro, Cong. ch. 11 30
Geneva, C. A. L. 3 00
Lockport, 1st Cong. ch. 115 20
Lysander, Cong. ch., of which 34.47 for work at Vadala, 54 35
Owego, Cong. ch. 5 00
Poughkeepsie, Edmund P. Platt, toward support Mrs. E. F. Carey, 225 00
Rockaway Beach, Cong. ch. 54 00
Rushville, Cong. ch. 10 00
Saratoga Springs, New England Cong. ch. 16 00
Seneca Falls, Memorial Cong. ch. 12 00
Syracuse, Good Will Cong. ch. 61 04
Watertown, Emmanuel Cong. ch. 13 62
——, Friend in Central New York, 25 00—664 05

New Jersey

East Orange, Trinity Cong. ch., 418.55; 1st Cong. ch., toward support Rev. W. S. Dodd, 105.08, 523 63
Haworth, Cong. ch. 1 50
Montclair, Friend, 15 00
Upper Montclair, Chas. A. Mead, for Battalagundu, 2 00—542 13

Pennsylvania

Bangor, Welsh Cong. ch. 7 00
Ebensburg, Cong. ch. 8 00
Edwardsville, Welsh Cong. ch. 50 00
Pittsburg, 1st Cong. ch. 29 93
Smithfield, East Cong. ch. 8 50—103 43

Ohio

Brecksville, Cong. ch. 7 00
Elyria, 1st Cong. ch., for Shansi, 19 33
Sandusky, 1st Cong. ch. 3 77
Shawnee, Cong. ch. 1 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122 00—153 10
Legacies.—Greenwich, Anna M. Mead, by C. E. Mead, Ex'r, add'l, 4 00
157 10

Virginia

Begonia, Prince George Cong. ch. 6 40

North Carolina

Mt. Gilead, Economic and Home Building Union, 1 00

South Carolina

Greenville, Grace Cong. ch., 1; Mt. View Cong. ch., 1, 2 00

Georgia

Pringle, Scotts Chapel, 1 00
——, Woman's Miss. Union, for Mt. Silinda, 3 00—4 00

Florida

Ormond, Mrs. Carrie F. Pitts, 2 00

Young People's Societies

CONNECTICUT.—Glastonbury, 1st Y. P. S. C. E., for Aintab, 21.50; Old Lyme, 1st Y. P. S. C. E., 10; Waterbury, 2d Cong. ch., Sunday Noon Club, for Aruppukottai, 15; Windsor, Y. P. S. C. E. and Sab. sch., for Harpoot, 10, 56 50
NEW YORK.—Brooklyn, Lewis-av. Y. P. S. C. E., for Foochow, 10; New York, Broadway Tab. Y. P. S. C. E., for native worker, care Rev. E. Fairbank, 60, 70 00
OHIO.—Elyria, 1st Y. P. S. C. E., for Shansi, 10 00
136 50

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Sunday Schools

CONNECTICUT. — Enfield, 1st Cong. Sab. sch., 22; Goshen (Lebanon), Cong. Sab. sch., 8.90; Norwich, Greeneville, Cong. Sab. sch., 15; Suffield, 1st Cong. Sab. sch., for Adana, 30; Waterbury, 2d Cong. Sab. sch., for Aruppukottai, 30, 105 90

NEW YORK. — Berkshire, 1st Cong. Sab. sch., for school in Marsovan, 30; Syracuse, Good Will Cong. Sab. sch., 5.10, 35 10

PENNSYLVANIA. — Glenolden, Cong. Sab. sch., for Aruppukottai, 4 00

OHIO. — Akron, West Cong. Sab. sch., for Mindanao, 10; Cleveland, East Cong. Sab. sch., for Mindanao, 1, 11 00

156 00

INTERIOR DISTRICT

Tennessee

Memphis, Friend, 5 00

Louisiana

Hammond, Cong. ch.	14 25	
New Iberia, St. Paul Cong. ch.	5 00	
Welsh, 1st Cong. ch.	20 00	39 25
Legacies. — New Orleans, Mrs. Emma A. O'Dowd, by J. W. Wilkinson and David P. Albers, Ex'rs,		1,265 36
		1,304 61

Texas

Dallas, Central Cong. ch. 16 00

Legacies. — Clarendon, S. B. Hoisington, by Mrs. W. A. So Relle, 400 00

416 00

Oklahoma

Kingfisher, Cong. ch. 25 00

Illinois

Aurora, 1st Cong. ch.	29 00	
Bloomington, 1st Cong. ch., Maud S. Lindley, for Mt. Silinda,	15 00	
Champaign, Hale A. Johnston,	10 00	
Chesterfield, Cong. ch.	20 36	
Chicago, Ravenswood Cong. ch., 202; James Vogel, Jr., 5,	207 00	
Farmington, Cong. ch.	8 64	
Griggsville, Cong. ch.	8 24	
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	125 00	
Mill Creek, Cong. ch.	68	
Minneapolis, Plymouth Cong. ch., of which 113.30 toward support Rev. A. H. Clark, and 5 for work in China,	118 30	
Naperville, 1st Cong. ch.	12 00	
Poplar Grove, Cong. ch.	5 00	
Spring Valley, 1st Cong. ch., toward support Rev. J. P. Dysart,	8 00	
Vienna, Cong. ch.	4 00	
Wilmette, 1st Cong. ch.	43 92	615 14
Legacies. — Elgin, Geo. P. Lord, by Louis N. Seaman, H. P. Zimmerman, and Elgin Banking Co., Ex'rs, add'l,		100 00
		715 14

Michigan

Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson,	200 00	
Leslie, 1st Cong. ch.	4 50	
Linden, Cong. ch. Woman's Miss. Soc.	3 60	
Red Jacket, Cong. ch.	19 54	
St. Clair, Cong. ch.	14 18	
Whitehall, Cong. ch.	10 00	251 82
Legacies. — Hillsdale, Miss Mary Smith, less expenses,		1,532 22
		1,784 04

Wisconsin

Hudson Park, Plymouth Cong. ch.	3 25	
Shullsburg, Cong. ch.	6 60	
Sparta, J. G. Leete,	35 00	
Woodlake, Swedish Mission Cong. ch.	2 80	47 65

Minnesota

Medford, Cong. ch., D. S. Piper,	50 00	
Minneapolis, Plymouth Cong. ch., Friend, 1,000; Pilgrim Cong. ch., 26.68,	1,026 68	
New Ulm, Cong. ch.	8 00	
Northfield, Rev. Fred B. Hill, toward support Rev. A. A. McBride,	625 00	
Owatonna, 1st Cong. ch.	22 00	1,731 68

Iowa

Atlantic, 1st Cong. ch.	108 00	
Farmington, Cong. ch.	5 00	
Montour, Friend,	1,000 00	
Newell, 1st Cong. ch.	60 00	
Ottumwa, 1st Cong. ch.	91 00	1,264 00

Missouri

Of item acknowledged in February *Herald*, from 1st Cong. ch., St. Louis, 62.50 should have been from 1st Cong. ch., Springfield.

North Dakota

Hettinger, Cong. ch.	1 00	
Jamestown, 1st Cong. ch.	14 00	
Valley City, Getchell Cong. ch.	6 00	21 00

South Dakota

Academy, Cong. ch.	29 55	
Dracola, Cong. ch.	4 37	
Gothland, Cong. ch.	1 50	
Hetland, Cong. ch.	7 35	
Springfield, Cong. ch.	10 00	
Watertown, Cong. ch.	27 00	79 77

Nebraska

Loomis, Cong. ch. 7 30

Kansas

Alton, 1st Cong. ch.	8 40	
Athol, Cong. ch.	21 00	
Independence, Cong. ch.	8 00	
Paola, Cong. ch.	18 00	55 40

Montana

Columbus, Cong. ch.	75	
Roundup, Cong. ch.	1 50	
Wibaux, Mrs. Lillie M. Rice,	3 00	5 25

Colorado

Clark, Elk River Cong. ch.	1 85	
Henderson, Cong. ch.	13 00	14 85

Young People's Societies

LOUISIANA. — Hammond, Y. P. S. C. E. and Sab. sch., for Mindanao, 15 00

IOWA. — Davenport, Edwards Y. P. S. C. E., toward support Rev. G. E. White, 5; Dubuque, 1st Y. P. S. C. E., for Harpoot, 30, 35 00

50 00

Sunday Schools

ALABAMA. — Joppa, Joppa Inst. Sab. sch., for Adana, 15 00

LOUISIANA. — Iowa, Cong. Sab. sch., for Harpoot, 15 00

ILLINOIS. — Chicago, Garfield Park Cong. Sab. sch., for Mindanao, 1; Griggsville, Cong. Sab. sch., 1.76; Polo, Independent Presb. Sab. sch., for Harpoot, 30, 32 76

MICHIGAN. — South Haven, Cong. Sab. sch., 17.87; Three Oaks, Cong. Sab. sch., 5, 22 87

WISCONSIN. — Fifield, Cong. Sab. sch. 1 24

MINNESOTA. — Minneapolis, Lyndale Cong. Sab. sch., for Sholapur, 30; do., Pilgrim Cong. Sab. sch., 12.19; St. Paul, Pacific Cong. Sab. sch., for Aruppukottai, 9.89, 52 08

IOWA. — Cherokee, Cong. Sab. sch., for Mindanao, 46 97

SOUTH DAKOTA. — Milbank, Cong. Sab. sch. 6 95

KANSAS. — Milo, Union Sab. sch. 4 00

COLORADO. — Colorado Springs, 1st Cong. Sab. sch. 9 52

206 39

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Washington

Seattle, Oak Lake Cong. ch., 4; Bayview Cong. ch., 1, 5 00

Oregon

Forest Grove, Cong. ch. 17 66
Oregon City, 1st Cong. ch. 14 26
Portland, Laurelwood Cong. ch. 5 00——36 92

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Corona, Cong. ch. 44 36
El Monte, C. P. Church, 6 00
Escondido, Cong. ch. 4 65
Etiwanda, Cong. ch. 8 20
Highland, Cong. ch. 127 31
Long Beach, 1st Cong. ch. 4 25
Los Angeles, Plymouth Cong. ch., 7.75; Pilgrim Cong. ch., 5.42, 13 17
Monrovia, Cong. ch. 7 20
National City, Cong. ch. 15 28
Oil Center, Cong. ch. 10 00
Old River, Cong. ch. 8 42
Panama, Cong. ch. 10 07
Pasadena, North Cong. ch. 4 81
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang, 5 00
Redlands, Cong. ch. 62 00
San Bernardino, 1st Cong. ch., 9.66; J. W. Curtis, 180, 189 66
San Diego, 1st Cong. ch., 84.75; Logan Heights Cong. ch., 5.52, 90 27
San Francisco, Rev. H. Melville Tenney, 430 00
Upland, Chas. E. Harwood, toward support Rev. Watts O. Pye, 150 00
Villa Park, Cong. ch. 14 96
Wasco, Cong. ch. 7 75—1,285 36

Legacies. — San Bernardino, Mrs. Elizabeth A. M. Hicks, by Rev. H. M. Tenney, Ex'r, 7,218 09

8,503 45

Alaska

Nome, Pilgrim Cong. ch. 25 00

Hawaii

Honolulu, Churches, through Hawaiian Board, 46.15; Central Union Cong. ch., 5.50, 51 65

Young People's Societies

OREGON. — Clackamas, Y. P. S. C. E., for Aruppukottai, 6 25

Sunday Schools

NEW MEXICO. — Albuquerque, 1st Cong. Sab. sch. 6 00
UTAH. — Ogden, 1st Cong. Sab. sch., for Mindanao, 10 00
IDAHO. — Boise, 1st Cong. Sab. sch., a class, for native worker, care Rev. E. Fairbank, 30 00
CALIFORNIA. — Colegrove, Cong. Sab. sch., 1.62; Redwood, Cong. Sab. sch., Prim. Dept, Birthday Box for Mindanao, 4.30; San Jacinto, Cong. Sab. sch., 9; Ventura, Cong. Sab. sch., .80, 15 72
HAWAII. — Honolulu, Central Union Cong. Sab. sch., toward support Rev. P. A. Delaporte, 150; do., Sab. schs, through Hawaiian Board, 1, 151 00

212 72

MISCELLANEOUS

Bulgaria

Samokov, Church, 10 00

Japan

Okayama, M. Komoto, 50

South America

Colombia, Santa Marta, Rev. H. Dudley Lyeh, 1 00

Turkey

Constantinople, Greek Protestant ch., 9.68; Professor Hamlin, 4.40, 14 08

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Mission, 1,515 82

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For sundry missions, in part, 12,814 10
Toward building for girls' school, Talas, add'l, 1,000 00
Toward building for girls' school, Mardin, add'l, 1,000 00
For salary of missionary, Constantinople, 1910–11, 440 00
For salary of missionary, Sivas, 1911, 409 20
Toward new building for girls' school, Mardin, add'l, 1,000 00—16,663 30

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22,855 80

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NEW HAMPSHIRE. — Enfield, the Misses Long, toward Shattuck Memorial Hall, Oorfa, 1; Hillsboro, Cong. ch., Mrs. L. Conn, for work, care Rev. C. L. Storrs, 5, 6 00

MASSACHUSETTS. — Boston, Central Cong. Sab. sch. (Jamaica Plain), Men's class, for native helper, care Rev. A. H. Clark, 37.90; do., 2d Cong. Sab. sch. (Dorchester), Bumpus Mem. class, for work, care Rev. P. L. Corbin, 50; do., Y. P. S. C. E. (Roslindale), for native preacher, care Rev. E. H. Smith, 9.40; do., Miss Caroline Borden, toward Shattuck Memorial Hall, Oorfa, 10; do., Friends, through Rev. G. H. Gutterson, for Pasumalai College, 4; Brookline, Rev. Geo. A. Hall, for school, care Miss Anna L. Millard, 100; Erving, Friend, for native teacher, care Rev. B. K. Hunsberger, 40; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 25; Haverhill, North Cong. Sab. sch., Chinese Dept., for work, care Rev. C. R. Hager, 10; Northampton, Edwards Cong. ch., Mrs. Martha H. Williams, for hospital work, care Dr. F. F. Tucker, 18; Orange, Central Cong. ch., F. D. Kellogg, for work, care Rev. E. D. Kellogg, 25; Saundersville, Annie M. Crooks, for use of Miss M. L. Graffam, 3.60; Stoneham, Friend, toward Shattuck Hall, Oorfa, 50; Warren, 1st Cong. ch., for work, care Rev. Geo. P. Knapp, 10; Wellesley Hills, 1st Cong. ch., for work in Sivas, 24.37; Winchester, 2d Cong. ch. Women's Soc., for cot in hospital, care Dr. H. H. Atkinson, 25; do., 2d Cong. Sab. sch., for cot in hospital, care Dr. H. H. Atkinson, 30, 472 27

RHODE ISLAND. — Providence, Central Cong. ch., Ministering Children's League, Dorothea and Hans Moore, for orphan in China, 25; do., Park Side Chapel, Y. P. S. C. E., for pupil, care Rev. Edward Fairbank, 16; do., A. W. Claflin, for work, care Rev. John E. Merrill, 10, 51 00

CONNECTICUT. — Bridgeport, Mrs. Mabel McK. Blodget, for the Henry Blodget cot in hospital, care Rev. P. L. Corbin, 15; Farming-

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ton, Mrs. Quincy Blakely, for pupil, care Miss Annie E. Gordon, 25; Goshen, Cong. Sab. sch., for pupil in Jaffna College, care Dr. Harry C. York, 10; Hartford, the Misses Camp and Mrs. E. C. Russ, for Annie Tracy Riggs Hospital, 20; Meriden, Center Cong. ch., Robert Scovel Loux Memorial, for native helper, care Rev. L. S. Gates, 8; Middletown, Mrs. H. Lucentia Ward, for work, care Rev. L. S. Gates, 10; New Haven, H. Starr and M. E. Baldwin, for hospital, care Dr. H. N. Kinnear, 10; Norwich, Broadway Cong. ch., Rev. G. A. Bryan, for boys' boarding school, care Rev. E. H. Smith, 2; Waterbury, 2d Cong. Sab. sch., Miss Kane's class, 10, do., do., Davenport Bible class, 7.50, and Men's Sunday Noon Club, 7.50, all for work, care Rev. J. C. Perkins, 25, 125 00

NEW YORK. — Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Geneva, C. A. L., for hospital, care Dr. H. N. Kinnear, 2; Lysander, Cong. ch., Members, for work, care Rev. E. Fairbank, 25; New York, Broadway Tab. Cong. ch., Ellen L. Lambert, for the Annie Tracy Riggs Hospital, 25; do., do, Chinese Sab. sch., for work, care Rev. Harry S. Martin, 25; do., Friends, for use of Rev. Watts O. Pye, 5; Palmyra, Union Meeting collection, for Col. and Theol. Inst., Samokov, 10.50; Port Chester, Letitia W. Simons, for pupil, care Rev. T. D. Christie, 25, 140 50

NEW JERSEY. — Arlington, Mrs. Mary W. Pfleger, for pupil, care Miss Maria B. Poole, 10; East Orange, 1st Cong. ch., for Bible-reader, care Dr. W. S. Dodd, 10, 20 00

PENNSYLVANIA. — Ardmore, Mrs. Charles H. Ludington, for pupil, care Rev. T. D. Christie, 45; Pine Grove, Geo. W. Gensemer, for the Annie Tracy Riggs Hospital, 25, 70 00

OHIO. — Clintonville, H. C. Marshall, for pupil, care Mrs. G. G. Brown, 3; Elyria, 1st Cong. Sab. sch., for cot in hospital, care Dr. Percy T. Watson, 15; Oberlin, 2d Cong. Sab. sch., for Col. and Theol. Inst., Samokov, 10; do., Oberlin Shansi Mem. Asso., of which 300 for educational work, Shansi Mem. Academy, and 83.33 for native preacher, Shansi, 383.33; do., Rev. A. H. Currier, for work, care Dr. H. N. Kinnear, 4; do., Harriet Ely, for Col. and Theol. Institute, Samokov, 15; Oxford, Mary E. Woodin, of which 10 for hospital work, care Dr. H. N. Kinnear, and 5 for work, care Miss Hannah C. Woodhull, 15, 445 33

TENNESSEE. — Nashville, Sarah Scoggins, for pupil, care Miss Martha Wiley, 10 00

MISSISSIPPI. — Moorhead, Sab. sch. of the Almeda Gardner Indus. School for Colored Girls, for orphans, care Mrs. M. L. Sibley, 10; do., Frances A. Gardner, 5, and Mrs. A. M. Pond, 5, both for orphans, care Mrs. M. L. Sibley, 10, 20 00

TEXAS. — Dallas, Central Cong. ch., for Bible-woman, care Rev. C. R. Hager, 7 50

INDIANA. — Elkhart, Rose Lambert, for Osmanieh Mem. ch., care Rev. W. N. Chambers, 5; Lima, Presb. Sab. sch., Cradle Roll, for girls' school, care Miss Minnie Clarke, 1; do., the Misses Williams, toward new equipment, Mt. Silinda, care C. C. Fuller, 100, 106 00

ILLINOIS. — Aurora, New England Cong. ch., Young People's League, for native worker, care Rev. F. E. Jeffery, 20; Chicago, North Y. P. S. C. E. (Englewood), for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 15; do., Grace Cong. Sab. sch., for native worker, care Rev. H. G. Bissell, 12.50; do., Summerdale Cong. Sab. sch., toward roof on Edgar B. Wylie School, 4; do., Summerdale Y. P. S. C. E., for do., 5; do., H. H. Marcusson, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Geneva, Geo. N. Taylor, for work, care Rev. L. S. Gates, 10; Morgan Park, Y. P. S. C. E., for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Oak Park, 1st Cong. ch., Mrs. W. R. Lewis, in memory of Mrs. Mary J. Russell, for work, care Rev. J. D. Eaton, 500; Peoria, Union Cong. ch., Friend, for use of Rev. P. L. Corbin, 15; Princeton, Mr. and Mrs. F. W. Stewart, toward new equipment, Mt. Silinda, care C. C. Fuller, 2; Shabbona, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 13.80; Wheaton, College Cong. ch., for medical student, care Dr. F. F. Tucker, 3; do., College Cong. Sab. sch., for do., 15; ——, Friend, for work in Japan, 1, 626 30

WISCONSIN. — Grand Rapids, Y. P. S. C. E., for work, care Rev. R. S. Stapleton, 5; Janesville, 1st Cong. ch., for Col. and Theol. Institute, Samokov, 10, 15 00

MINNESOTA. — Elk River, Meadow Vale Miss. Soc., for pupil, care Miss E. M. Atkins, 10; Minneapolis, 5th-av. Y. P. S. C. E., for Bible-woman, care Miss Emily Hartwell, 5; ——, M. A. H., for use of Miss Charlotte R. Willard, 20, 35 00

IOWA. — Elkader, Jun. Y. P. S. C. E. of 1st Cong. ch., for work, care Mrs. Alice M. Williams, 2 00

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COLORADO. — Boulder, Jun. Y. P. S. C. E. of 1st Cong. ch., for pupil, care Rev. R. A. Hume, 20 00

UTAH. — Provo, L. B. Fuller, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 100 00

WASHINGTON. — Kiesling, Moran Union Sunday School, for Bible-woman, care Mrs. Alice M. Williams, 20 00

CALIFORNIA. — Los Angeles, Garvanza Cong. ch., Annabel and Laura L. Bliss, for pupil, care Miss E. M. Atkins, 25; Pacific Grove, Mayflower Cong. Sab. sch., for cot in Annie Tracy Riggs Hospital, 12.45; Puente, Mrs. M. E. Comstock, for pupils, care Miss E. M. Atkins, 6; Redlands, Sen. Y. P. S. C. E., for work, care Rev. C. R. Hager, 30, 73 45

CANADA. — Montreal, Amer. Presb. ch., for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 150; do., Emmanuel Cong. Sab. sch., for native teacher, care Rev. C. R. Hager, 55; do., Zion Cong. Sab. sch., for work, care Dr. T. B. Scott, 15; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50; Ottawa, Edwin and Marion Charleson, for pupil, care Miss Annie E. Gordon, 25; Point Claire (Que.), Cedar Park Cong. Sab. sch., for school, care Dr. and Mrs. C. T. Sibley, 43.40; do., Arthur Milne, for native teacher, care do., 15, 353 40

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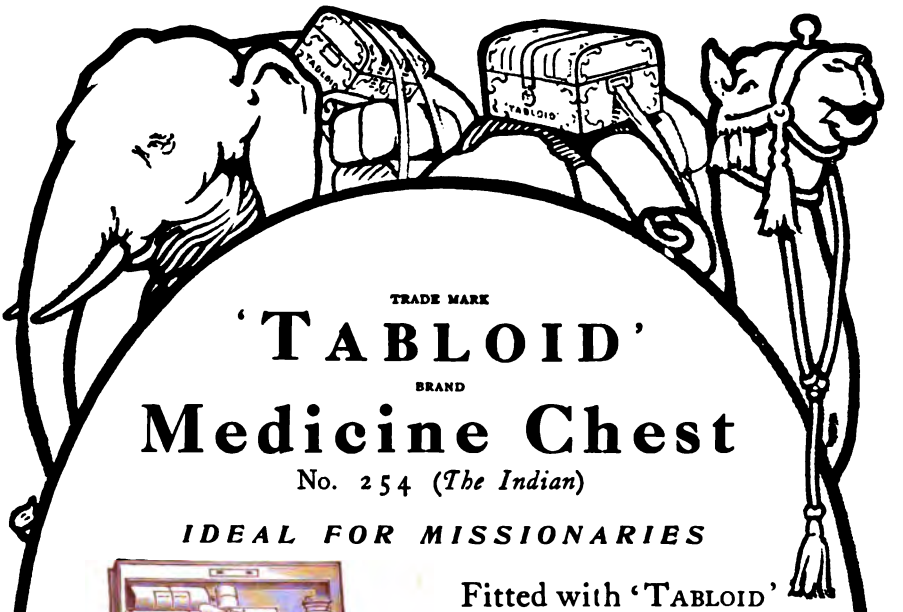

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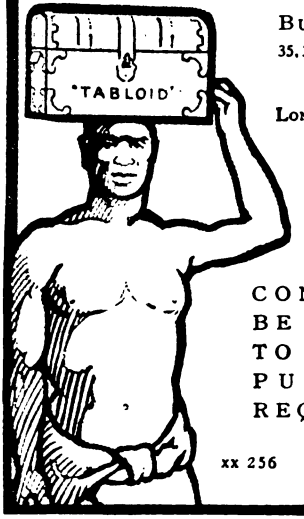

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BOSTON MAY 1911
American Board of Commissioners for Foreign Missions

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CONTENTS, MAY, 1911

EDITORIAL NOTES. Illustrated 200

SOCIAL SERVICE IN INDIA. By Rev. Robert E. Hume, PH.D. Illustrated . . 207

MISS MARIA BROOKS POOLE. Illustrated 208

THE DAY'S ROUND — IN A MISSION SETTLEMENT. By Miss Alice P. Adams. Illustrated 209

SNOWED UNDER Illustrated 213

THE IMPERILING PLAGUE. Illustrated 215

HOME DEPARTMENT 217

FOREIGN DEPARTMENT 221

BY-PRODUCTS OF FOREIGN MISSIONS. By Secretary James L. Barton. Illustrated

FIELD NOTES. Illustrated 223

LETTERS FROM THE MISSIONS. Illustrated 228
Eastern Turkey—Madura—Mexico—European Turkey

THE WIDE FIELD 234
Manchuria—India

THE PORTFOLIO 236

THE BOOKSHELF 237

THE CHRONICLE. Illustrated 238

DONATIONS 240

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THE NEW DAVAO (See opposite page)

1. The Public School.
2. The Constabulary Headquarters.
3. The Roman Catholic Church and Convent.
4. The Market.

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MAY 1 1911

The Missionary Herald

VOLUME CVII MAY 1911 NUMBER 5

In This Number

SELDOM has it happened that so many of the American Board's fields have been in special distress at one time as just now. This issue of the *Herald* thus contains stories of famine and plague in China, prodigious snows and cold in Turkey, and rebellion and bloodshed in Mexico and Ponape. Though the Caroline Islands are no longer a mission field of this Board, they are bound to it by memories and hopes that will make the present disorder there a matter of keen concern to many of our readers.

Other events described in this number, if less spectacular, are no less interesting, perhaps even more important. The Field Notes, the Letters from the Missions, and the Wide Field are all rich this month in stirring news.

The New Davao

SOME idea of what the United States is doing in the Philippines, and in particular on the southern island of Mindanao, and at Davao the capital and center of the American Board's work, may be got from the views on the opposite page, part of a group of pictures sent to these Rooms by Rev. Robert F. Black. The new neatness and thrift are evident. The market where meat and fish are sold is inspected daily; its floors are of cement, and everything is kept sweet and clean. To be sure it is the principal street which we see before the police headquarters, but how inviting it looks! The American Board's chapel is just across the street from the public school; unhappily it does not yet rank with the other public buildings in appearance or adequacy. The Roman Catholic buildings (the madre's school for girls is on the other side of the church) suggest what the Board's missionaries in Davao have to face; as the Filipinos, seeing our old and tumble-down chapel, regard the Protestants as weak and very poor. It is good to think that a new church building, the funds for which have been provided by the Sunday schools, is now authorized and by this time in process of construction.

A Fund that Makes Its Own Appeal

AT every meeting of the Prudential Committee, one item on the docket is likely to be the case of a missionary on furlough or invalided home who requires special medical care for which an extra appropriation is asked. The long pull of a wearing task, often in unhealthful conditions and without proper medical aid at hand, is responsible for so general need of hospital treatment on the part of missionaries returning to this country. And as salaries and furlough allowances are fixed at the bare cost of a modest living, it is, in most cases, impossible for the missionaries to assume these extra expenses, although physicians and surgeons are uniformly considerate and often exceedingly generous in their charges to such patients.

Here is found the need of a permanent fund, yielding sufficient income to provide for these cases as they arise.

A member of the Prudential Committee, impressed with their frequency and their rightful claim, generously proposes to give the first $5,000 toward a fund of not less than $100,000 for this purpose, in the hope that a few like-minded friends will join in making up the desired amount.

We are confident that the project,

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which has the hearty indorsement of the Prudential Committee, will appeal to a sufficient number to insure the establishment of the fund. It is hard to conceive of an object to which one would more willingly give than the restoration to health of sick or worn missionaries as they come to seek rest in their homeland. And to put a successful missionary into good physical condition and to send him back to the field well and fit is probably to render a larger help to the Board's work than even the sending out of a fresh recruit. The Treasurer of the Board, or any of its Secretaries, will be glad to answer the inquiries of those interested in the creation of this fund.

Undisturbed by War's Alarms

WHILE the newspapers have been reporting the spread of the insurrection in Mexico, the cutting off of cities and towns from communication with the outside world, and the reign of general disorder and fear, telegrams have been coming to the Board Rooms from various stations in the republic to the effect that all was quiet with them and that mission work was proceeding calmly in spite of evident difficulties.

The southern part of the country seems to be less disturbed. Mrs. Howland, writing from Guadalajara so long ago as the middle of March, declared that all was safe politically in the state of Jalisco, while Mr. Howland (see page 231) described a *fiesta* of the day before in honor of the opening of the mission college in Guadalajara and his own birthday.

Another Sign of a New Turkey

A LETTER came to the Board Rooms recently from the Director of Agriculture at Adana, Central Turkey. It was written upon government paper, bearing the Turkish headings and official marks. The striking facts about it are that the official is an Armenian who, after graduating at Robert College, came to the United States, took the full course at the Massachusetts Agricultural College, and pursued post-graduate work in the experimental station there and at Manhattan, Kan; that returning to his home in Harpoot as a teacher he left his agricultural books stored at the Board's Rooms, not venturing to take them with him in the hazard of re-entering Turkey; and that whereas ten years ago this Armenian managed to slip quietly back to his native land, today he is an officer of the Turkish government in the large and important vilayet of Adana.

Now Open

THE World in Boston is in full swing. President Taft in Washington pressed the key that signaled its opening on the afternoon of April 22. Bishop Lawrence, Mrs. Montgomery, and Booker Washington were the speakers at the introductory ceremonies. The hum of action, the stir of interest, now fills the huge Mechanics Building; regiments of stewards man the long lines of courts; crowds of spectators pour through the entrance ways, to scatter here and there as they are attracted; simultaneously or in quick succession lectures, tableaux, moving pictures, games, transpire in the several smaller halls or in the open courts; and in the Grand Hall the elaborate Pageant of Darkness and Light draws its own delighted audience each afternoon and evening. Surely there was never anything like The World in Boston before!

World-Wide Sunday School Work

IT is noticeable that the alert and aggressive Christian and philanthropic agencies of America are more and more allying themselves with foreign missionary work. The Young Men's and Young Women's Christian Associations, Christian Endeavor Societies, Temperance Unions, Peace Societies,

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Reform Agencies, all are increasing their efforts, many of them placing their own representatives, in the non-Christian lands. The World's Sunday School Association is now pressing its way into the forefront of these allies of the missionary enterprise. Through its American and European sections it has already appointed executive secretaries in several countries of the Orient. Its most recent achievement in this line is the organization, in connection with a visit of its representative, Mr. Frank L. Brown, of the Sunday School Union of the Philippine Islands at Manila. Rev. J. L. McLaughlin, secretary of the American Bible Society, was made secretary of this new organization, which plans to work in heartiest co-operation with the Evangelical Union, the directing joint body of the various denominational missionary societies working in these islands. Mr. Marion Lawrance is now devoting his energy and executive skill to pressing the interests of this World's Sunday School Association. The coming International Sunday School Convention to be held at San Francisco, June 20–27, bids fair to be in a good measure a missionary gathering.

"He Loveth Our Nation"

'Tis a narrow and misleading view that a missionary's influence is perforce limited to his station or even to his region. Often it overbreaks all supposed boundaries and its force is felt far beyond its direct touch. Impressive testimony as to the reach of influence of one American Board missionary, the late Rev. Herbert M. Allen, of Constantinople, is found in a letter of the Armenian Bishop Papken of Angora to the *Avedaper*, of whose Armenian edition Mr. Allen was editor. Among expressions of his own grief and the wide loss felt among the circle of that journal's readers, the bishop writes: —

"Though an American, he was a child of the Armenian fatherland, a lover of its language and church, and was bound to the Armenian nation with a peculiar sympathy. He knew the Armenian world from Etchmiadzin to Jerusalem, from Constantinople to Cilicia, larger Armenia as well as lesser Armenia."

Minnie's Seaside Rest

By the generosity of a Baltimore lady, who sought thus to establish a memorial of her daughter, the American Board has been intrusted with the management of a summer home at Old Orchard, Me., designed for tired foreign missionaries of all denominations, and, if room is left, for other Christian workers. This home is kept open during July and August, and as it is partially endowed can offer to those whom it seeks to help the advantages of quiet rest, with congenial associates, in an attractive and well-kept house on the grandest of the Maine beaches, at almost nominal rates. Guests of past years have sung its praises enthusiastically. Those wishing to make inquiries or to secure accommodations for the summer of 1911 should write to Mrs. S. C. Gunn, Romulus, N. Y., until the last of June; thereafter at Old Orchard, Me.

The Cost of a Convert

It has been reported in the newspaper press that Rev. Arthur May Knapp, recently a Unitarian missionary in Japan, said in a published address that it cost more than a million dollars to convert one Japanese to Christianity. The assertion was so wild it seemed impossible that Mr. Knapp could have made it. Upon inquiry, he answered that he never did make it, and that such an impression could have been got only by distorting an incidental quotation, having no reference to Japan, and taken from an antiquated history of missions, written before modern missions were begun in Japan.

There are now 15,384 members in the

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churches associated with the American Board's mission in Japan. Not all of them perhaps are true converts; on the other hand there are certainly many converts not enrolled in this list. Yet these church rolls alone, upon the alleged basis of expense per convert, represent an outlay of $15,384,000,000, a figure which makes the charge too absurd for consideration. Yet so reputable a journal as the *Boston Globe* soberly declares, "If the cost per convert is anywhere near as high as Rev. Mr. Knapp estimates, then there is no doubt that the same sum spent in the poor districts of our cities or in neglected rural districts would yield better results." And Mr. Knapp was all the while within four miles of the *Globe* office, and a single telephone call would have destroyed the foundation upon which that editorial paragraph was built!

Foreign Missions and the Theological Seminaries

MISSIONARY lectureships have long been a feature of the curriculum of our theological seminaries, and courses of instruction in missionary history and method have more recently been developed in many of these ministerial schools. Two of our Congregational seminaries are now offering a larger service of their institutions to the missionary cause. In connection with the appointment of Dr. Charles R. Brown as dean of Yale Divinity School, it is announced that one of its departments now to be expanded is that of missions, of which Dr. Harlan P. Beach is the competent head.

Hartford Seminary has already issued a prospectus of a School of Missions, which is the expansion of its department of missions into a separate but affiliated graduate training school, to be opened next September, with Dr. Edward Warren Capen as organizing secretary and a board of instruction representing six denominations. This school also proposes to furnish the specialized preparation demanded by missionaries today, its courses including such subjects as history and philosophy of religion, sociology, psychology, pedagogy, together with phonetics as the modern scientific avenue to greater efficiency in learning foreign languages. Needless to say, the officers and supporters of mission boards will welcome such provision for the better preparation of those who go forth to missionary service in these freer and yet more testing times.

A Frozen Land

SINCE the article "Snowed Under" was written, further news from Turkey widens the field of suffering and emphasizes its intensity. Missionaries at Mardin report that upon the great plain of Mesopotamia to the south, over a territory covering 14,000 square miles, for forty days there lay a vast and unyielding pall of snow. Not for a hundred years had there been any such mass of snow or prolonged and bitter cold. Still farther south, in the mountains and the plains around Mosul, on the Tigris, it was reckoned that twenty-five per cent of the population, many of them nomad Yezidees living in tents, had succumbed to the cold and deep snow. Thirty per cent of the camels and cattle and ninety per cent of the sheep and goats also had perished. Some relief had been attempted in an unorganized way by Government and the several religious communities; but inertia and incompetence left it to the missionaries to take effective measures. Dr. Thom was chairman of the relief committee at Mardin, and after repeated visits to the officials succeeded in getting a gang of workmen, paid by the mission and operating under their direction, to break a road to the flour mill, nine miles out, so that a daily load could be brought in to the partial relief of the famishing city.

In the desperate straits into which the cities and towns of this wide region are plunged, appeal is made again to the generous-hearted in America for relief. The American Board will be glad to forward promptly funds sent

to its Treasurer; as always, they will be dispensed according to need and irrespective of race or religion.

REV. JOHN P. DYSART

Another Gift to Africa

THE Rhodesian Mission in South Africa is to receive much needed re-enforcement in the persons of Rev. and Mrs. John P. Dysart, who sailed from New York on April 1. Mr. Dysart was born in Granville, Ill., his father being a former pastor there. He took a special course in agriculture besides the regular course in the University of Illinois, graduating from there in 1906. During his college days he attended the Lake Geneva Conferences and became a Student Volunteer; and later entered Oberlin Theological Seminary, from which he was graduated last year. Highly esteemed by the faculties of these institutions with which he has been connected, Mr. Dysart goes to Rhodesia well fitted to aid in the industrial or evangelistic departments of service as need may determine.

Mrs. Dysart, formerly Miss Bertha Fox, was born in Dodgeville, Wis., her father being pastor of the church there. She was graduated from Forrest (Ill.) High School and began a college course at Knox College, continuing it at Iowa College till her studies were interrupted by the death of her father. Later she taught in the public schools near her home, and also one year among the colored people at Meridian, Miss. It is expected that the mission will locate Mr. and Mrs. Dysart at Chikore, which has been vacant since the return to the United States of Dr. Wilder, except as the work has been kept in hand by Messrs. King or Orner from Mt. Silinda. These friends will be most cordially welcomed by our South Africa Mission, much depleted in both its branches.

A Fraternal Message

A LETTER lately come to the Board's Rooms was as gratifying to receive as it was gracious on the part of its writer. It was from Secretary George Thompson, of the Foreign Mission of the Presbyterian Church in Ireland, and was dated at the Church House, Belfast, March 9, 1911. The gist of the communication lies in the following two sentences: "Our Dr. Gordon, of

MRS. JOHN P. DYSART

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Kuanchengtzu, has been telling us so often of the invaluable assistance rendered by your Dr. Charles Young during the terrible time that Manchuria has been passing through, that we feel it to be a great joy to endeavor to express to you some of the comfort it has given our hearts in Ireland to know that one with such high scientific skill was at the disposal of our brethren and sisters during such a trying time. Dr. Gordon, after a comradeship of service with your distinguished agent, has requested us to convey to you his and our gratitude that God has given to the need of Manchuria such splendid service as Dr. Young is so well fitted to render."

The co-operation and comradeship thus acknowledged are as much to be appreciated on the one side as on the other; fresh evidence of the success of foreign missions in practically uniting the Christian Church on the fields afar, as its forces combine to meet a particular need of time and place. While Christians in the West are discussing church unity, those in the East are practicing it.

An Expert Observer's Testimony

A TIMELY article in the March *Century* is by Dr. Edward A. Ross, professor of sociology in the University of Wisconsin, on "Christianity in China," the first of three contributions to be made to this magazine by the author after an extended tour of study in China last year. Discriminating in its judgments and restrained in its encomiums, Professor Ross's article yet furnishes clear testimony that missionary work is a factor of high importance in the upbuilding of the Celestial Empire. All our readers should make sure to see this significant utterance of a capable student of Chinese affairs.

It is interesting to learn that Professor Ross went to China with impartial mind toward the missionary enterprise; having confidence in the personal character of missionaries as he had known many of them, yet realizing that mistakes may occur when men of one nationality seek to help those of another, and perplexed by the frequent criticisms of missionary work from merchants and travelers of repute. For the first part of his stay in the empire this student of its affairs was wary in his approaches to missionary centers, fearing to put himself under obligation to men whose work he might afterwards have to criticise. As his acquaintance progressed, however, he declares that he began to associate freely with missionaries, "because their insight into Chinese life and character is far superior to that of the commercial people in the Treaty Ports."

And a Reviewer in the Atlantic

THE article entitled, "The New Missionary Outlook," by Herbert W. Horwill, in the April *Atlantic Monthly*, while, in both form and substance, a review of the Reports of the World Missionary Conference, states so compactly, appreciatively, and withal so readably, the present situation of the foreign missionary enterprise as it appears to its most capable and clear-sighted representatives, that it deserves reading by all who would keep abreast of the times and their significant affairs.

A Yearly Advance

ONE who has been an Honorary Member of the American Board for fifty-six years has just made a gift to its treasury of fifty-six dollars, or one dollar for each year of membership. He proposes next year to give fifty-seven dollars, so adding one dollar to his gift with each added year of his membership. If this habit should spread among the 3,000 or more whose names are on our list of Honorary Members, it would in itself furnish a very considerable annual increase in the receipts of the Board. And the financial ability of many of these Honorary Members is expanding far more rapidly; an annual advance of a dollar in their gifts to this Board would be a meager acknowledgment of the increase which the years are bringing them. Let each do according to his ability!

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SOCIAL SERVICE IN INDIA

By Rev. ROBERT E. HUME, PH.D., Bombay

THE illustrations of this article are from pictures secured by Secretary Patton and represent several North Indian types: the crafty snake charmer, the bejeweled sweeper, the squatting smoker, the cook on the floor, and the barber on the street.—THE EDITOR.

AMONG the results of Christian influence in India are some changes which cannot be classified under the Christian name, but which, partly at least, are the effects of the Christian missionary enterprise. A few years ago it would have been rejected as almost inconceivable to forecast that high caste Hindus would organize a "Mission to the Depressed Classes." But such an organization in Bombay is now in its fifth year. It was organized through the influence of leaders in the Prarthana Samaj, literally, the "Prayer Congregation," one of the reform movements within Hinduism. The purpose of this mission, as stated in its constitution, is "to seek to elevate the social as well as the spiritual condition of the depressed classes by means of (1) promoting education; (2) providing work; (3) removing the social disabilities; (4) preaching to them the ideas of liberal religion, personal character, and good citizenship." Solely by voluntary contributions it has fifteen secular schools, with over 1,000 pupils, six Sunday schools, five Bhajan Samajes (theistic congregations), four industrial institutes, and seven missionaries.

The "Friends of India Society" is another significant development in Poona. It prepares and sends out men for various kinds of social service. At considerable self-sacrifice able Hindus are being attracted to this purely altruistic endeavor. They boldly tell high caste audiences that in their efforts to serve their motherland they mingle with, and even eat with, low caste people. Yet they are not ostracized for this flagrant breach of the old rigid caste rules. On the contrary, the sincerity of their purpose and the

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effectiveness of their service seem to arouse patriotic admiration.

Still a third notable organization where caste and even religious distinctions are being overcome is the Seva Sadan, "Home of Service." This is what might be called a Social Settlement for Women. It was started, and is still maintained, chiefly through the enthusiastic interest of two prominent Indian gentlemen, one a Hindu and one a Parsi. Here under the same roof, though in different domestic establishments, may be seen the remarkable but soul-refreshing sight of Hindu and Parsi young women being trained together for nursing, teaching, home-visiting, and other forms of service.

If our eyes are but open to the significance of the really revolutionary changes which are taking place in Indian society, we can see that the spirit of unselfish, loving service which Jesus taught and embodied is making a powerful appeal and is winning a real response in India.

MISS MARIA BROOKS POOLE

A HEAVY blow has fallen upon the Eastern Turkey Mission by the sudden death at Harpoot of Miss Maria B. Poole. Miss Poole, who was born in New York City, June 8, 1875, entered upon missionary work less than six years ago. For nine years preceding she was stenographer to Dr. John R. Mott in the office of the International Committee of the Young Men's Christian Association. Designated to Harpoot to enter into the work of those efficient laborers, Miss Harriet Seymour and Miss Caroline Bush, Miss Poole engaged with great energy and devotion in touring among the villages, especially in behalf of women, and in the care and training of the needy children in the orphanage. From a prolonged and successful tour last autumn she returned to Harpoot only to set out again two days before Christmas with Rev. J. K. Browne to meet an urgent call in another direction. During this winter tour she was taken sick and brought back by Dr. Atkinson to the new hospital, where, during convalescence, death came most unexpectedly, February 2, through sudden collapse of the heart.

MISS MARIA BROOKS POOLE

Miss Poole had proved remarkably efficient in this work of touring and was greatly beloved by her associates as well as by those for whom she labored. Mr. Browne, with whom she had gone on many itineracies, writes: "We are stunned by this blow, coming so suddenly and meaning so much to our entire work, especially at a time of such depleted forces. It is well-nigh impossible to accept it as God's will. We only try to be dumb and open not our mouths, since He permitted it. We simply do not know how we can stagger along without her, so almost indispensable had she made herself here."

Miss Poole's life on the mission field, though comparatively short, was so intense and self-sacrificing that it will

long be remembered. Her hold upon the people was strikingly shown, as young and old, from the villages, the orphanages, and the city of Harpoot, came to attend her funeral, on February 4, and to testify to their profound love for her. On the receipt in New York of the tidings of her death, several organizations in the Broadway Tabernacle, with which church she has been connected from childhood, and which had supported her while abroad, held memorial services expressive of love and admiration for their friend and of sorrow over the loss to those whom she was helping in both lands.

The DAY'S ROUND

IN A MISSION SETTLEMENT

BY MISS ALICE P. ADAMS, OF OKAYAMA

AT 5.30 A.M. the factory whistles in Okayama City blow louder than usual, as they must not only give notice to those who have been busy since 6 P.M. that their duties end and that they may go home for their needed sleep, but they must also rouse those who begin work at 6 A.M. and are taking a last morning nap.

The Hakuaikai (All Loving) Mission Settlement is up and its Day Nursery open ready to receive the sleepy little tots brought on the backs of their mothers, who are hurrying off to the factory. Some are crying because they have been taken out of warm beds; others, because they have so little clothing and are cold. The nursery mother receives them with a smile and tucks them into bed, where they are soon comforted and asleep again.

At 6.30 a bell rings and the Settlement workers assemble at the Day Nursery for morning prayers before beginning the work of the day. As we separate for breakfast, we see a little girl, almost a baby herself, coming across the playground leading a child of two by the hand. He is crying lustily, "I am

THE FIELD OF THE SETTLEMENT

A view along one of the streets of Hanabatake, which is the "slums" of Okayama. It is from homes like these that children come to the kindergarten

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THE PLAYGROUND

On the left is the school; on the right the missionary's home

so cold, I am so cold; I want to go home," and trying to pull away from his sister. She patiently urges him on, saying: "Let us hurry and get to the Day Nursery, where the teacher will make you nice and warm. There isn't any one at home, you know, and I must soon go to school. Come on, little brother!" Soon he also is made comfortable and happy.

A little later a new mother appears with a baby on her back and leading a little girl. She tells the story which we often hear: her husband was lazy and drank and would not support the family, and now has run away and left them. She has the two children with her to support, and an older one of seven years; if these younger ones can be taken into the Day Nursery, she will try to find work. On being told that it will cost two cents a day for each child, she says she can't get more than six or eight cents a day at first, and can't possibly pay four out of it for the two children. As it seems a case of genuine need, she is told she may bring them both for two cents, which she is glad to do; and, leaving the children, she hurries off in her thin, ragged clothing in search of work. Probably she has had little or nothing to eat that morning, but we know the children will be well fed while in the Day Nursery.

Meanwhile breakfast has been served to the three or four patients in the Settlement Hospital, and the nurses are beginning the morning scrubbing of rooms and halls. Later the head nurse, who is also a Bible-woman, will go out to make calls in the homes of the out-patients. And I am now in the office looking over the morning mail and giving orders for the day.

Another bell rings, and the children who have been in the playground for the last half hour form in line and march into the chapel for their morning prayers. I have charge this morning; come with me as I hurry over from the office. More than sixty children, with their two Japanese teachers, have assembled. As this is a school of primary grade for the very poor, many of the children are stunted in growth; often their clothes are scanty, dirty,

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and ragged; but most of them have bright, happy faces. The children all

THE INTRODUCTORY BATH

stand and bow good morning, and then sing "Jesus Loves Me" in Japanese. I give a short talk on stealing, with a story as application, a teaching often needed in the Settlement. The Junior Christian Endeavor boys and girls take turns in offering the closing prayer; this morning a bright boy ten years old makes a short but appropriate prayer, and the children file out and enter their schoolrooms.

Behind the schoolrooms is a bathroom, and should you go there you would find a pleasant-faced old woman bustling about getting the large tank bath, which will take in six children at once, heated nearly to the boiling point for the children soon to come. In the afternoon many women of the poorest class, with towels and soap, hurry through the grounds to have a good, hot bath, which they all love; and this they can get twice a week at the Settlement.

The sewing school for the larger girls, where they learn to make their own clothes, has already commenced its session, all being seated on the floor. Some of the girls who worked the night before in the factory look very sleepy and will only stay two hours, while the others keep on till 3 P.M.

When morning prayers at school are over I return to the office, where my Japanese assistant and the evangelist are waiting; for Monday forenoon is always given up to discussing questions connected with the work and making plans for the week. The talk is interrupted, first by a sick man who has come to put in his application for treatment in the dispensary of the Settlement, and second by a young man who, thinking the missionary has nothing to do, requests to be taught English. Inquiries are carefully made into the first case, and the poor man is told he can see the doctor at 3 o'clock that afternoon; the second applicant is dismissed with a refusal, and the discussion continues, only to be interrupted again by some officials who have come to ask about the methods of Settlement work and some of its results. After these men have left, the talk continues, and a little before noon is closed with

CONSULTING THE DOCTOR

earnest prayers, for this work is with God and for God.

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THE HOSPITAL'S OPEN DOOR

During lunch time we will take a peep at the children in the Day Nursery. Their meal of soft-boiled rice and soup is in bowls on the table; but before they begin to eat, even the youngest shuts his eyes tight and bows his little head while the nursery mother thanks the Father who has provided this for them. Then they fall to and eat with a will, though the youngest do not always get all the food into their mouths. A lunch of boiled sweet potatoes will be given them in the middle of the afternoon.

After lunch I leave my assistant in the office and every other worker busy in his or her special department, and go to the Red Cross Nurses' School in the city to teach English for an hour. This teaching is done primarily for the help it brings to the dispensary financially, but it also gives many opportunities for Bible classes and other Christian work. By the time I return about forty patients are in the dispensary waiting room to see the doctor, a Japanese, who comes at 3 o'clock. The assistant goes over to see the new patients and make the proper records in regard to them, while the evangelist is reading the Bible with the patients who are in the hospital ward, and later will go out to make house to house calls.

Soon the Bible-woman comes in, and I go out with her to make calls on the women in their homes. Some of the women are experienced Christians, and others have only heard a little and are anxious for more; and a few are indifferent to Christianity, but pleased to have the missionary lady call. As we enter each house we take off our shoes, and on going in sit on the soft mats with which the floor is covered. In the better homes tea and cakes are always served. I get back in time for a few words with the doctor, who is nearly through his work, and a little talk with some of the patients.

The tired mothers just back from work are coming in for their babies in the Day Nursery, or perhaps the older brother or sister comes. There is usually a cup of tea or a sweet potato for these weary people, to give them a little cheer.

The afternoon has had its callers; one was a teacher in the city, who came with a poor man nearly blind whom

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she wanted us to take in and care for until he should learn to be a *masseur*, the blind man's trade, and so support himself. He is taken into the home, and we have one more to care for and pray for and lead to Christ. Another caller was a man out of work, who wanted we should find something for him to do. He was sent with a letter of introduction to a Christian in the city who makes it his business to help just such cases. Still another caller was a Japanese woman, beautifully dressed, who, being interested in charity work, came to see the Settlement and left a contribution.

After dinner I have a little time for study, and at 8.30 go to the night class in the sewing school, where I have a Bible class with the girls before they go home. They love to sing hymns, and nearly every girl has a hymn book of her own.

At 9.30 the classes all close, and the Mission Settlement is quiet until the next morning.

SNOWED UNDER

THE six weeks beginning with the middle of January were a season of terrific snows over practically all of Asiatic Turkey. Reports from important centers indicate that the territory occupied by the Board's three missions in that field were deluged with snow and frozen with cold. The "oldest inhabitant" at Marash (and he is there too) can remember nothing like it. The snowfall was over seven feet; 2,000 day laborers, from the Christian population alone, were without work for over a month, and relief measures were necessitated. Mr. Macallum, who had planned to leave Marash on the arrival of the Goodsells, was held there, the roads were so impassable.

At Aintab seven storms came in quick succession, accompanied with intense cold. For sixty years there had been no such body of snow, and in the thirty-five years since records have been kept no such low temperature. Mails were interrupted and general travel was abandoned. Caravans stumbled into the khans without their drivers, who had perished on the road. Wolves, desperate in their hunger, were repeatedly seen even in the neighborhood of the city. Great suffering ensued for want of food and even more of fuel. The price of charcoal went up to from three to five cents a pound. Bakeshops were sometimes closed for lack of fuel. The wealthy cut down their trees; the poor burned their doors and furniture. Relief work was undertaken at once and generously, though it was hard to discover some of the neediest, who were unaccustomed to receive help and loath to acknowledge their condition. From Gregorian churches, as well as evangelical, and from Mohammedans contributions have been made for the poor. The mission hospital gave out 500 pounds of charcoal in four days, at the rate of three and one-half pounds to a family once in five days.

THE SNOW-BOUND SEMINARY AT MARASH
Note the drifts at the left of the picture

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At Bitlis the event was even more tragic. The city is as notable in Turkey for its snowfall as is Northern New York State in this country. It now surpassed its record. For five days the snow piled up at the rate of three-fourths of an inch an hour. The total fall was eight feet; the narrow streets were so filled with the shoveling from the flat roofs, that it was common to look into second story windows as one walked along. Here also conditions of interrupted travel and of suffering for food and fuel became intense. A special danger confronting Bitlis was the high, cone-like sentinel mountain overhanging the city. On its top are the ruins of what in ancient times was a watch tower; but the peak has been rather a menace to the welfare of the people, as it has repeatedly shaken down upon them its burden of snow. Despite the timely warnings of the acting governor, the city authorities took no precautionary measures, and during the third night of the storm a torrent of snow, like the waters of a freshet, began to descend upon the ill-fated city. Solid stone houses were swept before it, and their inmates buried under the white cloud. Fifteen lives were lost, six persons injured, and only two children miraculously escaped unharmed. The shock of this catastrophe did not rouse the officials from their inertia. Soldiers and workmen sent to the scene stood in stolid dismay. Mr. Knapp, who reports these facts, says that it was at last by the vigorous protest of the Protestant pastor that the government was roused to action. The heedless officials were dismissed, squads of soldiers were set to work opening roads and clearing and protecting houses, and fully 200 soldiers were sent up the mountainside to tread down and shovel away the snow that threatened another avalanche.

The impoverishment which these blizzards entailed over wide regions and to multitudes of sufferers, and which prompted a chorus of appeals for help, telegraphed from almost every mission station of the interior, makes one more call of the East upon the compassion of the more favored West.

BITLIS AFTER THE AVALANCHE

The building in the foreground is an ancient castle; *not* one of the demolished houses

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THE IMPERILING PLAGUE

AT last reliable tidings are supplanting the first excited and conflicting reports from the plague-stricken regions of Manchuria and North China. The London *Times'* special correspondent, presumably Dr. Morrison, writing from Harbin, March 8, reveals the source of the plague and describes its manner and path of progress.

It began with the marmot or tarbagan, a small rodent lately brought into commercial importance as the skill of Europe has been able to convert its fur into imitation marten and sable. For many years the pneumonic type of the plague, which attacks the respiratory rather than the digestive organs, has been endemic among these animals. With the increasing demand for furs, untrained Chinese hunters appeared who quickly became infected. Apparently the germs are not carried in the air or transmitted through food, but only through direct contagion; even so, the pest is appallingly prevailing and malignant. A missionary writing from Peking, February 25, declared not a single recovery had been reported. Others speak of three or four per cent of cures.

By February 20, 10,000 deaths had occurred in Manchuria; entire families were wiped out. The disease is often fatal in a few hours, at longest in a few days. The majority of its victims suffer little discomfort until the last three or four hours. They are about, laughing, talking, eating, till the last stage appears, when death comes suddenly; then they fall in the street or in their houses. In the terror of the time, and with the ground solidly frozen, the dead were often left unburied and even unremoved. The sights in the afflicted cities were too horrible to relate; nothing like it has been known since the days of the "black death" in Europe.

The earliest appearance of the plague was in October at Manchouli, the first station on the Chinese side of the Russian border. Thence it spread along the line of the railway to Harbin and Mukden. Overcrowding of inns with hunters and coolies returning south after their season's work furnished hotbeds of infection. The Russian authorities promptly sought to stop the epidemic by rigorous quarantine and

DR. YOUNG READY FOR LABORATORY

other preventive measures; the Chinese authorities, on the other hand, were woefully inefficient and even obstructive. At Harbin, dozing over their opium pipes and jealous of any interference, they suffered the plague to spread over the city while they sent false reports to Peking. Though the plague was running unchecked, without a single case of recovery, the imperial government was informed that 500 cases had been cured by Chinese doctors through their native medicines and treatments.

With such disregard of quarantine or regulative measures, it was inevitable the disease should be carried southward from Manchuria. Happily, in Chihli

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a different temper prevailed. There the officials cordially co-operated with the foreign physicians and missionary agencies and wiser measures prevailed. It was at the Union Medical College that the Wai wu Pu (Board of Foreign Control) met for consultation with the Peking physicians, and through this medical school that the government ordered a large part of its preventive medicines. By such united and intelligent action the course of the plague has so far been stayed. It has been found that by careful inspection, rigorous isolation of exposed and infected persons, and by scientific vaccination, the spread of the pest can be prevented. So that while cases have appeared in the fields of all the stations in Chihli, and even beyond in Shantung, epidemic conditions have been generally prevented and the wild alarm has been quieted. Missionary companies, observing a more or less strict quarantine and conforming their lines of work to the exigencies of the situation, have not been excessively disturbed by the proximity of the disease.

DR. YOUNG READY TO MEET PATIENTS
The nose piece is of wire, with medicated cotton inside

The blessing to China of the presence and devotion of the missionaries, and in particular of the missionary physicians, in this emergency hardly needs to be remarked. It is recognized of all. High officials have already testified to their gratitude. And the service of missionary physicians has not been restricted to their own region. Both medical missionaries and medical students from the college and city have gone north from Peking to help fight the plague. Three doctors from the college have been helping thirty Chinese doctors at Harbin and have accomplished wonders there. Dr. Charles W. Young is the only one of the Board's medical missionaries who could thus go for service in the north. In answer to the appeal of the Irish Presbyterian Mission to the British minister in Peking for some one to help the twelve Chinese physicians in Chang Chun, a city of about one hundred thousand inhabitants, where the deaths had been at the rate of over a hundred a day, Dr. Young left Peking on the 27th of January to take general charge of the work. His special duties were to advise the authorities as to measures to stamp out the plague and to make the vaccine in the little laboratory he set up with apparatus brought from Peking. The value of his service is sufficiently attested in one of the Editorial Notes.

From all quarters the good news is reported that the plague seems to be abating. Certainly where strict measures are employed it is rapidly checked. With proper handling at every point where it appears it could be stamped out. But the fear is general and serious that, unless drastic restrictions be put upon the exodus of coolies as spring work opens, North China will still be plague-swept. And there is a further fear that with the coming of the warm weather the bubonic type of plague may follow and still further devastate the land, especially the regions already depopulated by famine.

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HOME DEPARTMENT

WHEAT AND TARES IN THE MONTH'S HARVEST

THE month shows a loss of $3,136 plus one odd cent. Surely that is tares enough, and the verse follows, if we remember rightly, "An enemy hath done this thing." Good grain was there, too, if it could be separated, and here it is in the fact that the gifts from churches have increased $1,500 over March, 1910. Every other item shows a loss—$2,120 from individuals, $385 from the young people, $1,654 from legacies, $500 from conditional gifts; but we would all rather see an increase in the column headed "churches" than in any other.

Please remember the diagram published last month in thinking of the Board's situation. We are really behind our schedule at this time of the year, despite the fact that we are somewhat ahead of last year's receipts. This month is the turn of the tide. Gifts should increase in every line from now until July if the churches and friends mean this work to advance.

There has never been a year when the longing to see an increase in the gifts from churches has been more insistent or widespread. Not only because the Board's treasury must receive these increasing gifts to clear the year, but more particularly because we are trusting the Apportionment Plan, and even behind that the great spirit of denominational loyalty, to produce results in 1911. The whole denomination is committed to the success of this plan. The details and difficulties may yet be successfully corrected, but if we fail here how can we ever hope to succeed in any great united effort for advance? Few are the negative voices; many are those which say that success is within sight. We watch for its coming with eagerness. Surely the churches wish this work to go forward.

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$10,867.85	$4,157.46	$746.48	$3,598.15	$2,000.00	$1,260.00	$22,629.94
1911	12,392.53	2,036.64	361.19	1,943.57	1,500.00	1,260.00	19,493.93
Gain	$1,524.68						
Loss		$2,120.82	$385.29	$1,654.58	$500.00		$3,136.01

FOR SEVEN MONTHS TO MARCH 31

1910	$138,633.85	$33,141.89	$7,103.09	$122,644.07	$14,000.00	$12,158.64	$327,681.54
1911	167,971.10	38,847.93	10,713.41	105,215.92	6,450.00	12,369.11	341,567.47
Gain	$29,337.25	$5,706.04	$3,610.32	$17,428.15	$7,550.00	$210.47	$13,885.93
Loss							

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THE LAYMEN'S MOVEMENT AND THE APPORTIONMENT

A STUDY IN STATISTICS

Until the figures were at hand for the church offerings of 1910 it was impossible to reckon how much increased interest was aroused in cities where the Laymen's Movement held their conventions. It was apparent in every city that the earnestness of men had been stirred, and that at least an opportunity was given to every church to increase its gifts. The figures show greater increases than the most enthusiastic had supposed possible. It is, in fact, a very remarkable exhibit.

In sixteen cities examined, including 166 Congregational churches, the gifts of 1910 are 208 per cent of the gifts of 1909. Taking the general average for this group of churches the INCREASE made in 1910 was *eight per cent more than the total gifts in* 1909. The Laymen's Movement in many cities aimed at a doubling of gifts. One hundred and sixty-six Congregational churches have done that and more.

It is a peculiar pleasure to record the fact, because in many places the Congregationalists were a little more conservative than others in the results they voted. They frequently declined to set definite figures of what they would attempt to do, yet without so loud a band nor such glittering banners we are none the less, if we may use the phrase, "delivering the goods."

We must make a careful analysis of the situation in each city, and must beware of generalizations if we would make right use of these figures. It would be impossible to say that this great gain is attributable to the Laymen's Movement alone, because in many cities there was distrust of the particular appeal of the movement and great enthusiasm for the Apportionment Plan.

On the other hand, we cannot say that the greatest share of the credit belongs to the Apportionment Plan, for increases in other cities are not as great as these in cities touched by the Laymen's Movement. Then, too, in some instances gifts which were actually sent to the treasury in 1911 have been counted on the 1910 budget at the *special request* of the churches, since the money was raised in 1910 and for the 1910 apportionment. This correction will account for about eight per cent, so we may safely say that the Congregational churches in these cities have doubled their offerings, and that the credit of it must be divided between the Laymen's Movement and the Apportionment Plan. Of course neither of these agencies achieved the results entirely without the aid of the Board, for the secretaries and missionaries were traveling far and wide to attend these conventions and to lay the appeal strongly before the groups of men gathered to hear the message.

Glancing through the list several of the cities stand out as marked instances of what a campaign can accomplish. The five churches of Buffalo record a *gain* of 231 per cent; the fifty churches of Chicago *increased* their gifts 113 per cent; the thirteen churches of Worcester and the eight churches of Portland, Me., centers of Congregationalism, show increases of 125 per cent and 123 per cent, respectively, though a large fraction of the gain is attributable in each case to a single church. The prize should go to Wichita, Kan., with an increase of 4,400 per cent; but one of those churches was organized only last year, so that its unusually large gift is clear gain in 1910, and in addition is due in large part to the interest of one individual of wealth and consecration; but such a church deserves greatest credit for a gift of $600 in the first year of its organized life. Denver and St. Louis, with twelve churches each, averaged over 140 per cent of increase, while two cities established an infinite ratio of increase from nothing to $54 and $345, respectively. The moral of such a group of figures is not far to seek. *Campaigns pay, provided there is not a strong reaction afterwards.*

Here is a list of the cities examined: —

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RECORD OF DONATIONS IN CERTAIN CITIES WHERE THE LAYMEN'S MOVEMENT HELD CAMPAIGNS

CITY	CHURCHES	1909	1910	GAIN	GAIN%
Portland, Me.	8	$1,570	$3,513	$1,943	123
Burlington, Vt.	2	1,045	1,526	481	46
Worcester, Mass.	13	3,496	7,794	4,298	125
Providence, R. I.	7	2,392	4,005	1,613	67
Buffalo, N. Y.	5	394	1,307	913	231
Cleveland, O.	19	1,767	3,105	1,338	75
Cincinnati, O.	6	257	392	135	52
Chicago, Ill.	50	2,355	5,021	2,666	113
Moline, Ill.	3	123	369	246	200
Lincoln, Neb.	4	219	622	403	183
Omaha, Neb.	7	482	956	474	98
Wichita, Kan.	2	20	900	880	4,400
Oklahoma City, Okl.	2		53	53	?
Kansas City, Mo.	5	1,011	1,779	769	76
St. Louis, Mo.	12	1,386	3,295	1,909	138
Denver, Col.	12	670	1,654	984	146
Boise, Ida.	1		345	345	?
Portland, Ore.	8	1,055	1,371	316	29
	166	$18,242	$38,007	$19,765	108%

The Board's income as a whole increased $57,000. Here are sixteen cities which accounted for $20,000 of it. If all the cities touched by the Laymen's Movement were examined, it might be found that between thirty and forty thousand dollars was thus accounted for. Much of the remaining fraction was due to the love and devotion of individuals for the Board's work in answer to the special appeal addressed to individuals in August, 1910. The one definite conviction left in mind by this study of figures is this, "It pays to start a campaign for the Apportionment Plan in every church." "A few remarks" accomplish little, but real interest and devotion may be stirred by setting the signals for a clear track straight ahead for the apportionment.

The Board has taken a leading part throughout the denomination in working for the Apportionment Plan as a wise, safe method of gradual increase in denominational benevolences; and we do not believe that the results of last year will bring any reaction, but rather a steady and gradual improvement.

There is not space this month to mention the individual churches which have made the greatest increases, but these names must be singled out and if possible the secret of their success must be discovered. What they have done many other churches can do. It is safe to assume that the secret lies in a united and enthusiastic campaign led by the pastor and helped by all the leading members.

ALL TOGETHER

The Seven Societies, with the co-operation of the Woman's Boards, have put out two leaflets this month. "Behold how pleasant a thing it is to dwell in unity." The platform for these united efforts is naturally the Apportionment Plan. The first leaflet is the new edition of the joint-society-pamphlet. It undertakes to tell in the fewest possible words for what each society stands, what the apportionment is, and how the apportionment may be raised in every church. If possible, each pastor, church officer, and Sunday school superintendent should make use of the pamphlet.

The other leaflet covers new ground. It is an attempt to present the appeal of all the denominational interests to the Sunday schools. Under the title, "Our Sunday Schools' Share in the

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Kingdom," it is pointed out that in one denomination $1,000,000 is raised annually from the Sunday schools, that in another $140,000 is raised through mite boxes alone, while in a third $100,000 is given on a single Sunday as a climax of an educational campaign, while our own figures are far behind. It is suggested that the year be divided into periods, and that brief programs or instruction in the classes be given on each one of the societies in turn, while the offerings may also be centered upon a definite object in connection with each society for the same period.

THE WORLD IN BOSTON

Those who have been in closest touch with it are ready to testify that it is a masterpiece of organization under the hand of Mr. Gardner, that it has exhausted every possibility in these days of preparation of interesting large numbers of volunteer workers. All of us near Boston have done but little else for the last few months. It is confidently hoped that the attendance will surpass all expectations, that the guarantee fund can be repaid in full, and that a substantial profit will accrue for the expenses of future expositions.

We invite you to come to the "Denominational Headquarters," where we have a tiny booth for Congregational friends. There you will find pamphlets, plans, methods, literature, and more suggestions than you can carry out in a year's time in your educational work. We also have in print a leaflet entitled, "The American Board at the Exposition." We will be glad to send this to churches who are near Boston whose members wish to attend. It shows where the exhibits most interesting to Congregationalists may be found. We bespeak the earnest prayers of every friend of missions and in every prayer meeting during the sessions of the exposition that this great work may be a spiritual and educational success beyond our dreams.

Make an appointment at Headquarters to discuss new plans and methods.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

May

INDIA AND CEYLON THREE MISSIONS

100 Missionaries 1,672 Native Laborers
113 Churches, with 16,006 Members
29,583 under Instruction 2 Colleges
4 Theological Seminaries

This group of three missions in India and Ceylon, for which we are asked to pray especially this month, is the largest of our eleven groups; having about one-sixth of all our missionaries, one-fifth of all our churches, and over one-fourth the number of communicants, with a little more than one-third the number of all pupils under instruction. Its very magnitude appeals to us. The Marathi and Ceylon Missions were the two earliest opened by our Board. Here were our first experiments in attempting to reach the pagan world.

In India and its dependencies is one-fifth the population of our globe; this region a hundred years ago was absolutely untouched by the light of the gospel. The successes that have attended mission work in the empire within the century, and most notably within the last score of years, are borne witness to by unprejudiced observers without number. India, while still under bondage to Hinduism and Mohammedanism, is feeling the uplift of a purer and conquering faith. The caste grip is surely lessening; superstition and cruelties are lessening. The name of Jesus Christ is reverenced by multitudes who do not ally themselves with the church, and the outlook for our missions in this region was never brigher than today. Our prayers should be stimulated by our reflection upon the vastness of the field; the large forces enlisted; the successes that have attended the work; the removal in a good degree of obstacles; and the growing conviction among the followers of the ancient faiths that these faiths must ultimately pass away. India belongs to Christ.

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FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

A New Commerce

BY SECRETARY JAMES L. BARTON

MISSIONARIES do not engage in commerce, and to increase trade is not part of their commission. Often the argument is used that foreign missions should be supported since the work of the missionaries is of such value in promoting trade. The twelve million dollars' worth of goods purchased last year from the United States by the Hawaiian Islands, and the twenty-seven million dollars' worth sold to the United States by Hawaii, are facts often employed to show the commercial value of the missionary enterprise that opened up these islands to the world. The impression is too frequently left that one of the chief purposes of the missionary is to develop commercial relations between Christian countries and pagan lands. This is an error. At the same time all must acknowledge that as rapidly as the East opens to Christian ideas and Christian enlightenment, it demands and procures in an increasing measure the manufactured products of Christian countries.

It is impossible even to think of a people who have lived for centuries in an unsanitary and backward state not taking to soap, kerosene, and sewing machines as soon as the fruits of Christian civilization begin to appear. It would be well worth while for the soap manufacturers of Christendom to combine for the support of the Christian missionaries because of the impetus they give to the soap business.

It is a fact of mission as well as of commercial history, that the merchant follows hard after the missionary wherever he goes; for the intelligent traders know well that the missionary creates conditions favorable to selling legitimate trade products. There are few regions of Asia into which the missionaries have gone where the sewing machine also has not penetrated. Today hundreds of thousands of machines are at work sewing seams that in more ways than one unite the East and the West.

The missionaries introduce the printing press, books, and schools, and at once there follows a demand for better lighted homes. Trade, alert to its opportunities, sends the kerosene lamp and cases of oil up the rivers, across the mountains on camels, horses, and donkeys, even upon the heads of men, until the products of Standard Oil and other companies are provided by the pint, gallon, or case to the humblest peasant of Kurdistan and the yamen of the mandarin in the most remote region of the Chinese empire.

The introduction of the art of printing into the East and its wide and rapid use by all of the awakening races have created a demand for all kinds of printing supplies, from large power presses to type and paper. It is now possible to purchase products of Asiatic printing establishments in American and European markets, and many a periodical issued regularly from these presses circulates widely in those countries which first sent out the missionaries.

As Western education gains headway among Eastern peoples, invariably there follows a tendency to assume what is called "European" dress. This is especially true of the educated and official

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A STANDARD OIL TRAIN IN THE INTERIOR OF TURKEY

classes. One need not search far in the great Eastern cities to find stores in which European and American material for clothing can be purchased, while American shoes are rapidly walking their way around the world in the paths opened by the missionaries.

Not long since a German professor who had traveled widely in Asia Minor wrote an article in which he took his country severely to task for permit ing Turkey to be occupied by American missionaries rather than by Germans, on the ground that since the attention of the natives had been turned to the United States through the missionaries, their schoolmasters, and friends, they naturally purchase their foreign-made goods from the country that gave them their education. His contention was that, in the interests of commerce alone, Germany ought to take an active part in missionary work in Turkey. As an illustration of the above position is the fact that within a few weeks a native graduate of an American college in Turkey, now Minister of Agriculture in one of the most prosperous and progressive agricultural states in Turkey, has been put into correspondence by the Secretary of this Board with two of the leading manufacturers of agricultural implements in the United States.

The commercial opening of Africa is in itself a marvelous story of missionary endeavor and trade development. In 1857 Livingstone said in Cambridge University, "I go back to Africa to try to make an open path for commerce and Christianity." At the present time Livingstone's own haunt, Blantyre, has become the commercial center of British West Africa, and the missionaries are training the natives in industrial habits and business enterprise. In 1839 African natives, whom the missionaries of the Church Missionary Society had rescued from slavery, purchased an old slave ship and opened up a flourishing trade along the west littoral; foreign commerce quickly followed. The trade of America with Africa in agricultural implements is almost wholly in those sections where missionaries are laboring.

One does not need to turn back the pages of history far to arrive at the point when no trader dared to land upon the Fiji Islands, and reports of the world's commerce made no allusion to them. Today the population of those 200 islands is only about 125,000, of whom nearly one hundred thousand are regular attendants upon Christian church services. It is an interesting fact that these islands, rescued from savagery by missionaries, have within a century taken their place in the commercial columns of the Statesman's Year-Book as both producers and consumers. The total foreign trade of the group, according to the last obtainable figures, was valued at over six million dollars for the year, of which one-half was for goods purchased abroad. Did it pay commercially to Christianize the Fiji Islands? Hundreds of similar illustrations could be given did space permit..

Among the principles which missionaries promulgate that are of special value to Western commerce we may name six: —

1. Missionary teaching creates new material needs and desires that the people, as they are able, will endeavor to gratify.

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2. Christian communities are characterized by unusual enterprise and thrift and are better able to gratify their new ambitions and to become purchasers of Western products. The first savings bank in India was established by missionaries and was patronized chiefly by Christians.

3. The presence of missionaries and their institutions and the creation of a new order of society through Western education have favorably predisposed the native peoples toward the Western merchant. This is notoriously true if the merchant comes from the same country as the missionary and is himself in sympathy with Christianity.

4. Missionaries teach the value of integrity and commercial honesty, thus laying among the people themselves the foundation for permanent trade relations with the West. The Minister of Foreign Affairs in Japan once remarked to a representative of a large American mission board that the merchants of his country were in grave need of Christian instruction in the necessity of strict honesty in their dealings with foreign merchants.

5. Missionaries have opened commercial schools and commercial departments in their colleges, in which the youth of the various Eastern countries are given a business education. This is true of all the American colleges in Turkey, as well as of many similar schools in India, Ceylon, Japan, China, South America, and Mexico. Affiliated societies of a missionary character have been formed to promote industrial and commercial progress among native peoples.

6. The missionaries have introduced to one another men of widely scattered races. Some of these have needs to be supplied, while others have goods to sell. International trade and commerce inevitably and naturally result from such an introduction. The missionary would indeed be short-sighted who attempted to prevent it, and he would soon learn his impotence should he make the endeavor.

The following quotation from the late Hon. Charles Denby, United States minister to China, may appropriately close this brief survey of a broad subject: —

"It must be admitted that civilization promotes trade, that the more a nation becomes civilized, the greater are the wants of the people. Then if the missionary promotes civilization, he also promotes trade. When he opens a school, he opens a market. Inspired by Christian zeal, he goes to countries that were never trod by the merchant's foot; but the 'drummer' follows on behind, and soon our textiles, our iron, our flour, our coal oil, and many other things are regularly bought by eager customers. To the missionary all these results are subsidiary to his purpose. His supreme object is to convert the heathen; and the college, the school, the doctors, and the charity are but means toward this end; but they are noble means in which even the infidel and the unbeliever may well take part."

FIELD NOTES

An Honor for the Doshisha

(Japan Field)

The Doshisha is rejoicing over the fact that one of its students came out first in a recent oratorical contest in which many of the leading schools in the country were represented. The winner's oration was upon Joseph Neesima, and one of its most effective moments was when he described the way in which Dr. Neesima punished himself when his students had done wrong. That story made a deep impression on the Japanese. Dr. Otis Cary, in reporting this piece of news, recalls the fact that some years ago Joseph Cook when lecturing on the atonement used as an illustration a similar act on the part of Bronson Alcott, which Dr. Washington Gladden

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straightway challenged as not calculated to have a good effect on the pupils. "But," adds Dr. Cary, "whatever may be said about it as an illustration of the atonement, the Doshisha students and others in this country are deeply moved when they hear the story of Neesima's self-punishment."

In Besieged Chihuahua
(Mexican Field)

Later word (March 29) from the missionaries shut in Chihuahua during the long siege of that city reported that, as at first, mission work could go on with but little interruption. The school found it impossible to collect more than a third of the tuition due, and it was feared it might be necessary to close a month earlier to avoid debt. Attendance at church service was naturally reduced and contributions had fallen off heavily; but the church spirit was excellent and courage still good. The missionaries were entirely cut off from communication with the Guerrero field; no word had been heard from Mr. Case for over two months.

The massing of American troops on the border was not having just its anticipated effect in increasing the safety of Americans in the disturbed region. Whereas both parties in the conflict had heretofore been friendly to Americans, the appearance of these troops was prompting some ugly threats, that if they crossed the border American residents would pay for it. The prospect of a change of cabinet also did not give much encouragement of peace; the insurgents would not be satisfied till President Diaz should resign. Within the city were many sympathizers with the rebel forces, and active preparations were being made to aid them in case they made attack.

As time goes on it becomes clearer that the conflict is a sign of progress on the part of the Mexicans. Masses of the people are awakening both intellectually and morally, and are no longer willing to be governed like children. It is to be recognized also that the Protestants figure largely in this movement; here as elsewhere Protestantism inevitably promotes the desire for liberty, justice, and a good measure of self-government. The prayers of every little flock in Mexico are rising to God for the *Patria;* it seems that the struggle must make for the advancement of the kingdom. Some of the people are paying very dear for their patriotism; one woman lost her three sons in one day, yet her faith is unshaken. If change must come in this way, it is good to believe it will make for a better Mexico.

Educational Advance in Jaffna
(Ceylon Field)

Dr. York, of Jaffna College, feeling the need of inculcating among the teachers of Ceylon more of the modern principles of teaching, started a movement which has developed into what is called the Jaffna Teachers' Institute, a sort of teachers' meeting association.

PASTOR PAUL GOING TO CHURCH IN JAFFNA

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At the outset it included the English-speaking teachers of the Board's mission and a few others, but it is hoped it will eventually cover all Jaffna and reach even the vernacular teachers. The object of this association as defined in its constitution is to raise the quality and efficiency of the teaching in Jaffna; and the immediate success of the movement is indicated by a deepening interest in its meetings. By its appeal to the students in Jaffna College and its widening stimulus to the educational life and interest of those who are to be leaders of their people, it marks a new era in the educational development of Northern Ceylon.

Ingathering in Macedonia
(European Turkey Field)

A message from Mr. Haskell, of Salonica, to Mr. Peet at Constantinople, printed in *The Orient* of March 1, supplements a letter of his published in last month's *Missionary Herald* as it shows that the quickened zeal in the Strumnitza district is resulting in many additions to the churches. A tour of several weeks through the region was most rewarding. At one village, Koleshino, where the Evangelical Church building was burned in the revolutionary outbreak of November, 1908, Mr. Haskell had the privilege of receiving twenty-seven communicants on confession, increasing the membership in a day by more than one hundred per cent. No such number it is believed were ever before gathered into the church on a single occasion in the history of the European Turkey Mission. One of the men accused of burning the former church building was received, together with his mother. Religion is now a common topic of conversation on the streets and in the shops and homes. In this village the Protestant community has increased within two years from twenty or thirty to 100.

In another village in the same district the church was usually packed during a nine days' series of services, and fourteen were found to be seeking the new way of life. The years of revolution in this region were years of spiritual drought; the people feel themselves now to be coming to their senses, and to the missionary there is a sound as of coming "showers of blessing."

A New Pastor at Bombay
(Marathi Field)

Since the resignation nearly two years ago of Rev. Tukaram Nathoji, the veteran pastor of the First Church in Bombay, that church has been without a settled minister. Despite the aid of its ordained members and a few of the missionaries, like pastorless churches in this country, it has become somewhat disorganized and suffered a falling off in its receipts. But March 4 a new pastor was installed, Rev. John Malelu, a graduate of mission schools, pastor for a few years in Roha, with a record of evangelistic work in North India, and more lately experience as superintendent and teacher in the Little Boys' Home at Bombay. The installation services were conducted by native Indian Christians from the churches forming the council; Secretary Patton being present as a guest was invited to participate in the exercises. One feature of the occasion was the greetings from churches connected with other missions, the United Free Church of Scotland, and the Church Missionary Society of England; another was the fine music, such hymns as "The Church's One Foundation" and "O Mother dear, Jerusalem," being sung in processional and recessional by a choir of high school boys and girls. Other hymns composed by members of the church were sung in native style. May the coming of the new pastor to this historic church open to it an era of yet greater efficiency in its important location in the midst of a great city population!

A Fatal Epidemic at Nauru
(Micronesian Field)

The tenth annual report of the Nauru Mission, just received from Mr. Delaporte, records the fact that 1910 was a sad year for the little island. Death

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and drought wrought havoc among its people. During the short space of three weeks in January and February forty-two young men and women died of an epidemic influenza, complicated with a form of neuritis.

One Sunday morning the church bells could not call the people to worship, as the sad task of five burials preoccupied the day. Besides sorrow over the untimely deaths, there has been the distress of seeing the pitiful state of many who remain paralyzed as a result of the disease. A drought which had lasted for nearly three years accounted in part for the sad record, as lack of food and proper care increased the number of deaths. Among the 400 well cared for laborers of the Phosphate Company not a single death occurred.

The cloud had its silver lining. Honolulu friends furnished cement and other material for two large cisterns, so that an abundant supply of water can henceforth be kept on hand. Generous gifts of rice, one of half a ton from Chinese friends and another from Central Union Church, Honolulu, which sustains this mission, helped at length to relieve the distress of famine. The Honolulu church certainly is a stanch friend of this work on Nauru. The report closes with the forecast of brighter days. Rains had come; the island was looking greener than for a long time; a good cocoanut harvest was anticipated; despite burdens and interruptions, the work of church, school, and press showed advance.

Three Achievements in Peking

(North China Field)

In a letter to the First Congregational Church at Columbus, O., with which he is associated, Rev. Murray S. Frame speaks of three phases of the Board's work at Peking which impressed him strongly on his arrival. First, the strength of the work that is being done for women. The quartet of missionary women having this department especially in charge seems to him remarkably competent. Second, the work of the mission for men has advanced far enough so that a good share of it (perhaps, under pressure, too large a share of it) has already passed into the hands of the Chinese themselves. "The Chinese church in Peking is under the leadership of a talented Chinese pastor and preacher, one of a little group of men who are a sufficient reward for all the educational work of the mission in so far as it has been directed toward the securing of trained Chinese leaders." Third, the notable advance made toward union in missionary work. "Policies are discussed frankly and helpfully in the Peking Missionary Association, to which all the missionaries belong." One of these meetings was recently held at the American Legation; another was addressed by the United States Minister, Mr. Calhoun. The educational merger effected in the North China Union is, of course, the conspicuous demonstration of this readiness to join forces on the part of almost all the leading missionary societies at work in the city. "In the entire undertaking nowhere do we clash, nowhere is there needless duplication of work, nowhere is there given any occasion for the Chinese to feel that we are straining toward aught but the one common Christian goal."

The Martyrs' Memorial Church at Osmanieh

(Central Turkey Field)

In his article, "On the Track of the Massacres," in the March *Herald* Secretary Patton referred to the project of a martyrs' memorial church at Osmanieh, in commemoration not only of the faith of the people of the place who laid down their lives, but of the twelve native pastors of Central Turkey on their way to Adana who were burned alive in the church where they sought refuge. According to Mr. Chambers the project is advancing. Plans for the building have not yet been made, but a neat church that will accommodate 500 is contemplated, with provision for schools and parsonage. It is estimated that the cost will be £T. 500 ($2,200). But one-half the original congregation remains, and that largely made up of

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widows and orphans; yet at the conference held concerning the building this people made an astonishing pledge of £T. 50 ($220). Other pledges amounting to about £T. 20 were promptly secured, and an appeal has been issued for help from sister churches in Turkey and from Christian friends in England and America. Aside from its propriety as a memorial the new church is greatly needed. The town has been raised in its rank, and is growing in business importance. Trade is brisk. The Bagdad railroad is expected to open traffic with Osmanieh this month. Protestant families are coming to the town and are likely to settle permanently. Mr. Chambers vouches for the fact that the enterprise is in every way worth while.

Another Rebellion on Ponape

(*Micronesian Field*)

A letter from Dr. Rife, begun at Mejuro, February 2, and finished at Jaluij, February 16, reports a two months' tour of the Marshall Islands group, in which he had traveled 1,800 miles and visited all the islands but two; these he planned to reach a little later. It was really a bishop's task, inspecting churches and schools, heartening the small Christian communities, making readjustments of teachers and preachers, and finding scholars for training. The situation on many of the islands was none too bright; teachers and taught are alike struggling more or less successfully against the besetting sins and temptations of their life; the odds are heavy and there were many sad discouragements; yet here and there were found some fine instances of loyalty and conquest. The value of the *Iju Ran*, the small boat which Dr. Rife has secured for his touring, was again proved. She gave good account of herself, demonstrating that she could be run at small expense, sailed mostly by the schoolboys, who were ready to go without compensation.

The startling portion of Dr. Rife's report comes at the end, where he relates what he learned upon his arrival at Jaluij, February 15. The *Germania*, running from Sydney to Hong Kong, had just come in with news of a violent rebellion of the natives on Ponape, which broke out on October 18, 1910.

The German governor of the island had set two tribes to building roads. The men quarreled with their overseers, who fled to a Catholic church for refuge and sent word to the governor. He started at once to the scene of difficulty without any weapons or guard and accompanied only by his secretary. Upon landing, the governor met the ringleader and greeted him as his friend, the man having the day before eaten at his table. Accepting the salutation, the rebel advanced and shot the governor twice in the abdomen, who falling tried to pull himself up by his hands only to have them cut off; afterwards his throat was cut and his body mutilated. The secretary, seeing that resistance was useless, started to run for the boat. As he turned he was shot in the back and killed. Of the five boatmen who brought them across, four were killed, the fifth swimming out of reach of the guns. The overseers who had left their retreat on the governor's arrival were also killed. Vines were then tied to the necks of the dead, and their bodies were dragged up and down the road and subjected to vile indignities before being thrown into the lagoon. The doctor left in charge of the colony, and who would have followed the governor to the scene of the rebellion but for timely warning of a Roman Catholic priest, sent word to the Protestant tribes to come to the protection of the colony, which they did and saved them from further harm.

Evidences soon appeared of yet more desperate plot on the part of the rebels. They had chosen a time when no ship was in port to interfere or carry the news; and having taken the governor's flag, the boat, and the clothing of the men they had killed, they planned to board and capture the *Germania*, which was due to call at Ponape on her way from Sydney to Hong Kong in November. The colonists, learning of

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the plan, got word to the ship before she came in the passage and so frustrated the attempt. At once the *Germania* carried the tidings to New Guinea, and soon four men-of-war were on the scene. The rebels then collected on the top of a high rock, supposed to be impregnable, but after a sharp bombardment of three hours they were driven from their position. Upon landing the troops a bush fight ensued, which at date of the report was not ended. Two hundred and fifty rebels had been captured and transported, fifty more were in hand, but about fifty, including the ringleader, were still at large. Dr. Rife felt that the rebellion was practically crushed, and expresses the opinion that this will be the last uprising on Ponape. The Germans had lost an officer and four marines in the fighting.

Although Ponape is no longer a mission field of this Board, having been passed over to the Germans with the other work in the Carolines, it is gratifying to learn that the Protestant natives stood loyally by the government, keeping aloof from all this butchery and lawlessness. The conduct of that heroic leader of the Protestant community, Henry Nanepei, during the trouble is specially praised in the report, as is that of Mr. Hugenschmidt, the first of the German Protestant missionaries to enter the field.

LETTERS FROM THE MISSIONS

EASTERN TURKEY MISSION

NEW LIGHT ON AN OLD FIELD

Rev. George P. Knapp's long overland journey to Bitlis, as returning from furlough he went to the aid of that station in the far interior of Turkey, gave him chance to see much of what is transpiring in that liberated land. From his "Notes by the Way and After" we select the following impressions: —

"The blessings of the orphanage work, which we were providentially obliged to take up at Harpoot, are becoming more and more manifest. At Diarbekir I found two of our orphan boys who had graduated from the college, one teaching in the Protestant school and the other in the Gregorian. At Oorfa I found as pastor's assistant another of our orphan boys who had also taken the theological course. Still another of our boys was head teacher of the Protestant Boys' School in the same town. At Severek, where I passed the Sunday before reaching Diarbekir, another orphan boy, also a graduate, was acting both as teacher and preacher to the Protestant community, while one of our girls was the wife of a leading member. Thus in this land and abroad, especially in America, the orphan boys and girls whom we have brought up are doing their share of the world's work.

"During my short stay in Diarbekir I saw considerable of the people I had come to know when on my touring trips from Harpoot. Significant of the changes in Turkey is the fact that Diarbekir has its first Christian mayor. What is more, he is a leading Protestant Armenian and the son of a Protestant.

The Welcome at Bitlis

"Slowly as we had traveled, I reached Bitlis several days sooner than the post which was to have brought a card that I mailed at Diarbekir, so I took the friends here entirely by surprise; but the welcome was none the less happy and cordial. Gregorian as well as Protestant Armenians, who on the dark day of my deportation fifteen years before were either in prison or did not dare to leave their houses to bid me good-by, now came to welcome me with what were manifestly sincere expressions of esteem. On Christmas, the first Sunday that I was asked to speak, some 1,500 people crowded the Protestant church,

THE FIRST CHRISTIAN MAYOR OF DIARBEKIR

while I tried to tell them what God had wrought during these fifteen years and the reasons we had for praising his holy name. On New Year's Sunday I accepted an invitation to attend Requiem Mass for the late Catholicos at one of the Gregorian churches. Fortunately I had called with Mr. Peet on Ismirlian, when he was patriarch at Constantinople fifteen years before, and so had some first-hand impressions which attracted attention.

"Scarcely a week had passed after my arrival when Rev. Kavmey Ablahadian, an evangelist supported by an Armenian merchant in New York, came on from Van. During his stay of three weeks, which included the Week of Prayer, preaching services were held every morning and evening, besides special midday services on Sundays and on other days for women, young men, and the schoolboys and schoolgirls. As we saw the crowds of men, women, boys, and girls going home with their lanterns after the services, we could not but praise God for the change of conditions which made it possible for the people to come out thus freely at night.

"One new feature to which I cannot readily get used is the presence of Armenian soldiers at our services. At a recent communion service Protestant soldiers were among those who partook. When will the time come when the Moslems, who were formerly the exclusive wearers of the uniform, will sit with us at the table of our Lord? A number of their faith seem to have a growing desire to know more about Him whom to know aright is life eternal. Our bookseller showed me the other day a revolver and a dagger which some of these men had given him in exchange for Bibles and portions of Scripture. Is the time indeed coming when carnal weapons shall be converted into swords of the Spirit?

A Cry for Help

"I must not close without telling of the crying need for re-enforcements. Here are the two Ely sisters, who from the very start, for more than forty-two years, have practically been the only single lady workers. One has passed the seventy-first milestone, and the other is not far behind. For nearly three years they have been begging for

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two young ladies to come and be in training to take up their work, but so far there has been no response. Is it possible that among the hundreds of volunteers in our denomination two young ladies of sufficient consecration cannot be found to succeed these self-denying veterans? Appeals have been repeatedly made for another missionary family and for a doctor, but as yet there has been no definite response. There is all the work the most ambitious could wish; there are tempting and growing opportunities under the new conditions; but 'Where are the reapers! Oh, who will come?'"

MADURA MISSION

GRATEFUL PATIENTS

Dr. Frank Van Allen is famous for his success in winning gifts from well-to-do Hindus for the aid of the Albert Victor Hospital at Madura. In a recent letter to the church in Glen Ridge, N. J., which provides his support, the doctor recounts his happiness over a new token of the regard and generosity of his Indian neighbors. A few extracts from the letter will indicate its bubbling good cheer: —

"During the year 1910 we had as in-patients at the hospital 499 persons, and we treated slightly over 22,000 out-patients. These patients have paid liberally during the year and have pretty nearly met all the hospital expenses with their thank-offerings. But we can scarcely expect these people to pay all the expenses. We have just received from England, where we purchase practically all our medicines, a huge supply: boxes and boxes and boxes of medicines. The bill was £111. I was as bold as a lion to *order* the medicines, but consternation filled my heart when I came to face the bill. No money! What was I to do? We couldn't get on without remedies to relieve illness; the medicines were absolutely necessary.

"I will tell you where I am now. I am out in a village twenty-seven miles from Madura. Near here are other villages. In all these villages live peo-

ONE OF THE 499

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ple who are wealthy; many of them have been my patients. It occurred to me as I sat in a dazed way holding this bill in my hands — my trembling hands — that it would just delight these people to pay it. I came here; I told them the situation; I wasn't mistaken in them; they are wonderful people. They said, as nearly as can be expressed in English: 'My dear fellow, don't trouble about this. How much do you want?'

"'£111 (1,665 rupees).'

"'We will see what we can do.'

"I have been here a week now and am starting back to Madura in about an hour. These wonderful people have contributed enough to pay that bill for medicines and £30 besides toward the *next* bill. Wouldn't you love them if you knew them?

"Did I thank them? Well, nothing will be too good for them when they come to us and need medical relief; if they do ever need it. I hope they won't, for their sakes.

"Just at the present moment, as I sit here with this money beside me, I do feel pleased. This same thing has happened many times in the past. Wonderful people, these! Loving people! They built the hospital with their gifts; and gratitude, which I have felt in the past, is lighted up afresh.

"I wonder if you would be interested to hear about my troubles. The above is one of my joys — *one* of them. My joys are many.

"But now as to my troubles.

"(An hour later.) I have been sitting here thinking, trying to recall a trouble to write about. No, I will have to give it up.

"I must start for Madura now. Perhaps when I get into the hospital I *will* think of something worth writing about in the way of troubles."

Three Hospital Converts

Even when back in Madura, Dr. Van Allen can find nothing troublesome to record. Instead, he mentions the recent conversion of three patients, a man and his wife living near the city, and a man whose home is thirty miles away: —

"The hospital catechist goes to the home of the man and his wife every Sunday, and a meeting is held, others being called in. A little group of people in this village are likely soon to become Christians; four or five have called together at our bungalow and they seemed very happy. It was such a pleasure to see them and to encourage them.

"The last we heard of the other man he had been the means of the conversion of two others in his village. There have been other cases of patients taking great interest in Christianity and in Christ, but not fully committing themselves before they left the hospital.

And a Rajah's Rupees

"One more item of interest before I close: A rajah (native prince) has promised 5,000 rupees toward our endowment fund. The other day, in December, he paid 1,000 rupees of it. It was a great joy. I am sure that the rest will be paid soon. The endowment fund stands at 20,000 rupees now; all subscribed from native sources. The endowment is large enough now to begin to yield an appreciable income to the hospital; last year a little over a thousand rupees. It is most convenient to have this sum toward hospital expenses. When the rajah has paid all that he has promised, the fund will amount to 24,000 rupees. Doesn't it seem good? Twenty-four thousand rupees is $8,000. Perhaps this does not seem like a huge sum in America, but it does seem huge out here where it has to be earned at the rate of about twelve cents for a day's labor."

MISSION TO MEXICO

A COLLEGE JOLLIFICATION

The following letter from Rev. John Howland, of Guadalajara, dated March 20, presents a bright picture against the dark background of war and hate in Mexico: —

"Last Monday was the tenth anniversary of the opening of the Colegio

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Internacional in Guadalajara. The celebration of the day began before 5 A.M., when the boys sang some of the pretty Spanish serenades at my door, as it was also my birthday. The families of the teachers were invited to a breakfast of *tamalies* and *atole*, which the good old cook had prepared as a surprise. She and a friend sat up all night working, and when I asked them if they were not tired, they replied, 'No, one never feels extra work that is done for those we love.' At noon a special dinner of Mexican dishes was served to the boys, our family joining them again.

"In the evening there were essays, music, and a play, well presented with the help of some of the girls from Corona Institute; at the close ice cream was served to the audience, which nearly filled our new gymnasium. Many gifts of flowers, cards, and other tokens of affection came in during the day; the whole celebration left the pleasantest of memories.

What of Former Students?

"The 270 who have been enrolled as students during these ten years are scattered from Mexico City to Southern California. Of the twenty graduates, seven are in the ministry; four are teaching; one is managing his *hacienda* and producing a marked effect on the hundred or more people composing the families of his farm hands; another has established a prosperous business in the capital of the territory of Tepic; the rest are working as stenographers or bookkeepers in the offices of railroads and express companies, or of lawyers and others. One of them is assistant secretary in the office of the son of President Diaz, and another holds a responsible position in one of the largest navigation companies; this man has an American wife. Many of those who did not graduate are doing well financially, socially, and religiously. One has received a state scholarship to take a course in the National Normal School in Mexico City, winning over many competitors. Several are receiving salaries of from $2,000 to $3,000 (Mexican money).

"THE SWIMMIN' HOLE"
At the Colegio Internacional Vacation Camp

"We are almost constantly having pleasant incidents in connection with former students. For instance, in Citala, a large *hacienda* to the south of Lake Chapala, several families accepted the gospel a number of years since, but the lessee obliged most of them to leave or abjure their faith. Recently the

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farm has come into the hands of a young man who took lessons of me in bookkeeping, and he not only protects the Protestants, but cordially receives the evangelist who goes there occasionally, and invites me also to go to visit them.

The Present Chance

"We are hoping that the buildings may be carried forward during the coming months, the teaching force increased, and everything arranged to widen and strengthen the influence of the school. The means for some of this advance are in sight, but one step leads naturally, almost necessarily to another, and much more will be needed to put the plant where it can begin to do its most effective work.

"This country is passing through a most severe ordeal. It is probable that the next few years will hardly be less critical than the present, as there are so many problems to be solved; not merely political problems, but also those that are social, industrial, economic, and religious. A leaven of young people who at least have come to know the teachings of evangelical Christianity, even if they have not personally adopted them all, will do much to prevent mistake and ruin."

EUROPEAN TURKEY MISSION

TWO ENCOURAGING SIGNS

Rev. Robert Thomson, of Samokov, writing on February 27, describes two signs of the times, both of which will gladden the hearts of all who are watching the progress of religion in the youthful and eager kingdom of Bulgaria:—

Deepening Interest in the Gospel

"Our Bulgarian friends, at the autumn conference, planned for special evangelistic meetings to be held about this time all over the field. We are now in the midst of these meetings here. Mr. Sechanoff, so long one of our laborers in one capacity or another, but of late the pastor of the Methodist church in Sofia, accepted our invitation to come here (his native city), and was kindly released for the purpose. Mr. Sechanoff, whom we have had previously for similar work, has very considerable gifts as an evangelist. His coming was made the subject of much prayer, and we also advertised his meetings well; the result has been, not only that the church has been crowded night after night to hear him, but that he has also had a good deal of personal work, receiving and paying visits, and he has been sufficiently encouraged to prolong the meetings for yet another week. Yesterday was the universal Day of Prayer for Students, when we had three special and very encouraging services; and today (a national holiday) is being observed by us as a day of special humiliation and prayer, when we are to have two services—one for believers alone, for prayer and consultation, and one in the evening of the usual character.

"I mention these things with thankfulness; in the first place, as an indication that we ourselves—Bulgarians and missionaries—are being visited with the spirit of more earnest prayer and more hearty desire and endeavor after conversions.

A New Friendliness

"But besides that, I wish to tell you of another encouraging feature in connection with this—a thing that confirms my conviction that we in Bulgaria are going to have, in due time, the same experience that the Asiatic missions have had with the Armenian Church, viz., that prejudice will first break down; then that the national church will itself be gradually quickened; and then that that church and our own will draw together in amity, sympathy, and hearty co-operation.

"One indication of this is that, night after night, a large proportion of Mr. Sechanoff's crowded audiences, fully one-third of them, have been students from the National Gymnasium opposite us. Indeed, large numbers of these students have regularly been at our

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ordinary services ever since this session opened last September. Now, but two or three years ago, when the students began coming to our services, they were quickly and sharply pulled up. I think they were threatened with expulsion. At any rate, an end was put to their coming. But now nothing is said to them. And I am convinced that the difference is due to the gradually changing attitude of the local priests. We have been hearing strange things about them these days — how they have openly, in church, spoken kindly of us; how they have said in conversation that we are right in our presentation of Christianity and in the methods of our working; how they have expressed a desire to understand better our position, our teaching, and our aims, confessing that they begin to fear that they have all along misunderstood and misjudged us. And that this should be — of all places! — in Samokov; that is the astonishing and the happy fact.

"But I must confess, at least for myself personally, that I do not consider the priests wholly to blame. We have kept aloof from them far too much. The reason has been largely our own very heavy burden of work, and perhaps a certain shyness; but, intentionally or not, we have, by holding so aloof, given the impression of unfriendliness, and have certainly made acquaintance and mutual understanding impossible. Here is another reason for desiring re-enforcements, that we may be more free to cultivate better relations with the other church."

THE WIDE FIELD

MANCHURIA

A VICEROY'S TRIBUTE

Among the victims of the plague in Manchuria was Dr. Arthur C. Jackson, a distinguished graduate of Cambridge University, who went out only in the fall of 1910 as a medical missionary of the United Free Church of Scotland, and was attached to its large hospital at Mukden. When the plague broke out in January, the government called upon the physicians of the hospital for their aid, and Dr. Jackson promptly volunteered for work at quarantine quarters of the Chinese railway station. There for a week he was in close and unremitting contact with the plague in all its virulence, doing splendid work in bringing order out of chaos and terror and in staying the spread of the pest, till suddenly, in spite of vaccination and all proper safeguards, he caught the infection, sank rapidly, and died. The going out of this strong, eager, attractive young life on the very threshold of a career of exceptional promise made a profound impression on all his associates. At the memorial service held in Manchuria, His Excellency Hsi Liang, Viceroy of the Three Eastern Provinces, made the following striking address: —

"We have shown ourselves unworthy of the trust laid upon us by Our Emperor; we have allowed a dire pestilence to overrun the sacred capital.

"His Majesty the King of Great Britain shows sympathy with every country when calamity overtakes it; his subject, Dr. Jackson, moved by his Sovereign's spirit, and with the heart of Christ, who died to save the world, responded nobly when we asked him to help our country in its time of need.

"He went forth to help us in our fight daily where the pest lay thickest; in the midst of the groans of the dying he struggled to cure the stricken, to find medicine to stay the evil.

"Worn by his efforts, the pest seized upon him and took him from us long before his time. Our sorrow is beyond all measure, our grief too deep for words.

"Dr. Jackson was a young man of high education and great natural ability. He came to Manchuria with the inten-

tion of spreading medical knowledge and thus conveying untold blessings on the Eastern people. In pursuit of his ideal he was cut down. The Presbyterian Mission has lost a recruit of great promise, the Chinese government a man who gave his life in his desire to help them.

"O spirit of Dr. Jackson, we pray you intercede for the 20,000,000 people of Manchuria and ask the Lord of Heaven to take away this pest so we may once more lay our heads in peace upon our pillows.

"In life you were brave; now you are a spirit. Noble spirit, who sacrificed your life for us, help us still and look down in kindness upon us all."

INDIA

CHRISTIANITY'S ADVANCE IN THE NORTHWEST

Dr. Wyncoop, secretary for India of the British and Foreign Bible Society, when interviewed by Dr. Patton as to general conditions of mission work in that land, presented some very striking testimony as to progress in the northwest provinces. The Northwest Conference, the largest of three conferences of the Methodist Episcopal missions in Northern and Central India, had recently met in Cawnpore. The editor of the *Indian Witness*, in attendance upon its sessions, wrote enthusiastically to his paper of "the swing of victory" that pervaded them. Over ten thousand baptisms were reported for the year past. The movement toward Christianity upon the part of the Chamars, the leather workers, was increasing in extent and momentum. With millions of these people at hand, the largest and most approachable caste in the districts of the two conferences in Upper India, only the insufficiency of funds and equipment for native workers among them limited the advance.

The report from another district (the Roorki) told of remarkable growth, "the best year's work." One minister on the banks of the Ganges wrote: "Give me half a dozen more workers, simple pastor-teachers, and in the course of a week we will have a thousand more new converts from the Chamar caste, who will throw away their dumb idols and turn to the living God and confess the Lord Jesus by public baptism."

The dangers of so rapid growth were recognized; stress was being put on a genuine conversion to the new religion.

Similarly, an account of an itineration by a representative of the Church of England Zenana Missionary Society, printed first in the society's magazine, but quoted in the *Punjab Mission News*, disclosed the beginning of a mass movement toward Christianity among the Chuhras, the sweeper class, those necessary helpers of the farmers. Until recently these despised people were willing to live in serfdom as mere burden bearers; now in some parts of the Punjab they are waking up, seeking a better status, and looking to Christianity as the religion of hope.

In the Sialkot Mission of the American United Presbyterian Mission they have 41,000 adherents from this class, and during the last few years there has been rapid progress in their efforts for self-support and self-government.

"A special feature of this movement amongst Chuhras," so this missionary reports, "is that whether they come out as Christians individually or in crowds, they can go on living in their own villages, earning their livelihood in the same way and influencing by their changed lives those living around them, especially their masters, much in the same way as the Christian slave of old."

Dr. Patton, in passing on these encouraging reports, adds this one comment: "You will be glad to know that the situation is dead ripe for such a movement in certain parts of our Marathi and Madura fields."

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THE PORTFOLIO

A Two-Edged Weapon

That the general missionary situation has been seriously modified during the last half century is the first impression left upon the mind of the reader by a survey of the accumulated evidence (Edinburgh Conference Reports). The new developments can be attributed in the main to one specific cause. If the missionary societies are compelled today to recast their methods in order to meet unfamiliar difficulties and to solve a problem that is almost bewildering in its novel complications, it is not on theologians, "old" or "new," that they must cast the blame for the upheaval. The real creators of the revolution are James Watt, George Stephenson, and Robert Fulton. When we scrutinize the changes that make the most severe demands on missionary statesmanship, we find them nearly all reducible to the question of communications.

Of course this shrinkage of the world works both ways. When a missionary can stand up before an audience in Edinburgh and remark incidentally that three weeks ago he was traveling in Mongolia, we can see as in a flash how the earlier difficulties of access have been simplified. It is no exaggeration to say that by recent railway extensions alone hundreds of millions of people—in the Levant, in Central Asia, in China, in the more populous parts of the East Indies, and in Africa—have been brought within comparatively easy range of Christian evangelistic effort. Yet, on the whole, the disadvantages of the quicker and cheaper means of transit seem, so far, to have outweighed the advantages.

From "The New Missionary Outlook," by Herbert W. Horwill, in the Atlantic Monthly for April, 1911.

Missionary By-Products in China

Now the truth is, that, in the very nature of the case, by far the larger part of their accomplishment can never be claimed by the missionaries as their own. They dig the well and toil at the windlass, but the waters they raise do not flow in an open conduit to the fields they quicken. Most of them disappear in the ground, and when they reappear to make distant wastes bloom, they cannot be identified. What of the young men leaving the mission colleges unconverted, yet imbued with Christian ideals? What of the bracing effect on the government schools of competition with the well-managed and efficient mission schools? What of the government schools for girls, which would never have been provided if the missionaries had not created a demand for female education and shown how to teach girls? What of the native philanthropies which have sprung up in emulation of the mission care for the blind, the insane, and the leper? What of the untraceable influence of the Western books of inspiration and learning which, but for the missionary translators, would not yet be accessible to the Chinese mind? Among Chinese who neither know nor care for the "Jesus religion," the changes of attitude toward opium smoking, footbinding, concubinage, slavery, "squeeze," torture, and the subjection of women, betray currents of opinion set in motion largely by the labors of missionaries.

From "Christianity in China," by Prof. Edward A. Ross, in the March Century.

The Look of Chinese Christians

Although the missionaries have gained few converts from the superior social classes, they have attracted a superior element from the middle and lower classes. The majority of a native Christian congregation resemble the general population, but a study of their physiognomy shows a greater frequency of noble or intellectual faces. Among a score of farmers in a little congregation gathered to dedicate a country chapel in Fukien, I noticed four fine faces and one peasant who

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might have sat to Leonardo da Vinci for his St. John. In view of the human quality of these Christians, I did not marvel on learning that the chapel, costing $250, had been built by twelve families out of their own resources, and that every stick of timber in it had been carried on their shoulders from the seacoast, a league away.

From "Christianity in China," by Prof. Edward A. Ross, in the March Century.

Beating Boston's Best

It is really marvelous—the extent of interest in what used to be thought only the white-chokered and sallow zealot who buried himself in hopeless Hindustan or helped supply the larder of cannibals of the South Seas. Those who followed the Women's Foreign Missionary Jubilee celebrations, which closed so magnificently in New York this week, were amazed at the absorbing interest of those meetings. Here in Boston they thrilled and they enthralled, for the stories of the women missionaries were wonderful and inspiring. These women organized and carried on this fine crusade from Oakland to Portland without a man's help, and they simply beamed with happiness over its success. As a commemoration fund they collected $870,000, an astonishing sum, and a measure of the power of the cause. Any one with a tendency to belittle the men and women engaged in missionary fields ought to have heard the keen, bright, and pertinent addresses of these returned missionaries. They made many a "witty assembly" in Boston look wan and worn by comparison.

The man in his club who sneers at foreign missions only seems to be sophisticated and sapient. In reality in these days of wide dissemination of information he is inexcusably ignorant and provincial. On even him some day the light will shine.

From editorial in Boston Evening Transcript.

THE BOOKSHELF

Indian Idylls. By Anstice Abbott. Introduction by George Smith, C.I.E., LL.D. London: Elliot Stock. Illustrated from photographs.

Pathetic as are the facts revealed by these new Idylls, the literary charm of the style and the great hope which shines through them make the book glad as well as deeply interesting. Miss Abbott, an India missionary of the American Board, has drawn aside the curtain, and with the delicate tact of a Christian lady and with the long experience of her missionary life has brought to light the sorrows and sufferings of India's women.

But when the lifting of the curtain has made the darkness flee away, the joy of the change has been a high reward. Miss Abbott's story of such happy changes relieves the gloom which would otherwise weigh down the book.

A missionary lady once pressed home upon a gathering of women the duty of acquainting themselves with the condition of women in non-Christian lands. She took for her text the words, "The evidence of things not seen," showing them that there was no longer any need of being ignorant of the degradation and misery of their sisters. The evidence was now all ready, the abundant proof was accessible, not only of their need, but of the power of the gospel to uplift them.

Any one who wishes for such proof can nowhere find it more vividly set forth than in these Idylls. Nor can the light of the gospel, now beginning to lighten India, anywhere appear more glorious in its life-giving power than in this new and precious "evidence of things not seen." J. C. M.

The Reports of the Commission of the World Missionary Conference. New York: Fleming H. Revell Co. 9 vols., each 75 cents net; postage, 9 cents. Complete set, $5.00 net; postage, 70 cents.

It is not possible in small space worthily to review an encyclopedia;

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only a general estimate can be attempted. And these nine volumes of the Edinburgh Conference Reports are in a real sense an encyclopedia of their subject. Containing the reports of the several commissions, the fruit of prolonged, wide, and careful study by competent experts, and beside them the addresses made on the Conference platform and the discussions following, these volumes offer to their reader the best that can be said today on the principles, policies, bearings, achievements, and needs of the modern missionary enterprise. To the pastor, the missionary, the Student Volunteer, the leaders of missionary study classes, in short, to every one associated with the missionary task, this set of books seems almost indispensable — a real thesaurus of missionary knowledge to date.

Care of the Patient. A Book for Nurses. By Alfred T. Hawes, A.M., M.D. Philadelphia: P. Blakiston's Son & Co. Pp. 173. Price, $1.00 net.

Not many of our readers perhaps will be specially interested in this book. Yet to doctors and nurses in missionary hospitals it offers a valuable and convenient small handbook of nursing. And with its precise and clear directions it will be of service for such amateur nursing as is occasionally required in every home.

Children of Jamaica. By Isabel C. Maclean. New York: Fleming H. Revell Co. Pp. 95. Price, 60 cents net.

Children of Japan. By Janet H. Kelman. New York: Fleming H. Revell Co. Pp. 93. Price, 60 cents net.

Two new issues, one for each hemisphere, in a series depicting child life in missionary lands. They are by English authors, and somewhat more solidly instructive than is the fashion with children's books in this country. Yet there is the story element in them; the full-page, highly-colored pictures add to their attractiveness; the chapter titles are inviting; all in all, they are well fitted for their purpose and sure to please their readers.

Korea for Christ. By George T. B. Davis. New York: Fleming H. Revell Co. Paper. Pp. 68. Price, 25 cents net.

Within the compass of what is but little more than a pamphlet is here told the story of the great awakening in Korea, leading up to the campaign of 1910 with its watchword, "A million souls for Christ."

The Fruits of the Tree. By William Jennings Bryan. New York: Fleming H. Revell Co. Pp. 61. Price, 35 cents net.

This dainty booklet puts into permanent form Mr. Bryan's impressive address at the Edinburgh Conference.

In Kali's Country: Tales from Sunny India. By Emily T. Sheets. New York: Fleming H. Revell Co. Pp. 208. Price, $1.00 net.

Mrs. Sheets is not herself a missionary. With her husband, a secretary of the Layman's Movement in the Methodist Church, she has visited India, and evidently with a seeing eye. Her book is charming; a collection of twelve tales of Indian life, not so distinctly missionary or even religious as are Miss Abbott's "Indian Idylls," but always Christian in viewpoint and sympathy, and contributing effectively to an appreciation of India as a mission field. It is a book worth reading. A few striking illustrations provoke the interest of one who turns its pages.

THE CHRONICLE

DEPARTURES

April 1. From New York, Rev. and Mrs. John P. Dysart, to join the Rhodesian Branch of the South African Mission. (See page 205.)

ARRIVALS IN THIS COUNTRY

March 13. At San Francisco, Rev. and Mrs. Chauncey Goodrich, of the North China Mission.

March 19. At New York, Rev. and Mrs. Charles M. Warren, of the Japan Mission.

BIRTHS

January 30. At Vaddukkoddai, Ceylon, a son, Raymond Rogers, to Dr. and Mrs. Harry C. York.

March 15. At Ahmednagar, India, a son, Henry Hamilton, to Rev. and Mrs. H. G. Bissell.

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AS INDIA REGARDS THE AMERICAN BOARD

April 9. At Brooklyn, N. Y., a daughter, Janet Goodwin, to Rev. and Mrs. Charles M. Warren, of the Japan Mission.

"OUR LADY OF THE SNOWS"

DEATHS

February 2. At Harpoot, Eastern Turkey, Miss Maria B. Poole. (See page 208.)

∴

How was it that the people of Lystra received Paul and Barnabas? With oxen and garlands? We do not learn of any attempt to offer sacrifices when Secretary Patton arrived at Ahmednagar, but there was evidently no lack of garlands. Perhaps he made the sacrifice in wearing them. The supporting Aaron is Rev. S. R. Modak, pastor of the First Church, Ahmednagar; Hur is Dr. Patton's college classmate, Rev. Henry Fairbank, just now senior missionary at the station.

∴

The Prudential Committee at its meeting of March 14 had the pleasure of welcoming President Eaton, of Beloit, now Vice-President of the American Board, who had so planned his trip to New England as to sit with the Committee on that afternoon.

∴

We are not accustomed to examine prison reports to learn about our missionaries, but in *Our Paper*, a journal published at the Massachusetts Reformatory at Concord, we find an article of a column's length about Rev. John X. Miller, of Pasumalai. It seems that while an Andover Seminary student, Mr. Miller was for two years a helper in the moral and religious work of the reformatory, spending his Saturdays and Sundays there, and that during his seven years' service in India he has kept up the acquaintance then made, and has sent occasional remembrances to friends in the institution. Now that he is about to return to this country on furlough, these friends trust that he will plan to visit Concord and share with them some of the experiences and inspirations of his mission life.

∴

The terrific snows which brought suffering and loss to multitudes in Turkey, as elsewhere described, brought some fun also, as witness the accompanying picture which Mr. Goodsell labels "Another By-Product of Missions." It shows the Goodsell children reveling in the unprecedented mass of snow in their door-yard and, with Mr. Macallum as artist, adding a magnificent but perishable statue to the world's sculpture.

∴

We are glad to congratulate another missionary home on furlough upon securing the funds to meet an emergency on the field which has burdened his rest time. Mrs. J. N. Harris, of New London, whose benefactions have enriched many of our mission fields, recently made a conditional promise to Mr. LeRoy of $5,000 toward the better industrial equipment of Amanzimtoti Seminary, enabling it to meet the requirements

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of its new responsibility to the union educational scheme of which the Impolweni Theological Seminary is the other factor. The Board's new educational endowment fund made possible the meeting of the condition by providing another $5,000, so that the present necessities of this important institution are met.

∴

April 29 Secretary Barton goes to England to attend a meeting of the Continuation Committee of the Edinburgh Conference. On his way thereto he is to have some conference with the managers of the German Hülfsbund concerning the work of their missionaries in connection with those of the American Board in Asiatic Turkey. The trip, including attendance upon the meeting, will involve an absence of about a month.

∴

This number of the *Herald* goes out just as the Candidates' Conference for 1911 is closing. We wish that all in the Board's circle could get the inspiration that comes to the officers and near-by friends as they look upon the company of devoted young people thus assembled. Between thirty and forty are in the group, promising a considerable and cheering reënforcement of the staff of workers on the field. Next month we expect to introduce them to our readers, with a reflection of their faces as they stood before the camera.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Acton, Cong. ch.	1 00	
Auburn, 6th-st. Cong. ch.	5 27	
Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, and Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Garland, Cong. ch.	7 00	
Hallowell, Cong. ch., Friend,	12 00	
Lewiston, Pine-st. Cong. ch.	46 00	
Machiasport, Cong. ch.	5 00	
Orland, H. T. and S. E. Buck,	30 00	
Orono, Ambrose Sawtelle, deceased,	3 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 375; High-st. Cong. ch., 61.65; Woodfords Cong. ch., 56.59; "Portland," 116.70,	609 94	
South Freeport, Cong. ch.	10 00	
Westbrook, Cong. ch.	25 12	
West Minot, Cong. ch.	9 00	
Winslow, Cong. ch.	7 50	995 83

New Hampshire

Berlin, Cong. ch.	15 51	
Candia, Cong. ch.	3 47	
Durham, Cong. ch.	60 00	
Franklin, Cong. ch.	21 00	
Hampstead, Cong. ch.	7 50	
Hanover Center, Cong. ch.	4 00	
Hinsdale, Cong. ch.	15 00	
North Conway, Cong. ch.	4 31	
North Hampton, Cong. ch.	5 00	
Penacook, Cong. ch.	30 26	
Rye, Cong. ch.	50 00	
Westville, Inez F. Newcomb, for work in China,	1 00	217 05
Legacies.—Bow, Mary E. A. Dow,		5 25
		222 30

Vermont

Cambridge, 2d Cong. ch.	8 55	
Lower Waterford, Cong. ch.	6 10	
Ludlow, Cong. ch.	15 00	
Morrisville, 1st Cong. ch.	73 09	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow,	10 50	
Saxton's River, Cong. ch.	14 00	
Victory, George A. Appleton,	5 00	
Wallingford, Cong. ch., toward support Rev. E. A. Yarrow,	49 20	
Westford, Cong. ch., toward support Rev. Wm. Hazen,	12 09	
West Hartford, Cong. ch.	11 44	
Westminster West, Cong. ch., Society of Morals and Missions,	24 00	
Woodstock, Cong. ch.	28 09	256 97

Massachusetts

Attleboro Falls, Central Cong. ch.	52 05	
Boston, Old South Cong. ch., add'l 1,000; Union Cong. ch., 437.30; Highland Cong. ch. (Roxbury), for work in India, 5; Mt. Vernon Cong. ch., of which 5 from Mrs. L. H. Kendall, 7,	1,449 30	
Braintree, 1st Cong. ch.	27 11	
Brookline, In memory of S. C. T., for work in China,	100 00	
Cambridge, Prospect-st. Cong. ch., Miss L. Townsend, for Sholapur,	5 00	
Chicopee Falls, 2d Cong. ch.	26 04	
Concord, Trin. Cong. ch.	46 73	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	96 00	
Fall River, Central Cong. ch.	700 00	
Fitchburg, Martha S. H. Wright, for Mt. Silinda,	5 00	
Granby, Cong. ch.	16 28	
Harvard, Cong. ch.	3 05	
Haverhill, Center Cong. ch.	63 66	
Lanesboro, Cong. ch.	4 00	
Leominster, F. A. Whitney,	15 00	
Lunenburg, Cong. ch.	5 31	
Lynn, Central Cong. ch.	25 00	
Medfield, 2d Cong. ch.	20 00	
Middleboro, Central Cong. ch.	27 47	
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge,	68 39	
Milton, 1st Evan. Cong. ch.	33 75	
New Bedford, North Cong. ch., 78.71; Trin. Cong. ch., 17.74,	96 45	
Newburyport, Central Cong. ch.	125 00	
Newton, Eliot Cong. ch.	86 00	
Newton Highlands, Cong. ch.	220 00	
Newton Lower Falls, Lucy M. Emmons,	5 00	
North Attleboro, Oldtown Cong. ch.	19 00	
North Brookfield, 1st Cong. ch.	46 24	
North Reading, Union Cong. ch.	12 41	
Norwood, 1st Cong. ch.	66 00	
Oxford, Cong. ch., to const. MISS LUA BEAUMONT, H. M.	100 00	
Petersham, A. D. M.	200 00	
Randolph, Cong. ch.	115 32	
Reading, Cong. ch.	39 20	
Somerville, Friend,	10 00	
South Natick, John Eliot Cong. ch.	8 25	
Springfield, Olivet Cong. ch., 18.45; Faith Cong. ch., 12.59; Thank-offering, 25,	54 04	
Wellesley Hills, 1st Cong. ch., of which 15 for Ing-hok,	78 76	
Westhampton, Cong. ch.	32 00	

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West Springfield, 1st Cong. ch. 90 00
West Stockbridge, Village Cong. ch. 30 00
Winchendon, North Cong. ch. 25 55
Winchester, 1st Cong. ch. 125 00
——, A deceased friend, 1,000 00
——, A deceased friend, 500 00—5,933 36
Legacies.—Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 16 00
Enfield, Josiah B. Woods, by Frances W. Kimball, Trustee, add'l, 80 00
Greenfield, Mrs. Ellen M. Russell, by Chas. P. Russell, Ex'r, 4,608 23
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 50 00
Watertown, Edward D. Kimball, add'l, 10 50
Westboro, Miss Amelia Merriam, by Arthur M. Nourse, Ex'r, 500 00—5,264 73
11,198 09

Rhode Island

East Providence, Riverside Cong. ch. 3 38
Providence, Beneficent Cong. ch. 220 06—223 44

Young People's Societies

MAINE.—Brewer, 1st Jun. Y. P. S. C. E., for Sholapur, 2 00
MASSACHUSETTS.—Chelmsford, Y. P. S. C. E., 6; Lawrence, South Y. P. S. C. E., for Shao-wu, 12; Lowell, 1st Y. P. S. C. E., for Adana, 15; Spencer, Y. P. S. C. E., 10.10, 43 10
45 10

Sunday Schools

VERMONT.—Bellows Falls, 1st Cong. Sab. sch., for Mindanao, 10 00
MASSACHUSETTS.—Boston, Central Cong. Sab. sch. (Jamaica Plain), 35; do., Immanuel-Walnut-av. Cong. Sab. sch. (Roxbury), 25; do., Highland Cong. Sab. sch. (Roxbury), for work in India, 11.61; Malden, 1st Cong. Sab. sch., Prim. Dept., for Mindanao, 11; Newton Highlands, Cong. Sab. sch., for Mindanao, 25; Tyngsboro, Evan. Cong. Sab. sch., 2.50, 85 36
95 36

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 44 03
Bridgeport, West End Cong. ch., 31.08; King's Highway Chapel, 15.64, 46 72
Bristol, Cong. ch. 40 00
Central Village, Cong. ch. 8 00
East Norwalk, Swed. Bethlehem Cong. ch. 3 67
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Hartford, 1st Cong. ch., 508.95; South Cong. ch., 400, 908 95
Kent, 1st Cong. ch., for Adana, 10 50
Madison, 1st Cong. ch. 21 50
Mansfield, 2d Cong. ch. 1 00
Middletown, 1st Cong. ch. 25 97
Naugatuck, 1st Cong. ch. 100 00
New Haven, Grand-av. Cong. ch. 40 00
New London, 1st ch. of Christ, 57 99
Norwich, Greeneville Cong. ch. 35 00
Old Saybrook, 1st Cong. ch. 11 09
Salisbury, Cong. ch. 4 00
South Norwalk, 1st Cong. ch. 32 89
Terryville, Two friends, 79 50
Thomaston, Cong. ch. 47 46
Trumbull, Cong. ch. 5 00
Waterbury, Bunker Hill Cong. ch. 20 00
Westford, Cong. ch. 5 00
West Haven, 1st Cong. ch. 56 85
Westminster, Cong. ch. 3 00
——, Friend, 100 00—1,758 12
Legacies.—Georgetown, Edwin Gilbert, by Samuel J. Miller and Herbert S. Ogden, Ex'rs, 175 00
1,933 12

New York

Albany, 1st Cong. ch., toward support Rev. J. X. Miller, of which 5 from Ladies' Foreign Society, 80 00
Brooklyn, Flatbush Cong. ch., 117.07; Plymouth Cong. ch., Louis Stoiber, 100; Atlantic-av. Miss. Soc. of Atlantic-av. Chapel of Clinton-av. Cong. ch., 12; Rockaway-av. Cong. ch., 3, 232 07
Ithaca, 1st Cong. ch. 142 42
Morrisville, Cong. ch. 14 00
Newark Valley, Cong. ch. 10 00
New York, Manhattan Cong. ch., 5; E. R. G., through D. S. and W., 100; James P. Kelley, 22; Harriet S. Niles, 17.50; Friend, 5, 149 50
Oswego, Cong. ch. 14 86
Randolph, Cong. ch. 18 80
Westmoreland, Cong. ch. 25 60
West Winfield, Immanuel Cong. ch. 74 00—761 25
Legacies.—Brooklyn, Hiram G. Combes, add'l, less expenses, 88 22
Poughkeepsie, Sarah M. Powell, by Guilford Dudley, Ex'r, 210.21, less tax, 197 60—285 82
1,047 07

New Jersey

Closter, Cong. ch. 11 45
Jersey City, 1st Cong. ch. 16 80
Montclair, Friend, 5 00
Newark, 1st Jube Memorial Cong. ch. 35 00
Nutley, St. Paul's Cong. ch. 15 00
Paterson, Auburn-st. Cong. ch. 28 00—111 25

Pennsylvania

Miners Mills, Cong. ch. 7 50
Minersville, 1st Cong. ch. 9 00—16 50

Ohio

Alexis, Cong. ch. 7 27
Marysville, Rev. Vernon Emery, 3 00
North Fairfield, Cong. ch. 6 00
Oberlin, 2d Cong. ch., 132.68; Rev. A. H. Currier, 12, 144 68
Painesville, 1st Cong. ch. 15 26
Sandusky, 1st Cong. ch. 3 48
Shandon, Cong. ch. 27 77
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Toledo, Central Cong. ch., 52.65; Washington-st. Cong. ch., 34.84; Birmingham Cong. ch., C. W. Douglas, in memory of Mrs. C. W. Douglas, 5, 92 49—307 45

District of Columbia

Washington, 1st Cong. ch. 390 00

North Carolina

Southern Pines, Cong. ch. 23 09

South Carolina

Charleston, Plymouth Cong. ch., Woman's Miss. Union, 5 00

Georgia

Columbus, North Highland Cong. ch. 3 45

Florida

Daytona, 1st Cong. ch. 67 66
Orange City, Cong. ch. 10 00
Ormond, Union Cong. ch. 14 00
Winter Park, Cong. ch., 26.65; Aux. W. H. M. U., 8, 34 65—126 31

Young People's Societies

CONNECTICUT.—Broad Brook, Y. P. S. C. E. 5 00
NEW YORK.—Brooklyn, Lewis-av. Y. P. S. C. E., for Foochow, 10 00
15 00

Sunday Schools

CONNECTICUT.—Kent, Cong. Sab. sch., for Mindanao, 10; New Britain, 1st ch. of Christ Cong. Sab. sch., for Mindanao, 7.10; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 17.77; do., do., Prim.

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Dept., of which 3.48 toward support Rev. C. N. Ransom and 3.48 for Mindanao, 6.96, 41 83
NEW YORK.—New York, Forest-av. Cong. Sab. sch. 8 00
NEW JERSEY.—Plainfield, Cong. Sab. sch., for Mindanao, 50
OHIO.—Oberlin, 1st Cong. Sab. sch. 17 58
NORTH CAROLINA.—Southern Pines, Cong. Sab. sch. 10 25
78 16

INTERIOR DISTRICT

Alabama

Clio, New Hope Cong. ch. 2 50
Glenwood, Cong. ch. 1 50
Goshen, Cong. ch. 1 50
Talladega, Carrie E. Parkhurst, 20 00
Troy, Wesley Chapel, 2 50——28 00

Texas

Dallas, Central Cong. ch. 29 62

Illinois

Chicago, Millard-av. Cong. ch., 31; Porter Memorial Cong. ch., 20; 1st Cong. ch., 4.07; H. H. Kennedy, 25, 80 07
Downer's Grove, Cong. ch. 20 00
Dundee, 1st Cong. ch. 36 60
Evanston, 1st Cong. ch. 200 00
Forrest, Cong. ch. 9 85
Geneseo, Frank Mather, 25 00
Glen Ellyn, 1st Cong. ch. 21 85
Roscoe, Mary A. Ritchie, 5 00
Strawn, Cong. ch. 9 00
Sycamore, 1st Cong. ch. 56 90
Warrensburg, Cong. ch. 2 00
West Pullman, 1st Cong. ch. 31 06
Wheaton, College ch., toward support Rev. W. C. Cooper, 100 00
Woodburn, Cong. ch. 7 03
Wythe, Cong. ch. 7 00——611 36

Michigan

Memphis, Cong. ch. 5 00
Owosso, Mrs. Julia F. Sharts, in memory of Rev. D. W. Sharts, 20 00
Portland, Cong. ch. 14 95
Ypsilanti, Cong. ch. 15 00
——, Friend, of which 340 for Kustendil, and 150 for Mindanao, and to const. JAMES H. MOORE, H. M. 490 00——544 95

Wisconsin

Amery, Cong. ch. 20 12
Baraboo, Cong. ch. 20 00
Berlin, Union Cong. ch. 18 55
De Soto, Thomas Tenney, 56 00
Lake Geneva, 1st Cong. ch. 87 50
Madison, 1st Cong. ch. 110 00
Milwaukee, Plymouth Cong. ch. 50 00
Platteville, Cong. ch. 77 00
Plymouth, Cong. ch. 20 93
Rosendale, Cong. ch. 40 00
Stoughton, 1st Cong. ch. 28 00——528 10

Minnesota

Anoka, Cong. ch. 9 38
Clearwater, Cong. ch. 6 31
Fergus Falls, Cong. ch. 52 42
Minneapolis, Lowry Hill Cong. ch., 420.57; Plymouth Cong. ch., toward support Rev. A. H. Clark, 113.30; 1st Cong. ch., Cyrus Northrop, toward support Rev. John E. Merrill, 50; do., Cyrus Northrop, Jr., 5; Union Cong. ch. (St. Louis Park), 29.15, 618 02
West Duluth, Plymouth Cong. ch., Home and Foreign Miss. Soc., for Mt. Silinda, 10 00
Zumbrota, Cong. ch. 2 35——698 48

Iowa

Council Bluffs, People's Cong. ch. 10 00
Danville, Cong. ch. 46 00
Gilbert Station, Cong. ch. 15 00
Red Oak, Cong. ch. 14 90
Riceville, Cong. ch. 18 10
Somers, Mizpah Cong. ch. 6 65——110 65

Missouri

Maplewood, Cong. ch. 11 19
Meadville, Cong. ch. 11 50
St. Joseph, Tab. Cong. ch. 43 41
St. Louis, Pilgrim Cong. ch., of which 84.83 for West Circle, Madura Mission, 169 66——235 76

North Dakota

Jamestown, 1st Cong. ch. 5 00
Oahe, Moreau River Cong. ch., 2.37; Virgin Creek Cong. ch., 1.79; Upper Cheyenne River Cong. ch., 1.38; Cheyenne River Cong. ch., 1.33; Lower Cheyenne River Cong. ch., .75; Buffalo Cong. ch., .55, 8 17
Oberon, Cong. ch. 2 00——15 17

South Dakota

Custer, Cong. ch. 15 66
Lane, Cong. ch. 2 00
Redowl, Friend, 5 00——22 66

Nebraska

Bostwick, William Brehm, 1 50
Lincoln, Salem Cong. ch. 5 00
Normal, Nettie Cropsey, for Mt. Silinda, 30 00
Omaha, St. Mary's-av. Cong. ch. 68 84
Purdum, Cong. ch. 3 32
Waverly, 1st Cong. ch. 19 75——128 41
Legacies.—Beatrice, Asher Miller, by L. M. Upson, Ex'r, add'l, 99 90
228 31

Kansas

Alton, Cong. ch., Friend, for Adana, 30 00
Emporia, Bethany Cong. ch. 5 00
Mt. Union, Cong. ch. 2 00
Topeka, 1st Cong. ch., toward support Rev. W. P. Elwood, 150 00
Westmoreland, Cong. ch. 11 75——198 75

Montana

Rancher, Lovira Watson, 5 00

Colorado

Buena Vista, 1st Cong. ch. 3 65
Denver, People's Tabernacle Cong. ch., 130; Plymouth Cong. ch., Ruth Ragan, for Aruppukottai, 10, 140 00
Greeley, Ger. Cong. ch. 85 00
Sulphur Springs, 1st Cong. ch. 4 00
Whitewater, Cong. ch. 9 00——241 65

Young People's Societies

ILLINOIS.—Crystal Lake, Y. P. S. C. E., for Aruppukottai, 5; Waukegan, Y. P. S. C. E., for Aruppukottai, 10, 15 00
WISCONSIN.—Plymouth, Y. P. S. C. E. 10 00
SOUTH DAKOTA.—Frankfort, Jun. Y. P. S. C. E. 4 00
NEBRASKA.—Sutton, Y. P. S. C. E., for Pangchwang, 10 00
39 00

Sunday Schools

WISCONSIN.—Plymouth, Cong. Sab. sch. 4 73
IOWA.—Iowa City, Cong. Sab. sch., Boys' class, for Mindanao, 2.18; Shenandoah, Cong. Sab. sch., 12.03, 14 21
COLORADO.—Denver, 3d Cong. Sab. sch. 35 00
53 94

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Spokane, Mrs. Amelia F. Chittenden, 125 94
Steilacoom, Oberlin Cong. ch. 18 00
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Oregon

Hood View, Cong. ch.	4 91	
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg,	250 00	254 91

California

Avalon, Cong. ch.	4 65	
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Bloomington, Cong. ch.	9 92	
Claremont, Cong. ch., toward support Rev. W. F. Tyler,	386 80	
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CALIFORNIA.—Riverside, 1st Y. P. S. C. E., for Adana, 9 00

Sunday Schools

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OREGON.—Eugene, 1st Cong. Sab. sch.	11 63
CALIFORNIA.—Success, Cong. Sab. sch., for Mindanao,	6 00
	25 63

MISCELLANEOUS

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Florence, Friend, 50 00

South America

Colombia, Santa Marta, Rev. H. Dudley Lynch, 2 00

Turkey

Trebizond, Rev. and Mrs. L. S. Crawford, 15 00

From Woman's Medical Mission, Jaffna

For salary of Dr. Curr to December 31, 1910, 393.33, and expenses McLeod Hospital, 150, 543 33

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For additional grant for girls' school, Tientsin,	200 00	
For additional grant for evangelistic work, Japan,	150 00	
Toward purchase of land, care of Miss Cornelia Judson, Matsuyama, add'l,	2,000 00	16,164 10

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NEW HAMPSHIRE.—Exeter, Phillips Cong. ch., Friend, for boys' school, care Rev. H. K. Wingate, 20 00

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MASSACHUSETTS.—Auburndale, Mrs. Curtis Bates, for school, care Rev. E. Fairbank, 20; do., Mrs. Choate, for do., 5; Boston, Central Cong. ch., toward house for native preacher, care Rev. R. A. Hume, 350; do., Mt. Vernon Cong. ch., Friend, for work, care Rev. C. R. Hager, 200; do., 2d Cong. ch. (Dorchester), Robert H. Magwood, for do., 40; Brookline, In memory of S. C. T., for work, care Mrs. Mary P. Ament, 200; do., Friend, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 50; Fall River, 1st Cong. ch., for work, care Rev. E. H. Smith, 100; Newton Highlands, Sanford E. Thompson, for dormitory fund, care Rev. T. D. Christie, 5; Sandwich, Cong. Sab. sch. Jun. Dept., for work, care Dr. Chas. T. Sibley, 2; Springfield, Rev. R. A. Hume, toward house for native preacher, care Rev. R. A. Hume, 100; Wellesley Hills, 1st Cong. ch. Woman's Aid Soc., for work, care Rev. C. H. Holbrook, 25; Westfield, 1st Cong. Sab. sch., for pupil, care Rev. G. P. Knapp, 30; West Somerville, Miss. Soc., for pupil, care Rev. R. S. M. Emrich, 7, 1,134 00

CONNECTICUT.—Elmwood, Bissell Mission Band, for pupils, care Mrs. H. G. Bissell, 12; Hartford, Asylum Hill Cong. Sab. sch., for school, care Rev. T. D. Christie, 45.59; Mansfield, 1st Baptist ch., Ada Chaplin Mission Band, for pupil, care Rev. E. H. Smith, 10; New Britain, South Cong. ch., for native pastor, care Rev. R. A. Hume, 30; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 375; do., Mrs. Agnes W. Heermance, for hospital work, care Dr. F. F. Tucker, 39; Newington, The Misses Belden, for hospital, care Dr. H. N. Kinnear, 10; Norwich, 1st Cong. Sab. sch., for boys' school, care Rev. E. H. Smith, 16.75; Plantsville, Cong. Sab. sch., for work, care Rev. L. S. Crawford, 7.08; Somersville, Y. P. S. C. E., for work, care Rev. E. H. Smith, 5; Windsor, Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3; ——, Friend, for native preacher, care Rev. E. H. Smith, 50, 608 42

NEW YORK.—Brooklyn, Plymouth Cong. ch., Louis Stoiber, of which 100 for work, care Rev. S. vR. Trowbridge, 100 for work, at discretion of Rev. E. H. Smith, and 75 for work, care Rev. A. W. Clark, 275; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; Jamestown, 1st Cong. ch., Mrs. W. C. J. Hall, for work, care Rev. C. T. Erickson, 500; Mt. Vernon, Chinese Sab. sch. of the Reformed ch., for Bible-woman, care Rev. C. R. Hager, 15; New York, Broadway Tab. Y. P. S. C. E., for orphans, formerly care Miss M. B. Poole, 40; do., Mrs. Clara S. Hay, for work, care Rev. C. T. Erickson, 1,000; do., H. W. Hicks, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 10; do., James P. Kelley, for work, care Dr. H. N. Kinnear, 10; Perry, C. E. Bathrick, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2; Poughkeepsie, E. P. Platt, for work among men and boys, care Rev. H. M. Irwin, 175; Sherburne, 1st Cong. ch. Ladies' Miss. Soc., for hospital work, care Rev. W. N. Chambers, 50; Warsaw, W. J. Humphrey, 5, Mr. Munger, 5, Dr. Gouinlock, 2, and Merrill Slocum, 1, all for

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new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 12, 2,096 00

NEW JERSEY.—Keansburg, Mrs. F. R. Hill, for work, care Rev. H. K. Wingate, 50; Upper Montclair, Christian Union Sab. sch., for scholarship, care Dr. G. C. Raynolds, 30, 80 00

PENNSYLVANIA.—Philadelphia, Northminster Presb. ch., for Kessab ch., care Miss Effie M. Chambers, 25 00

OHIO.—Ira, C. O. Hale, for hospital, care Dr. H. N. Kinnear, 2; Lorain, Friends, for school, care Miss N. J. Arnott, 25; Oberlin, Oberlin Shansi Memorial Asso., of which 150 for current expenses of school, Shansi, and 83.33 for native helper, care station Treasurer, 233.33, 260 33

KENTUCKY.—Berea, Cong. Sab. sch., a class, for pupil, care Rev. R. S. M. Emrich, 1 25

ILLINOIS.—Chicago, Miss Lavicka, for work, care Rev. J. S. Porter, 1; Elgin, 1st Cong. Sab. sch., for pupil, Jubilee Hall, Adams, South Africa, 10; Oak Park, 3d Cong. Sab. sch., of which J. R. Amacker's class, 20, for hospital, care Dr. W. A. Hemingway, 120; Roscoe, Mary A. Ritchie, for hospital work, care Dr. H. N. Kinnear, 5; ———, Friend, for work in Japan, 1, 137 00

MICHIGAN.—Cadillac, Cong. Sab. sch., of which 20 for pupil, care Mrs. W. O. Ballantine, and 5 for pupil, care Mrs. E. C. Partridge, 25; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 100; Grand Rapids, 2d Cong. ch. Miss. Soc., for Mardin Building Fund, care Rev. R. S. M. Emrich, 3, 128 00

WISCONSIN.—Endeavor, Cong. Sab. sch., Prim. Dept., for school, care Rev. M. W. Ennis, 5; Mazomanie, Cong. ch., for Col. and Theol. Institute, Samokov, 6; Oconomowoc, Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 3; River Falls, Cong. ch. Ladies' Miss. Soc., for pupil, care Miss A. C. Salmond, 30, 44 00

MINNESOTA.—London, ch. of United Brethren, for work, care Rev. J. S. Porter, 3.67; Minneapolis, Plymouth Cong. ch., for Union Training School Building Fund, care Rev. A. H. Clark, 1,650; do., D. D. Webster, for native worker, care Mrs. M. M. Webster, 30; Northfield, Isabella Watson, for the Annie Tracy Riggs Hospital, 5; St. Cloud, Jessie L. Burrall, for pupil, care Miss E. M. Atkins, 30, 1,718 67

IOWA.—Des Moines, Annie D. Merrill, for school, care Rev. E. Fairbank, 25; Orchard, 1st Cong. ch., for work, care Dr. H. H. Atkinson, 10; Shenandoah, Mrs. Anna J. Crose, for Shattuck Hall, Oorfa, 2; Stillwater, Cong. ch., for hospital, care Dr. H. H. Atkinson, 1, 38 00

MISSOURI.—Mt. Washington, Mrs. A. J. Ream, for native worker, care Dr. G. C. Raynolds, 30; St. Louis, Pilgrim Cong. ch., for work, care G. S. Eddy, 220.80, 250 80

NORTH DAKOTA.—Carrington, Rev. Robert Paton, toward missionary residence in the Philippines, 10; Glen Ullin, Cong. ch. Ladies' Aid Soc. and Girls' Guild, for pupil, care Miss E. M. Atkins, 50, 60 00

SOUTH DAKOTA.—Lane, Geo. E. Whitney, for native worker, care Rev. Geo. A. Wilder, 25 00

NEBRASKA.—Normal, Nettie Cropsey, for hospital, care Dr. H. N. Kinnear, 5; Verdon, Jennie Robertson, for hospital work, care Dr. H. N. Kinnear, 1; Weeping Water, Cong. ch., Members, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 18, 24 00

MONTANA.—Inverness, Eunice Hart, for pupil, care Mrs. R. Winsor, 1; Lothair, Mae A. Engberg, for do., 14, 15 00

WASHINGTON.—Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10; Tacoma, 1st Cong. ch., for Foochow Miss. Hospital, 25, 35 00

CALIFORNIA.—Berkeley, Mrs. Flora D. Winter, for new equipment Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Fresno, G. M. Michaelian, for Osmanieh Memorial ch., care Rev. W. N. Chambers, 2.50; Kenwood, E. E. Chakurian, for boys' school, care Rev. H. I. Gardner, 25; Lodi, Y. P. S. C. E., for use of Rev. F. F. Goodsell, 30; Ontario, Chas. A. Pierce, for native workers, care Rev. J. P. Jones, 100; Pasadena, Mrs. E. M. Orten, for school, care Mrs. G. G. Brown, 12; Paso Robles, Plymouth Circle, for pupil, care Mrs. Geo. D. Marsh, 10; do., Y. P. S. C. E., for do., 5.50; Redlands, Y. P. S. C. E., for work, care Rev. C. R. Hager, 18; San Diego, 1st Y. P. S. C. E., for hospital, care Dr. H. H. Atkinson, 11; Upland, Chas. E. Harwood, toward new church, care Rev. W. O. Pye, 1,000, 1,224 00

CANADA.—Ontario, Oxenden, Thos. Baldwin, for native preacher, care Rev. E. H. Smith, 34; Manitoba, Winnipeg, Chas. L. Bates, for school, care Rev. E. Fairbank, 50, 84 00

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		52,047 12

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OHIO.—Oberlin, Mrs. A. B. Allen, 2; do., Mrs. Bessie Anderson, 1.50; do., Friend, .50, 4 00

389 00

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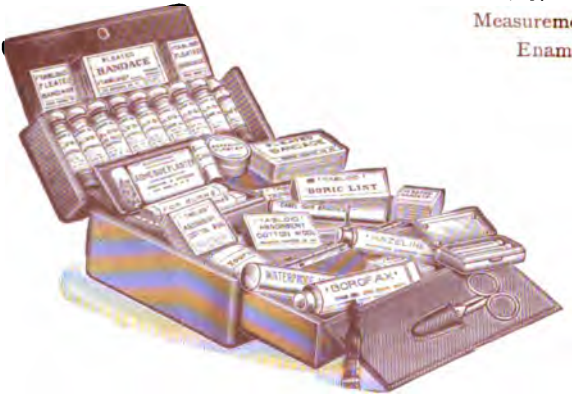

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JUN 3 1911

The Missionary Herald

Photo by C. H. Patton

A Street in Aruppukottai, South India

BOSTON JUNE 1911

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American Board of Commissioners for Foreign Missions

Entered at the Postoffice at Boston, Mass., as second-class matter

CONTENTS, JUNE, 1911

EDITORIAL NOTES. Illustrated 247

THE DAY'S ROUND — IN A MISSION KINDERGARTEN. By Miss Elizabeth C. Clarke. Illustrated 252

JOHN HYDE DEFOREST, D.D. By Rev. George Allchin. Illustrated . . . 256

THE WORLD IN BOSTON. Illustrated 257

THE NEW MISSIONARY CONCERT. By Rev. William W. Sleeper 262

HOME DEPARTMENT 264

FOREIGN DEPARTMENT 268

BY-PRODUCTS OF FOREIGN MISSIONS. By Secretary James L. Barton. Illustrated

FIELD NOTES. Illustrated 271

LETTERS FROM THE MISSIONS. Illustrated 276
North China—Mexico—Foochow

THE WIDE FIELD 281
China

THE PORTFOLIO. Illustrated 281

THE BOOKSHELF 283

THE CHRONICLE 285

DONATIONS 286

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THE CANDIDATES' CONFERENCE OF 1911

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The Missionary Herald

VOLUME CVII JUNE 1911 NUMBER 6

FORTY-FIVE names were on the list of candidates and newly appointed missionaries due to attend the Seventh Annual Conference, which occupied the week from April 20–27. Some of the number were of necessity excused from attendance, so that there were but thirty-six in the group; notwithstanding, it was much the largest ever assembled. The names, home or college addresses, and, so far as determined, the assignments of this company whose picture appears on the opposite page are as follows: —

The Seventh Conference

Seated in front, from left to right: Miss Gwen Jones, Oberlin, 1911, to Madura, India. Miss Edith Douglass, Colorado College, to European Turkey.

First row: Miss Isabelle Harley, Pawtucket, R. I., Rhode Island State Normal School, to Eastern Turkey. Miss M. Louise Wheeler, Teachers College, Columbia University, to Marathi, India. Mrs. Ernest Pye, Emerson College of Oratory, Boston, to Western Turkey. Miss S. Josephine Davis, Oberlin, O., Oberlin College, to South China. Mrs. A. C. Ryan, Oberlin, O., Muscatine High School, to Western Turkey. Mrs. R. H. Markham, New York City, Washburn College, Topeka, Kan., to European Turkey. Miss Alice J. Powers, Tiskilwa, Ill., University of Illinois, Kodaikanal, India. Miss Louise DeForest, Cornwall, Conn., Smith College, to Japan.

Second row: Rev. S. Ralph Harlow, Union Theological Seminary, to Western Turkey. Miss Marion Stafford, New York City, Radcliffe College, to Western Turkey. Miss Florence Fowler, Brooklyn, N. Y., Brooklyn High School, to Eastern Turkey. Dr. E. P. Case, Ann Arbor, Mich., University of Michigan, to Eastern Turkey. Mrs. R. G. Moffatt, Cleveland, O., Oberlin College, to West Central Africa. Dr. R. G. Moffatt, Cleveland, O., Oberlin College, to West Central Africa. Mrs. L. C. Guise, Ann Arbor, Mich., Campbell College, to Madura, India. Mr. L. C. Guise, Ann Arbor, Mich., University of Michigan, to Madura, India. Miss Rachel B. North, Chicago, Ill., Moody Bible Institute, to Turkey.

Third row: Miss Amy McKowan, Bowmanville, Ont., Toronto University, to Japan. Miss Edna Deahl, Maplewood, Mo., Washington University, to Foochow, China. Mrs. H. A. Stick, Oberlin, O., German Wallace College, Berea, O., to South Africa. Rev. Henry A. Stick, Oberlin Theological Seminary, to South Africa. Rev. A. C. Ryan, Oberlin, O., Oberlin Theological Seminary, to Western Turkey. Rev. R. H. Markham, New York City, Union Theological Seminary, to European Turkey. Rev. S. Burman Long, New York City, Union Theological Seminary, to South Africa. Rev. Edward W. Felt, New York City, Union Theological Seminary, to Marathi, India. Miss Theda Phelps, Cheyenne, Wyo., Illinois Training School for Nurses, to Western Turkey.

Fourth row: Rev. F. E. Livengood, Cambridge, Mass., Harvard College, to Eastern Turkey. Rev. Lyle D. Woodruff, Oberlin Theological Seminary, to Turkey. Rev. Ernest Pye, Oberlin Theological Seminary, to Western Turkey. Rev. Cass A. Reed, Union Theological Seminary, to Smyrna, Turkey. Rev. William R. Leete, New York City, Union Theological Seminary, to China. Rev. Frank J. Woodward, Allegheny,

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Pa., Western Theological Seminary, to Micronesia.

An Inspiring Week

THE conference was held unusually early this year, partly to give those who came to it opportunity to visit The World in Boston. The mornings were occupied as usual with familiar talks from representatives of the Board, the Woman's Board, and several missionaries, upon various phases of a missionary's life and work. Special addresses upon the intellectual and spiritual life of the missionary were given respectively by Rev. Edward M. Noyes and Dr. Howard A. Bridgman. Dr. J. K. Greene, of Constantinople, was not only one of the speakers to the class, but became virtually a member of it, journeying to Boston with the group from Oberlin, attending all sessions, and making himself one with the company, so that they insisted on his sitting among them for the photograph. The closing session of Wednesday morning in Central Church seemed peculiarly helpful this year, the quiet hour for the missionaries by themselves being unspeakably tender and searching in its message. The conference closed with the celebration of the Lord's Supper, conducted by Rev. Herbert D. Gallaudet, one of the ministers of Central Church, a most appropriate and uplifting service.

The exercises of this conference, particularly its social features, were much restricted to make room for attendance upon the Exposition, but the officers of the Board had ample chance to satisfy themselves of the high quality and promise of this new and large company of prospective missionaries. Not all are to go to their fields at once, but one by one most of them will before many months be moving to their fields of life work abroad. It is to be recognized as heretofore that even so large a re-enforcement will not mean real increase of workers on the field, but only an incomplete filling of the gaps. It is a pleasure to recount that this year, as heretofore, some children of missionaries are among the candidates; Miss Jones is the daughter of Dr. John P. Jones, of Madura, and Miss DeForest of Dr. John H. DeForest, of Japan, whose lamented death this number of the *Missionary Herald* must also record.

The World in Boston

No magazine of this size can adequately report the great Missionary Exposition just closing in Boston. Some of its characteristic features are reflected by text and picture in this number; others may be anticipated next month. We regret, especially for our missionary readers and others who cannot visit the Exposition, that no snapshots of it in motion can be presented; but the strict rules of fire protection forbid the taking of any such pictures.

A Wide-Awake Youngster

THE Congregational Brotherhood celebrates its third birthday with a statement by its directors, reviewing its short life with gratitude for what has been accomplished and for the good will shown to the organization. The Brotherhood faces the new year with enthusiasm and a determination still further to combine the men of our churches in support of missionary and social service undertakings. With the launching of the "Men and Religion Forward Movement" the Brotherhood has a new and special service to render just now. We wish it all success in its plans.

As to Mexico

AS we go to press it appears that the rebellion in Mexico is about ending; moreover that it is to attain its object. Official announcements declare that President Diaz will resign and that the insurrectos are to be represented in administrative offices, both national and provincial. It is time that the dragging warfare should cease. The continued disorder and despoiling of the country have grown to be unbearable. The spirit of revolt has spread until the land is honeycombed with insurrection. Religious distinctions are entirely ig-

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nored, Roman Catholics and Protestants serving in both armies and being exposed alike to the hazards of the time. It is cause for rejoicing that the President of the United States has stood firmly for non-intervention; the sending of American troops into Mexico for neutral police duty, however single and honest in purpose, would certainly have been misunderstood and might easily have produced disastrous results. There is ground for hope as well as reason for prayer that Mexico may now enter upon a new era of orderly and harmonious progress.

Bound for Ceylon

SEVERAL new workers are now on the way to their fields. Miss Lulu G. Bookwalter goes to Ceylon under the adoption of the Woman's Board of Missions. She was born in Knoxville, Tenn., her father having been connected with several educational institutions. Her education was obtained in the public schools of Toledo, O.; afterwards she was a student in Smith College for a while, but was graduated from Otterbein University, Westerville, O. She is a member of the Plymouth Church, Columbus, O. Miss Bookwalter seems to have inherited in good measure the qualities of her family, which has been noted for its devotion to educational and missionary work.

MISS LULU G. BOOKWALTER

Two Teachers for India

ON April 29 sailed from Boston Miss Zada Curtiss and Miss Alice J. Powers, both going to Madura, Miss Curtiss for a three years' term of service, in view of the pressing needs of that mission. Miss Curtiss is a graduate of both Oberlin High School and College. She has taught in Bible training schools, and was led to engage in this work because of her supreme interest in missions. Miss Powers is a native of Illinois and a graduate of the university of that state; she is a sister of Rev. Lawrence J. Powers, who joined the Madura Mission last year. She goes out under private arrangements, and not as a missionary of the Board, to teach for a term of years in the Kodikanal School for Missionary Children.

Two Nurses for Turkey

ON May 20 sailed Miss Rachel B. North and Miss Theda B. Phelps, both as expert nurses. Miss North went out in 1905 for temporary service in the mission hospital at Talas, Cesarea station, Western Turkey. She returned to this country last year, and has now received appointment under the Board as a missionary nurse to be connected with the hospital at Mardin, Eastern Turkey, her support to come from that institution. Miss Phelps goes for service in the Talas Mission Hospital, and seems specially fitted for the position there. Her home is in Cheyenne, Wyo.; after graduation from the Illinois Training School for Nurses she has had a long and varied experience in her profession, both in private and institutional work.

A Good Report from Korea

A FORMER chief clerk in the Bible House at Yokohama, Mr. T. Hoshono, now holding a responsible position in the Bank of Korea at Seoul, writes to Rev. Henry Loomis, the American Bible Society's representative in Japan,

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that Christian work in Korea is as encouraging as ever. "Peace prevails throughout the country; morality of the Japanese is improving rapidly, and their attitude toward the Koreans is undergoing a great change. Missionaries are being well understood, partly due to their good sense and partly to the efforts of all officials and Christians. There is no denying that General Terauchi is the very man to govern this country, and God is evidently making a good instrument of him in its bettering." All of which is good news indeed.

Another Milestone in the Anti-Opium Fight

NEWS dispatches announce that England has at last yielded to China's plea and the aroused sentiment of her own people and agrees to suppress the traffic in opium from India to China as fast as China suppresses the cultivation of the poppy. A remarkable victory this for the cause of opium reform in China, and a fine preparation for the International Conference for the Suppression of the Opium Evil to be convened at The Hague, by the call of President Taft, on the 1st of July this year. All friends of missions to the East, indeed all lovers of mankind may well unite in intercession for God's blessing upon this important conference.

A Missionary Conference in Natal

FROM June 23 to July 4 there will be celebrated in Natal the seventieth anniversary of the coming of the gospel to the Zulus. The Natal Missionary Conference, representing most of the societies in the colony, has voted to cooperate in observing this important anniversary in a way to promote definite lines of co-operation among societies differing both denominationally and in nationality. The conference first meets in Maritzburg, with "Co-operation" as the keynote of its program, both missionaries and native pastors discussing its problems, first separately and then together. On July 1-2 interdenominational conventions will be held at six mission stations, each a center of a large district, and each under a different society. July 3-4 in Durban a native industrial exhibit will be held, culminating in a public meeting presided over by the governor general. Prayer for the success of this undertaking is requested, especially during the week of May 21-28.

Goshen's Mountain Rest

MENTION is gladly made again in these columns of the summer home called Mountain Rest, established by Dr. Dowkontt at Goshen among the hills of Western Massachusetts, and now maintained by Mrs. Dowkontt. Healthful, attractive, modest in its prices, congenial in its society, this summer home affords special advantages to missionaries looking for a quiet resting place. For information, terms, etc., one should write to Mrs. George D. Dowkontt, Goshen, Mass.

The "Friend" of Peace

A NEW advocate of peace and good will between the United States and Japan has appeared. The *Friend*, "the oldest paper west of the Rocky Mountains," published in Honolulu since 1843, announces through its manager, Mr. Theodore Richards, five scholarships in the Mid-Pacific Institute of Honolulu free to the young men of Japan for the best essays on the subject, "Friendly Relations between Japan and America and How They May Best Be Maintained." These scholarships amount to $400 apiece, with an extra $100 for traveling expenses. The *Friend* also proposes to use its columns systematically to promote a good understanding between the two countries it seeks to serve.

An All-Turkey Conference

THE new conditions and problems of missionary work in Turkey, due largely to the political changes in that empire, call for careful study and possible readjustments. To that end it is proposed to hold a conference of all the Board's Turkey missions in 1912, to

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be attended by representatives of the missions and a deputation selected from the executive officers, the Prudential Committee, the Corporate Members, and the wide constituency of the Board. The plan contemplates a preliminary tour of the field by part of the deputation, to inspect conditions and to secure data upon which the conference shall deliberate and make its recommendations. Further announcement of the plans for this important conference will be made later.

The Cyrus Hamlin Centenary

BANGOR THEOLOGICAL SEMINARY will make the commemoration of the one hundredth anniversary of the birth of Cyrus Hamlin a notable feature of its graduation week this year. The entire day of Tuesday, June 6, will be occupied with these memorial exercises, including the unveiling of a memorial tablet, the gift of some of Dr. Hamlin's Armenian pupils and friends now living in or near New York and designed by his son, Prof. A. D. F. Hamlin, of Columbia University. Addresses will be made by representatives of institutions with which Dr. Hamlin was connected: Bowdoin and Middlebury Colleges, Bangor Seminary, Robert College, the American Board, and the Western Turkey Mission.

A Fresh Appeal for Re-enforcements

THE Marathi Mission, finding that the American Board has difficulty in securing young men and women to supply even those re-enforcements that are authorized by the Prudential Committee for the different fields, issues a novel appeal, addressed especially to the students of institutions patronized by the Board's constituency, but to other Christian students as well. After urging the general call to missionary service, this appeal particularizes upon the Marathi field, taking up the different stations one by one, with a brief description of the work done in them and the great opportunity and need of the present time. The different kind of workers and the qualifications desired are also set forth, and the appeal is signed by the twelve missionaries on the field at the time it was issued, March 1, 1911. It is interesting to note that these twelve men represent eight colleges: five are from Amherst, and one each from Williams, Olivet, University of Vermont, Princeton, Yale, Oberlin, and University of Minnesota. Seminary representation is as follows: Andover, two; three each from Hartford, Yale, and Union.

The Governor's Testimony

IT is a genuine surprise to have laid on our table a copy of the *Mindanao Daily Herald* for February 11, printed at Zamboanga, P. I. It is a paper of ten pages, well printed in English, filled chiefly with advertisements. Apparently it was issued daily for a brief period only, during the continuance of a great fair in which the different districts of Mindanao were exploited. This particular number is devoted to Davao, and the exhibit presented from the district during the fair. The chief article is written by Major Henry Gilsheuser, governor of the district, which has the most varied population of any territory of equal area in the Philippine Islands, being occupied by so many tribes that the number of dialects spoken is approximately twenty.

In this article the governor depicts the importance of the great Island of Mindanao, and speaks of the three schools established by the American Board in different sections; these schools the governor himself has visited and declares to be in excellent condition. He then adds concerning our mission hospital at Davao: "Dr. Sibley, the physician in charge, is doing work which calls for the highest commendation. The spirit and enthusiasm which he displays in connection with his work have made him beloved and respected by everybody in the district." It is pleasant to find such commendation bestowed upon our missionary by this military and civil governor of the region.

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The DAY'S ROUND

IN A MISSION KINDERGARTEN

BY MISS ELIZABETH C. CLARKE, OF SOFIA, BULGARIA

IT was on a snowy Tuesday morning that I started out to visit our branch kindergarten about a mile away in what is called "Youch Buwar," or "Four Wells," a name witnessing Turkish times and a city less thickly populated.

It saves time to take the tram down Vilosh Street, which looks straight up to our beautiful mountain of that name, past Svyati Kraal, the Orthodox cathedral church, then transferring to another line which starts on towards the station, but branches by the one

SOFIA'S ONE MOSQUE

mosque remaining in Sofia to go down Pirot Street, the busiest part of the lower city. Our kindergarten is so placed that it is accessible to the children of small officials, independent tradespeople, and also to the very poor. We have both Jews and Bulgarians, with an occasional representative of other nations.

The snow was falling fast, and mothers might with reason have thought their five and six year olds better off at home; but I found eighteen already gathered in the kindergarten circle, and two came in later—a score of children, of whom only four were girls, an inequality rather characteristic of our kindergartens. One of the late comers was Todorka, the pale, mouselike little daughter of happy-go-lucky Macedonian parents. She excused herself for not bringing the monthly fee by saying, "We don't have any money at our house these days; mother bought father a pair of shoes which are too small for him, so he is cross and won't work." However, we were glad to have her even without her fee, for sometimes Todorka does not come to kindergarten, but goes to the public bath instead, and spends her morning splashing about in the swimming tank, while her mother scrubs the rest of the children from head to heel. Many people in this part of the world bathe, or don't bathe, with a vengeance.

The twenty children filled the larger of their two rooms quite full enough even when seated quietly in the circle, and I wondered where their absent comrades could find place when they came, as come they do this year in larger numbers than ever before in that part of the city. Is the attractive power in those two beautiful brown-eyed young women whose kingdom it is? Both the children and their parents are very fond of them and with

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good reason. The children are not as interesting at first sight, but their individuality crops out during the morning. Still there is a difference between our two kindergartens, such as may be noticed between kindergartens in richer and poorer sections of American cities, a difference in spontaneity, in manners, in the expression of face, as well as in dress, which gives the wealthier children the advantage in a certain way.

There is a difference, too, in the atmosphere of the kindergarten, a certain nervous noisiness which might well come from overcrowding in addition to ill-fitting, hobnailed shoes, and from the lack of the harmonizing influence of a good piano. This was particularly noticeable during the marching. There was not the joy of motion, the unconscious rhythm of little feet, the general impression of harmony which in the more favored kindergarten often puts one in tune for the whole morning. The piano is in evidence in the full dignity of its more than sixty years. The first piano to be brought into the country, even its oldest friends are coming to the painful conclusion that its room would be of greater educative value than its voice.

Several times during the morning the question asked itself, "To what extent have we the moral right to receive children into kindergartens in which conditions must of necessity be far from ideal; are we doing more harm than good; in this case is a half loaf better than no bread?" The house is as well adapted to its purpose as any found during hours of house hunting, and serves also as the home of our sunny-faced Bible worker, who uses the kindergarten rooms for meetings and a Sunday school for Orthodox children in that section of the city, when they are taxed to their utmost.

In spite, however, of small rooms and weather which forbade the use of the yard at playtime, the children spent a happy morning with the usual round of kindergarten experiences and activities, and scattered after the good-by song, each holding securely an invitation to mother to come to the monthly mothers' lecture to be given the next Thursday. They are trusty little postmen, these children, nor do they consider their duty done when the invitation is delivered. Mamma is reminded again when the day comes, is warned not to be late, and sometimes is even escorted to the lecture lest she miss her way.

The Belcheff Street kindergarten rooms are a

THREE FORMER MEMBERS OF THE KINDERGARTEN
Boris, Nada, and Vera, children of His Majesty's Adjutant

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sort of neutral meeting ground for various purposes in addition to the mothers' lecture course.

That Tuesday in question was an off day for the kindergarten normal class, and two meetings had been called for the afternoon. There was first the annual meeting of the general Alumnæ Association for all women and girls who have attended any one of the three American schools in the country. It is not a very flourishing organization just at present; our president has many irons in the fire, and acts with more impulse than system. She had called this impromptu meeting partly to make sure of a sympathetic attendance at the following meeting of the afternoon, one for those interested in the organizing of a Young Women's Christian Association in Sofia.

There are a great many discouragements to be faced by mission schools, and I fancy that one of the most general comes from the fact that young men and women educated in them often do not take the courageous stand for Christ which their teachers have hoped they would. Often we hear the fling that they are Christians only as long as they are in school. In Sofia one has opportunity to meet many of whom this is no doubt said, but I am more and more convinced that there will be the final fulfillment of the promise in Isaiah 55: 11. An Orthodox young woman, a graduate from Samokov, said to me not long ago: "We cannot forget the school and the truths we learned there. We may have remained stanch Orthodox to the end of the course, we may have talked vehemently against the Protestants, but we are changed; our ideals, our outlook upon life can never be what they would have been but for that school. Down in our hearts we know the truth." Is it not a proof of this statement, that among those most actively interested in every good project in the country one is sure to find former pupils of mission schools? This is true of the present Young Women's Christian Association movement.

Some of us have long felt that conditions in Bulgaria, and perhaps especially here in Sofia, call for a strong union of all good elements in the country. There are frequent proofs that the gospel leaven has been and is working throughout the nation. Thoughtful members of the national church realize that something more than dead formalism is needed to stay the rising tide of infidelity and immorality. How can this conviction of theirs be brought to the front and put to use in the most aggressive evangelical way? Is there not common ground on which we can fight the common foe with mutual encouragement and helpfulness?

The Christian Associations for young men and women, with their backing of world-wide effort on interdenominational lines, which are at the same time so strongly Christian, offer one answer, and various efforts have been made to bring the need of such Associations before the women of the city, but so far with slow and small results. "Why Christian? Our young people care nothing for religion. It is another form of Protestant propagandism," comes from one side; from the other: "We cannot work in harmony with the national church. Whatever we do let us do as Protestants." "Let us co-operate as Christians," says the third party, and it was this party which won its first battle that Tuesday afternoon.

After warm discussion, and rather too vigorously expressed differences of opinion, there was chosen a committee of nine women, consisting of two Roman Catholics, three Orthodox, and four Protestants, one of whom is a Lutheran, to forward the Young Women's Christian Association cause. Circumstances point to rapid developments in the near future along Association lines for the benefit of both young men and young women; toward the fuller harvesting of seed sown during the past fifty years, amid difficulties and discouragements not a few.

In little more than a decade our present kindergarten boys and girls will be in the university. God grant that

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THE MISSION KINDERGARTEN OF SOFIA

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they find a purer atmosphere than is breathed by students there today, that they themselves may prove loyal champions of truth and righteousness!

Still another gathering met in the kindergarten hall that Tuesday evening, for this is the temporary home of the local young people's society. They hold their prayer meetings here on Sunday afternoons, and Tuesday evenings have socials, business meetings, or sometimes a lecture.

JOHN HYDE DeFOREST, D.D.

An Appreciation

By Rev. GEORGE ALLCHIN, of Osaka, Japan

IN the death of Dr. DeForest at Sendai, Japan, on May 8, the Japanese have lost one of their most ardent friends and the Japan Mission another of its veteran workers.

No missionary had a closer knowledge of the life and thought of prominent Japanese than Dr. DeForest. His was the life of an ordinary missionary, and yet he entered the inner circles of Japanese culture and mingled with the best representatives of Japanese society. He was on the most intimate terms, not only with the Japanese preachers and Christians, but with diplomats, educators, and military leaders. This intimacy sprang from his unusual facility in speaking the Japanese language, his enthusiasm and cheerfulness of manner, and deep sympathy with the Japanese people in every phase of their private or public life.

DR. JOHN H. DEFOREST

Dr. DeForest was born at Westbrook, Conn., in 1844, the son of Rev. W. A. Hyde. He was educated at Phillips Academy, Andover, and Yale College, from which he was graduated in 1868, and from Yale Theological Seminary in 1871. After three years of service as a pastor of the Congregational Church at Mt. Carmel, Conn., he joined the Japan Mission of the American Board in 1874, only five years after the establishment of the mission. For twelve years he labored in the great commercial city of Osaka, being identified with the founding of five of the Congregational churches of that city, which have shown such remarkable expansion during the past thirty years. But most of his missionary career has been spent in the smaller city of Sendai, a place removed from direct Western influences, and yet one of great impor-

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tance in the educational and military life of the nation.

Although he ranked among the highest as a pulpit and platform speaker, for five years after his arrival in Japan Dr. DeForest did little public speaking in Japanese. He laid the foundation of his linguistic abilities in his study and in the private houses of the Japanese in Osaka, talking with them freely about the fire-bowl. From the beginning he deprecated the establishment of Western forms of Christianity or Western methods of propagandism, emphasizing the theory and practice of self-support and self-control of the native church. He recognized the good that is to be found in non-Christian faiths and the universal workings of the Holy Spirit in preparing the peoples of the East for the higher truths and ideals contained in the gospel.

Although his residence had been only in two cities, he felt that he belonged to all Japan; traveling extensively, he spoke to the Japanese wherever he could find them, even in Korea, Hawaii, and California. It was most fortunate for Japan, and for America too, that he was on furlough in his homeland just as Captain Hobson in public address was predicting war between Japan and the United States. Dr. DeForest was immediately called to the public platform to reply to these stupid and unreasonable forecasts. In recognition of his splendid service by voice and pen in dispelling anti-Japanese thoughts and feelings in America, and because of his labors for the soldiers on the battle fields of Manchuria, the Japanese government presented Dr. DeForest with the Order of the Rising Sun.

He was a vice-president of the Peace Society of America, and was interested in all world-wide movements that made for the betterment of the human race, especially for the bringing together of the East and the West in fraternal good will. He was a prolific writer as well as a strong speaker, and his favorite topics centered around the two great truths of Christianity, the Fatherhood of God and the Brotherhood of Man. His book, "Sunrise in the Sunrise Kingdom," written a few years ago for mission study classes under the direction of the Young People's Missionary Movement, has been the textbook for the stewards connected with Japan in The World in Boston.

No missionary in Japan won his way so closely into the hearts of the Japanese as did Dr. DeForest. Nothing delighted him more than to have a call at his home from a preacher, a priest, or an official to talk over the broad interests of the kingdom of God. He will be sadly missed, especially by the Japan Mission, still mourning the death of Dr. Davis, and by the preachers of the Kumi-ai churches, with whom he had the most intimate relations.

Dr. DeForest had been ill for some months, and though hopes were entertained of his recovery, the tidings of his death were not wholly unexpected. Mrs. DeForest and four children survive him: one daughter in China; one in Japan; one now on her way to Japan, and a son in Washington, D. C.

THE WORLD IN BOSTON

"MARVELOUS!" is uniformly the exclamation of the visitor as he comes away from the Mechanics Building and its spectacle. For the huge Missionary Exposition is first of all a spectacle. It is that, even in the main Hall of Exhibits, where 40,000 square feet of floor space have been transformed into what seems an endless chain of scenes and courts representing the fields of mission work at home and abroad. Elaborate scenic backgrounds, designed with much art, produce an effect of depth and distance, making each of the limited areas look like a veritable section of a village,

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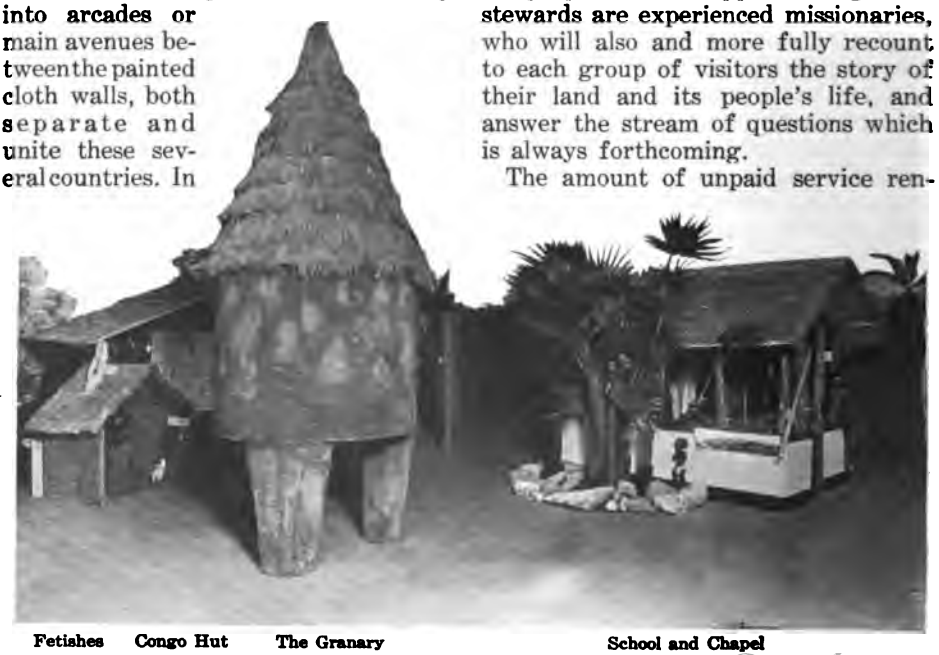
SECRETARY EDDY AS LIVINGSTONE

This make-up of David Livingstone in the Second Episode of the Pageant corresponds in all details to existent photographs, to Stanley's records, and to the memory of Livingstone's daughter

a broad stretch of country, or a city street. Winding passageways, opening into arcades or main avenues between the painted cloth walls, both separate and unite these several countries. In and out the maze of avenues passes a continuous throng of sight-seers; stewards flit about in their gay costumes; before some court, a temple, or about some picturesque figure, an inquisitive group gathers; while above the usual hum of a moving crowd is heard the sound of musicians or the near-by voice of an earnest lecturer. Looking down the vistas of these aisles and catching at every angle the symbol of some foreign land or faith, one is reminded of the inspiring missionary aim, the bringing together of the world through Christ.

But the visitor who settles down to study the Exposition finds it far more than a spectacle; a carefully assembled exhibit of the missionary enterprise. Within the "scene," as the section assigned to each country is called, and in charge of its display, he finds a company of stewards, ever ready and on the whole surprisingly well informed, to describe to him the significance of each structure and every article, and to interpret from time to time in some performance a characteristic aspect of the people's life. Supplementing these stewards are experienced missionaries, who will also and more fully recount to each group of visitors the story of their land and its people's life, and answer the stream of questions which is always forthcoming.

The amount of unpaid service ren-



Fetishes Congo Hut The Granary School and Chapel

A CORNER OF THE AFRICA SCENE

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dered by this army of guides to the Exposition is one of its marvels. Herein some missionaries of the American Board are rendering eminent aid: Mr. and Mrs. Neipp in the West Africa scene, where the overthrow of the witch doctor is graphically presented; Mr. Churchill, operating his hand loom of India in the industrial section; Dr. Tucker, as he shows how a mission hospital is managed in China, or lectures on adventures and humors of a missionary's life; Mr. Allchin, the ubiquitous head of the large Japanese section and leader of the choir which renders stirring Japanese songs; or the veteran Dr. J. K. Greene, whose short talks to the companies who halt at the sound of his voice are among the features of the day in the Mohammedan lands section.

Upon the second floor of this Hall of Exhibits the educational purpose of the Exposition becomes yet more manifest. For here is the portrayal of educational missions, also by countries, and here are held such occasional demonstrations as show schools and classes at work, while extensive models give clear idea of mission compounds and college plants. One large room on this floor is devoted to the Hall of Methods, where one can examine the devices by which missionary interest is being won and developed among both sexes and all ages of people. Here on every day and all day long are to be found leaders of mission work, profiting by what others have invented and have loaned for display. In this hall also is conducted an elaborate series of conferences for missionary workers, which, if not largely attended, yet supplies to those who are alert and inquiring systematic training in the best appliances and methods of missionary work in the churches.

The Pageant of Darkness and Light in the Grand Hall also is much more than a spectacle. It is that of course; for saying that it consists of four episodes representing dramatically the coming of Christianity and its advance in so many representative dark quarters of the world — among the Indians of North America, in Livingstone's country in Africa, in India heavy with the sorrow of its child widows, and in the Sandwich Islands as the old witchcraft is defied — is very far from indicating the quality of the presentation which the pageant offers. The superb staging of these episodes, the care and finish given to the scenic effects, the massing of scores and even hundreds of participants upon the stage, the skill of the acting and the power of the music both in its solo parts and its choruses, all leading up to a thrilling climax in a noble song of Christian triumph by the entire company, with the audience joining in the closing dox-

Photo by Notman Courtesy of *The Congregationalist*

A Cowboy A Korean A Turkish Lady

AS EAST MEETS WEST

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LOOKING DOWN THE COURTS FROM THE MAIN PLATFORM

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IN JAPAN

This picture shows how realistically the "scenes" are set against effective backgrounds

ology, "All people that on earth do dwell," make a spectacle, or rather a succession of spectacles, that will be long remembered.

And yet the pageant is far more than a spectacle, as through all is felt its Christian spirit and its missionary appeal. The unique service of the prolocutors, whose recital before each episode gives the key to its interpretation, has much to do with the sobering of the spectator as he watches its presentation. Secretary Bell, of the American Board, Rev. Allen A. Stockdale, of Boston, and Rev. H. Grant Person, of Newton, are rendering valued service in this important role.

The question is constantly asked, "Will it pay?" It is a fair question. It has cost a huge amount: $100,000 or more in cash; prodigious labor on the part of a considerable number of leaders for from one to three years, and of a multitude of workers for from three to six months; such absorption of time and strength as has practically stopped many usual lines of church work in Greater Boston. Is it likely to pay for all this outlay? It is too early to answer this question fully or absolutely. The financial outlook is good; it is certain that the deficit, if any, will be small. The Exposition has unmistakably "caught on." It asked for 10,000 stewards, and got more than that number; for 3,000 singers, and got enough; 1,000 general stewards, and secured 2,000; in all, nearly 20,000 volunteer workers are even paying for their admission tickets and their car fares. This in itself is a success almost beyond belief. Moreover, these workers have become enthusiastic. Missionaries in charge report that many stewards are eager to learn more about their fields; already, as noted in the Home Department, offers of missionary service are coming from their number.

The attendance also is far exceeding anticipation. Nothing like it has ever been known in the history of Mechanics Building. And it is a representative attendance; all ages and all classes of people come; and there is something to interest and benefit all. Literally multitudes of children have come on regular days as well as on Saturday mornings, and it has been a pleasure

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to watch their delight. The exhibits, the plays and games representing child life in different lands, moving pictures, scenes in the Tableau Hall and other events of this most complex Exposition are unvaryingly charming to the children as to many of their elders. The indifferent spectator, possessed of no knowledge of missions and who is merely curious to see what a missionary exposition is, also discovers something to interest and hold his attention. Almost never does any one go away complaining that he finds it tedious. Missionary leaders in the churches repeat their visits for more information and inspiration. And the stanch friends of missions in the churches are exhilarated with a new sense of the magnitude and power of the enterprise for which they have given and prayed all their lives long.

It is possible to find blemishes in this large and complex undertaking. But the marvel is rather that there is so little to criticise; that the exhibits were practically ready at the start; that there is so general ability and devotion on the part of the volunteer aids; that the conferences and lectures are on the whole well followed by a company that is primarily interested in sight-seeing; and that in the midst of so much crowding and hard work there is uniform good nature, kindliness, and decorum. Every visitor to the World in Boston must feel that "there is a difference," a certain elevation of tone and temper that marks it as truly a Christian and a missionary Exposition. Many exhibits of manufactures and machinery have been held in this old Mechanics Building, one of Boston's distinctive institutions. Yet it has now the memorable exhibit of its history, as it displays the finest machinery, that of spiritual forces, and the richest products of manufacture, those of the Christian life and civilization.

THE NEW MISSIONARY CONCERT

By Rev. WILLIAM W. SLEEPER, of Wellesley, Mass.

"THE WORLD IN BOSTON" has made a valuable and permanent contribution to the churches by the preparation of a series of song leaflets entitled, "Native Melodies," handsomely printed in octavo form, each containing a sufficient number of characteristic songs to make a complete missionary concert. There are six of these leaflets, one each for Japan, China, Armenia, and Bulgaria; one for the spiritual songs of the Telugus in India, and one for popular tribal melodies of our North American Indians.

In selecting the songs which represent these various countries and peoples, the aim has been to choose melodies that are both distinctive in character and not too difficult for ready use. Excepting a few Chinese and Japanese airs, the songs have been harmonized and can be readily played on piano or organ. The original words are reproduced, one or two stanzas of each hymn or song being printed under the notes in phonetic English letters, with a simple key for pronunciation. Thus each selection can be sung as in the native countries. English translations are added in all cases, and many of these versions are metrical and adapted to the original airs.

In the Exposition these leaflets are used by large choirs, drawn from the churches of Greater Boston, in daily concerts which have attracted great attention and elicited much praise.

The traditional "missionary concert" is not a concert. Even this elastic word cannot be stretched to cover properly the miscellaneous assortment of materials comprising the usual program. If we desire to give a musical turn to the meeting, we have to lament the

poverty and staleness of our ordinary hymnals under the subject of missions, and we marvel that the most appealing and successful movement of Christendom has not inspired our Christian song writers to more constant and successful efforts.

But with the aid of these little leaflets, which for the first time bring the music of mission lands within reach of the people of our churches, the missionary concert may be successfully revived.

It is desired, for example, to present in an attractive manner our work among the Armenians. Information is easily obtainable; facts of all description are at hand; ready speakers are willing to co-operate. But the recital of facts, figures, anecdotes, makes no adequate appeal to the heart. Something more is wanted. Even the admirable stereopticon slides, which some of our more favored churches can use, do not fully meet this need. Pictures make facts vivid; we can see situations, but we do not feel them. Music appeals to the emotions. The music of Armenia transfers to the soul of the listener the sorrows and the hopes of this long-suffering, devoted, liberty-loving race.

A choir of singers come forward dressed in the graceful, many-hued costumes of Asia Minor. They sing in unison the plaintive melody entitled, from the old Roman province, "Cilicia," with the wailing refrain: —

"I yearn for my Cilicia,
The land where first I saw the light!"

At once we *feel* for those people whom we are striving to aid with our schools, our chapels, our hospitals, and our charity.

They sing the famous "Sassoun Song," every note and chord an appeal to courage. They sing the beautiful words of their national poet, Beshiktashlian, of which we have an admirable translation by Miss Lucy Stone Blackwell: —

"What sound, beneath the stars aflame,
So lovely as a brother's name?"

A plaintive lullaby from Russian Armenia follows; one or two of the ancient hymns of the Gregorian Church, slowly chanted to music composed in the early centuries; and then, in striking contrast, a familiar tune, "Nearer, My God, to Thee," only now the words run: —

"Al mod ullam ov Der,
Al mod kezi."

All the selections printed in the Armenian leaflet can be sung by any group of singers, old or young. Suggestions regarding appropriate costumes (perhaps the loan of some such costumes) can be had by applying to the American Board or to the Woman's Boards. Even without the costumes the songs are effective; but the appeal to the eye assists the appeal to the ear.

What has been said regarding the Armenian leaflet is equally true of the others in this uniform series. The Young People's Missionary Movement has published them, and they may be ordered direct from New York or through the mission boards. The price is nominal, ten cents a copy. They are as available for Baptists, Methodists, and other missionary denominations as for our own. Their use will help to revive that great agency for promoting interest in our foreign work, the missionary concert.

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HOME DEPARTMENT

APRIL'S FINANCIAL RECORD

"YEA, more than watchmen watch for the morning." So intense is the missionary interest here in Boston at present because of the great Exposition that it is hard to realize that all our churches are not as profoundly aroused. Haven't you noted sometimes with surprise that all the world was not straining every nerve to advance the kingdom of God? It seems impossible that the enterprise can mean so much to those of us who are deeply devoted to it and yet mean so little to the average church member, much less to the man in the street. Probably every friend of the Board has felt sure that the Apportionment Plan would prove its success this spring. Somewhere the seed is taking root, somewhere the sense of loyalty is being deepened, somewhere friends of missions are planning larger things; but not in this month's financial report. We are just holding our own in the churches and losing in the other columns.

As you analyze the figures, does it not seem as though the word of appeal should be directed to the individuals? Here should be found the most prompt and effective response to any sign of danger. Yet even here we lost ground in the month of April. For the eight months the gain from churches, from individuals, and from young people is most encouraging, but for the last three months we have been losing ground all along the line. Let us join our prayers in one, that our whole denomination may receive a real outpouring of joy and of willingness in the work of Christ.

A favorite phrase during the Laymen's Campaigns is, "The incoming tide lifts all the boats"; so this joy and this willingness will bring blessing to our lives as well as to lives in lands abroad.

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$15,524.84	$3,197.05	$881.77	$2,944.14	$2,000.00	$2,391.37	$26,939.17
1911	15,772.14	3,033.27	762.21	1,008.57		2,588.87	23,165.06
Gain	$247.30					$197.50	
Loss		$163.78	$119.56	$1,935.57	$2,000.00		$3,774.11

FOR EIGHT MONTHS TO APRIL 30

1910	$154,158.69	$36,338.94	$7,984.86	$125,588.21	$16,000.00	$14,550.01	$354,620.71
1911	183,743.24	41,881.20	11,475.62	106,224.49	6,450.00	14,957.98	364,732.53
Gain	$29,584.55	$5,542.26	$3,490.76			$407.97	$10,111.82
Loss				$19,363.72	$9,550.00		

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AN OPEN DOOR TO THE SUNDAY SCHOOLS

Perhaps foreign missions never had a more strategic opportunity in approaching the Sunday schools of our denomination than in the coming autumn. The Apportionment Commission, in co-operation with the seven Congregational Societies, has urged the Sunday schools in their conferences and in their pamphlets to center their spirit of loyalty upon our denominational needs and to educate the children to an increasing interest in the work of our own societies. According to their suggestion the autumn months are set aside for definite missionary education in all Congregational Sunday schools. It is with a deep appreciation of the privilege accorded us that we thank the editors of the *Pilgrim Quarterly* and *Teacher* for centering the thought of the Sunday school pupils upon the great work of the Kingdom throughout the world in the last quarter of the current year. The order of exercises and the pages of supplemental suggestions, as well as the choice of the hymns, all indicate the missionary motive. We believe that hundreds of schools will be influenced by these official publications to undertake the "five-minute missionary exercise in every session," and of course the Board is ready to send material to teachers, students, and missionary committees which will make these occasions vital. It is the first time in the history of missionary education that our Sunday schools welcome so heartily educational suggestions on a comprehensive plan and including the interests of the entire denomination.

THE SUMMER CONFERENCES

Last summer there were 100 Congregational young people at Silver Bay and sixty-five at Lake Geneva, where we had the banner delegation, much to the surprise of the Presbyterians and Methodists. Throughout the Middle West a campaign has been begun to increase that delegation under the slogan, "double again." The new conference begun last year at Cascade, Col., needs strengthening so far as we are concerned. We ought to have at least twenty-five Congregationalists from Colorado and vicinity who will plan to train themselves as leaders for future missionary work in every department of the church. If there are young people in any church who feel drawn toward a larger service in behalf of missions in their home churches, the first word of advice to them is, "Go to a summer conference for training." Be aroused, store up facts, lay up enthusiasm, learn from the experience of others, and then return to your own church with the conviction that your service there is as important and critical as though you were sailing for the foreign field. So long as we reside in this land here is our battle field.

Congregational young people will be glad to know that the book for study next autumn has been written by Sherwood Eddy, one of our missionaries in India, now returning to this country as the secretary for Asia under the Young Men's Christian Association. He has packed into this book all the personal experience and vivid local color of fifteen years' residence in the Madura Mission. It will be interesting to every Congregational pastor, and we bespeak now the founding of scores of study classes in the autumn where none have existed before.

RECRUITS

The Candidate Conference this year brought encouragement to every one who looked into the faces of those thirty-six young people, the largest group the Board has ever gathered, and one containing men and women of unusual missionary caliber. When you think of the many missions that have waited for years for re-enforcements you can appreciate the joy of writing to at least some of them that the recruits have been enlisted and are about to receive their marching orders.

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At the last meeting of the Prudential Committee five other candidates were passed upon favorably, three for term appointments, one going to the aid of Dr. Channon in Ocean Island, another to Madura College, and a third to Central Turkey College, Aintab. It is with profound thanksgiving that the announcement can be made that in all human probability at the next meeting of the Committee the papers will be presented of a young woman who is ready and eager to sail to Harpoot to take the place of Miss Maria B. Poole, whose death was announced in the last number of the *Herald*. In addition to all these there are yet four others whose papers are now in preparation.

THE EXPOSITION A SUCCESS

With profound relief missionary leaders everywhere will hear of the very great success achieved by The World in Boston. From the angle of public interest and response nothing further could be desired. The attendance will probably surpass that in London, where a population of over six million was within easy reach, and where the Protestant element was in the majority. An estimate for the total attendance at the Pageant might be placed at 135,000, while the total throng visiting the Exposition will reach the quarter of a million mark.

Such figures seem almost impossible. It should be remembered that no theater in Boston attempts twelve performances each week, and that the managers of the Pageant were criticised at first for thinking that the hall could be even passably filled for forty-eight sessions. A ticket taker stated that in fifteen years' experience he had never seen any such throng seek entrance at Mechanics Building on one day as the 30,000 who entered on Saturday, the 6th of May.

One small boy said to his grandmother, "It will be hard going back to our prayer meeting, won't it?" Missions will be spelled in capitals hereafter in Boston, and just there is one point to be stressed. It is possible that few individuals will be soundly converted to an enthusiasm for missions out of indifference or fundamental selfishness, for these traits are beyond the reach of the presentation of a few interesting facts or curios or dramatic portrayals. But the whole enterprise is lifted to a new plane of importance by such an astonishing exhibition.

It cannot be neglected as a factor in the thinking and conviction of earnest people. It cannot be called the whim of a few extremists. It is demonstrated to be the center of earnest care and devotion of thousands of the world's truest Christians, leaders in every class and calling. One missionary says that on a single day nine different persons talked with him in his exhibit about giving their lives to missionary service. We can speak of four definite applications for foreign service already springing from the Exposition and of no small number of persons who testify, "I had no idea it was so great an enterprise." Why not go further and point out that no other feature of religious life could draw together such thousands of stewards and leaders in a truly great sacrifice of time and energy nor such throngs of deeply impressed on-lookers. The missionary enterprise is the first business of the Church of Christ. It is the salvation of our own Christianity from self-centered satisfaction. It is the objective expression of our nation's ideals and of the devotion of our churches. It is the truest power toward perfect unity, for every denomination is here forgetting the things on which its history has declaimed in the one great note of praise and prayer, "*Christ for the world now.*"

DID YOU EVER OWN A MISSIONARY?

It must be a pleasant feeling to have a representative of your own on the foreign field. If one has been blessed with a measure of prosperity and can have his own representative on the other side of the world, at work while he sleeps, making possible twenty-four

hours of real Christian service in each day, it really must be a joy.

Here is a good chance. Our Candidate Conference was held earlier than usual this year. We had thirty-six young men and women present. There are a large number whose support has not been placed with any church as yet. Here is a young man in Western Turkey who taught there as an instructor for three years, so that he knows the field and gladly puts his life into its service. The second man is an attractive, wide-awake, practical fellow, who is to be an instructor in industrial lines in Rhodesia, Africa. He will go out as a married man, and we want a friend or a group of individuals to take up his support for the uplifting of Africa in the name of Christ. Or is there a friend of India who wants to support a young man who has as yet no further "prospects," and who goes out single, so that his support will mean only $500 a year? Another married couple are going to help the Madura Mission. The man is not ordained, but goes as an educator to Madura College. There are few stronger calls than the one they meet, and they go with very great personal sacrifice. Here, too, is a pair going to Smyrna in the summer of 1912. If a family looks forward to taking them as their workers the gifts of this first year could meet the traveling expenses and outfit allowance. The same is true of a splendid couple going to Foochow, China, in 1912. Next on the list is a young man who is going to Harpoot for three years as an instructor. His expenses will be but $450 a year. Where is the family that will join hands with him?

The list is long. Two for European Turkey; two for West Central Africa (a physician and ordained man in combination to do a most practical work in places of great need); two more go to Marsovan; two to Constantinople; one to Smyrna; two to South Africa; two to European Turkey; two to the Micronesian Islands. May God's Spirit guide any who can claim a share of this privilege.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

June

MICRONESIA AND PHILIPPINES

18 Missionaries

37 Churches, with 5,143 Members

The political changes which have taken place in Micronesia within the past dozen years have very materially affected the missionary work within the groups. The Caroline group, including Truk, has passed under the control of Germany, and the American missionaries have withdrawn, giving place to German evangelists on Ponape and Truk. These Germans have encountered many serious difficulties, but all the more should they be remembered in the prayers of those who recall the good work done in the islands years ago by the Gulicks, Snows, Logans, Rands, and others. A note from Dr. Rife in our last issue refers to the work in the Marshall group.

There is great need for re-enforcement for this field, that relief may be given to Dr. and Mrs. Rife, whose furlough has been long overdue. The report also of Mr. Delaporte in the May *Missionary Herald* gives another glimpse of that remarkable island of Nauru and its Christian work under the sole care of one missionary family. It is an occasion for thanksgiving that an ordained man is about to be sent for the Gilbert Island work, and Mr. Channon is hoping to find great relief in his training school on Ocean Island by the coming of a Christian worker who has been connected with the Phosphate Company located on this island.

An Editorial Note in regard to progress in the Philippines at Davao shows the estimate put upon the work of the schools of our Board by the governor of the district. The hospital, under the care of Dr. Sibley, is to be more and more a power for good.

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FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

New Social Order

BY SECRETARY JAMES L. BARTON

DR. JAMES S. DENNIS, speaking upon the sociological scope of Christian missions, in his monumental work, "Christian Missions and Social Progress," says: "The evangelistic aim is still first, as it ever will be, and unimpeachable in its import and dignity; but a new significance has been given to missions as a factor in the social regeneration of the world. They begin to appear in the somewhat unexpected role of a sociological force, with a beneficent trend in the direction of elevating human society, modifying traditional evils, and introducing reformatory ideals."

The non-Christian religions have as direct a bearing upon the lives of the people professing them as Christianity has upon its followers. Some go so far as to say that these religions are more sociological than is the religion of Christ. The castes of India are primarily religious in their government, and Mohammedanism fixes the place of woman in the home and in society.

It would be manifestly impossible to replace the practices of one of these Eastern religions with the beliefs and practices of Christianity without producing a corresponding reformation of the social life of those who experience the change. In fact, in most cases altered religious views are noted, not through public profession, but by changed attitudes in the home and in the community.

The method of missionary approach in the East has from the first tended to lift up the community and regenerate society. Mission stations in all countries are always social settlements in that the home of the missionary is the center of the new life. In the midst of the people whom the missionary expects to reach he plants his home and rears his children. When death comes, there he buries his dead. When the head of the household completes his labors, sons and daughters take up the work where the parents laid it down, until even to the third generation a missionary's teaching and living of a social Christianity is projected among the same people. In comparison with this form of social settlement, experiments in Christian countries seem but child's play.

The sociological power of the Christian missionary home is vastly multiplied by the rapid creation of native Christian households modeled after that of the missionary, and widely scattered among the people. These homes are constantly open to the curious and the interested, who are not slow to note their characteristics and to take an inventory of their desirable features.

We can here do no more than name a part of the sociological victories already won in the work of missionaries, or such as are now being wrought out in Eastern countries where through missions Christianity is taking root:—

1. *Slavery is disappearing.* It is impossible to conceive of Christianity and slavery living in peace side by side in the same community or even in the same country. Not only does the teaching of Christ strike at the heart of the system, but all missionaries have so lifted their voices in protest that the

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ownership of one human being by another is becoming less and less possible anywhere on earth.

2. *The shocking inhumanities among Eastern peoples are yielding.* Medical missions are teaching the value of human life. A missionary physician, braving a severe storm in the middle of the night to attend a sick girl baby, sets to wondering the entire community in China, or for that matter in almost any Oriental country, whether or not that little life may not be worth saving, even at considerable cost.

It was through the appeal of the Christian missionary that China awakened to the cruelty of the custom of binding the feet of her girls; and the custom is doomed. For fifty years Christianity cried out against the awful practice of widow burning in India, until that was made impossible. Through the agitation of Christians the attention of India's leaders is being called with convincing emphasis to the cruelties of child marriage. Wherever the missionary has gone he has stood uncompromisingly for kindness, mercy, and fraternity, and on these Christian virtues Eastern society is reshaping itself.

3. *The opium curse is lifting from China.* The missionaries opened refuges in which the victim of opium might escape the evil, if he would. Thousands flocked to these refuges and were emancipated. At the same time was demonstrated the enormity of the burdens carried by China in its production and consumption of the drug. China woke from her stupor and, with the co-operation of the missionaries, the production of the drug was made illegal and its consumption a crime. The Chinese have given the missionaries credit for arousing them, and have sought their co-operation in the application of the restrictive laws.

4. *The East has become ashamed of the social evil.* Within the memory of many who will read these lines, Japan seemed to regard social impurity as a necessary part of society, and gave it official standing, making and executing laws for its profitable propagation. Christianity lifted its voice and the leaders in the country blushed for the stain upon their nation, and amended their laws of control so as to make possible the escape of one who, repenting of the rashness of her choice, desired to be free. Impurity has been made to appear an evil thing, bringing destruction upon the individual, upon the home,

A CHINESE FOUNDLING HOSPITAL

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and upon society, and to these facts the entire East is awaking.

5. *The caste system is giving way.* Caste lies at the center of Brahmanism, and all the selfish interests of the Brahmans call for its retention. Christianity teaches that one is the Father of all and that all are brethren. Many predicted that Christianity could never make headway in India unless it recognized caste. For three generations Christian ideas have been promulgated and exemplified. Today among the loudest to proclaim that caste is the curse of India are the Brahmans themselves. They openly tell the people that Christianity is right in its contention that caste is an evil and that it must be abolished. A number of native organizations have laid down the principle that caste is a curse and cannot be retained. So far as a wide acceptance of the idea of the brotherhood of man is concerned, the battle has already been won. It yet remains to overcome deep-seated prejudices and create a new social order to take the place of the old.

6. *A spirit of philanthropy has been developed.* Apart from the idea, among Moslems and some others, that merit is obtained by deeds of charity, the East has made little or no sacrifice to relieve the suffering of its afflicted and unfortunate ones. It seemed proper to the Chinese to drown their mentally weak and insane, while among none of the Oriental peoples has there ever appeared any clear sense of corporate or individual responsibility for the poor, the infirm, the orphan, and the incompetent. The missionary introduced the Christian asylum for the blind, the leper, and the orphan, which has commanded the attention of national leaders and has led to the beginning of similar institutions upon the part of the people themselves. The fact that the missionaries have been made agents for the distribution of Christian relief funds given in times of national disasters, such as plagues, floods, and massacres, has already been so influential that in recent years appropriations from national treasuries have been made for similar purposes.

7. *The position of woman in Eastern society has been almost revolutionized.* In the sphere of the home and of woman's relation to it the most sweeping and fundamental social changes have taken place. It is only in comparatively recent years that woman in the East has become recognized as a factor in society and capable of taking a leading part in promoting reforms. This has proceeded from the general education

ISLAM'S VEILING OF WOMANHOOD

of girls, at first insisted upon by the missionaries and later accepted and nationally promoted.

The temperance, Red Cross, and anti-vice movements in Japan, promoted and directed by Japanese women; the anti-footbinding, anti-opium, and girls' educational movements in China, in which eminent Chinese women figure prominently; the endeavors in India to make child marriage impossible and to ameliorate the unhappy condition of widowhood; not to mention similar movements in Turkey and other Eastern countries that have already sprung from the activities of an awakened and enlightened womanhood, are all illustrations of the important place now held in Oriental society by women.

Such women as Pundita Ramabai, and hundreds of others who might be named, have come to the front out of the old impossible conditions, and these in rapidly multiplying numbers constitute a Christianizing and socially revo-

lutionizing force that nothing can resist. A purer conception of home, of the worth and strength of womanhood, and of the need of a reformed social order, finds in these, and in the multitudes they lead, champions whose influence is rapidly deepening and extending. A social revolution is already taking place among the principal Asiatic nations which began with the Christian education of Oriental girls, but which has now become of national and even international import, affecting nearly all phases of society.

8. *The external conditions in the Eastern home have met with marked change.* It is impossible that the same relations shall continue to exist between the educated and intelligent wife and her husband that formerly prevailed between the husband and his ignorant and untutored wife. Rapidly the wife's position is rising from that of a servant or a toy to that of a companion and associate, possessing a common interest with her husband and capable of contributing to the intellectual, moral, and social equipment of the home. It is inevitable that there follow the "one man, one woman" theory in the home as in Japan and other countries, and that it should assume a place of greater importance in society.

Simultaneously has come an endeavor to make more beautiful, wholesome, and sanitary the externals of the home itself. In Turkey this appears in the form of floors and windows in the houses, with living rooms raised above the stables; in India it manifests itself in better buildings and comfortable furnishings; in Africa in an entirely new style of houses, even to the displacement of the old kraals with orderly villages; and in all countries in making the home not only attractive but possessed of a permanent social standing in the community.

FIELD NOTES

A New Turkey Indeed
(Western Turkey Field)

Dr. White, of Marsovan, noted many welcome changes in conditions of life in Turkey as he returned to his field after furlough. In two days' stay at Constantinople he never saw a dog; but the streets were cleaner than ever, and men walked them with a new air of energy and self-respect. On the Galata Bridge he met a Turk and his wife walking side by side, while under the old custom the lord of creation stalked ahead, while his wife humbly tagged along a few paces in the rear. The official who did him a favor drew back at the offer of the usual "coffee money" saying, "My government pays my salary." At the health office, however, when inquiries were made about quarantine on the route to the interior the answer came in good old Turkish style, "My lamb, God knows that; I don't."

The promised automobile was not available for the journey in from Samsoun; having made a trip or two the machine was laid up for repairs. But the grade stakes set for the projected railroad were cheering sights. The engineers are following practically the route of an old Roman road, whose paving creeps out here and there. The freedom of travel in Turkey today is a clear sign of the new era, and it is worth all the cost. Formerly the Turkish subject must secure a permit specifying the date of his proposed trip and the route he would take; he must get the signature of the taxgatherer that showed all his taxes were paid, and the seal of his religious community testifying that he was a good citizen and that none of his relatives had run off to America, and the signature of the governor of the state and several other officials, any one of whom if he chose could block the permit. No wonder business was in a chronic condition of stagnation when a merchant had to go through so humiliating and expensive a process be-

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fore he could visit the wholesale centers, or a laboring man had to make such a round of visits before he could go anywhere to seek employment. Business like all else in Turkey is alive today; for people and things *move*.

A Piteous Lament from Kessab
(Central Turkey Field)

With us in America the memory of the Armenian massacres of 1909 in the region of Adana may be becoming dim; on the ground, the misery they entailed is very real and present. At Kessab they have yet no church building to replace the one that was destroyed, and Miss Effie Chambers is almost heartbroken at finding no place where can be gathered the remnant of that church, further discouraged and burdened by the sufferings of a terrific winter. What is most needed is an uplift of spiritual life, and this is hard to promote with no meeting place for worship and fellowship. If the money could be found for rebuilding, it would not only provide a sanctuary, but as well timely work for the people, to help them get their bread. Though the missionary herself with the rest is in need of clothes and a comfortable bed, the cry is not for these things, but for help that will prevent the passing of a third winter without the blessing of a church home. It seems to this lone woman, tugging at her task, as though help for her distressed flock must come from those who are more abundantly provided with the aids and comforts of religion.

From an Extra Hundred Dollars
(Madura Field)

It will be remembered that one of the gifts to the Board at its Centennial Meeting was a fund of $25,000 from a family in Hawaii, distribution of whose income was to be made on the fields of the American Board as designated by that family. In the making of grants for the year from this Atherton Fund, $100 was apportioned for Mr. Chandler's use in the Madura Mission. The accompanying picture shows where a portion of this sum was spent. In a village where a new congregation has recently been gathered and where there has never before been Christian prayer

THE LAYING OF THE STONE

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house or school, a new building, the laying of whose corner stone is thus shown, is now standing to the glory of God and the salvation of men. A leaf shed was erected at the left of the stone as shown in the picture and adorned with lotus flowers and paper chains. There the services were held, after which the stone was "well and truly laid" with appropriate exercises. The man on the left of the picture is a Hindu friend and well-wisher; the man behind the missionary with the large white turban is a recent convert, now one of the leading Christians. Toward the erection of this building Mr. Chandler gave but one-fifth of his hundred dollars. If the other four-fifths are made to count for as much, the investment is not likely to disappoint the donors.

Further Signs of Recovery in Shansi
(Shansi Field)

The work of rebuilding the mission in Shansi after the Boxer massacres of 1900 has so far progressed that some of the former outstations, which have been dormant thus far, are beginning to waken to new purpose under the enthusiasm of the time. The mission feels the inspiration and at the same time the burden of this awakening, as it finds itself forced to take some responsibility for the care of these once tilled fields. A single example reported by Mr. Pye shows the situation. At Ching Twei Chen several Christians were left after the massacres, but Christian work was seemingly dead. Last fall a change was noted through the awakening of one or two men, who at once sought to revive the work. Within a little over five months thirty-one men have been received into the church. These people are making a start. They feel their need of training, and ask the mission for help. They are ready to do what they can, and will furnish a building and provide for running expenses if the mission will supply native leaders and take care of their support. The sending of a man means that this church will go forward rapidly to self-support; withholding him means almost certain discouragement and relapse into indifference. The station at Fenchow voted to send a man, though without means in sight to meet his expenses. What else could be done in the face of such a situation? And this is but one example; four other places show the same need and promise.

The Society of the Restoration
(Western Turkey Field)

A new religious society has been formed among the clergy and laity of the Greek Church in Constantinople. It is called "Restoration," and its aim is to strengthen the religious life of the laity, to inculcate a purer type of religion, and to improve the character and devotion of the clergy. The high position of the men who have taken the initiative in organizing the society, remarks a contributor to the *Proodos*, a Greek daily published in Constantinople, gives assurance, if not of its undoubted success, at least of the earnestness of purpose and the vigorous efforts that will be put forth in its behalf. This writer laments that religion as a powerful social reform has been so far neglected among the Greeks, who have too often only the pretense of religion, the real life being lacking. He points out the danger from having the Bible a sealed book and worship a mere form without impress upon the life, while the clergy, both from lack of training and force of habit, are hindered from undertaking seriously the great work of moral and religious reform. He therefore hails with delight this project of representative men of both clergy and laity, who, while cherishing a love of their religion, are enlightened enough to see the impending danger, and who will try to restore the great spiritual ideals that should animate the people of the Greek Church, both in their worship and their life.

How One Industrial School Is Indorsed
(European Turkey Field)

In reporting a good year at the Thessalonica Agricultural and Industrial Institute, Dr. House notes the in-

THE INSTITUTE ON PARADE

terest taken in the institution by manufacturing companies in this country who have learned of its work. The Aermotor Company offers large discounts in the purchase of tools. The Syracuse Chilled Plow Company, to whom one of the institute reports was sent, expressed its interest by sending one of its fine plows as a present. Mr. Cooper has so attracted the attention of the McCormick Reaper and Binder Company to the institution that one of its reapers and binders is on its way as a gift, and will be ready for use at the coming harvest. The secretary of the Dry Farming Congress wrote what seemed to Dr. House a quite remarkable letter, expressing his deep interest in the work of this missionary institution in Turkey.

The school is about to graduate its first class of four young men, on the whole manly and capable fellows, all members of the church, whom it is felt will be in several ways a recommendation for the institute. For want of accommodations it was necessary to refuse a good many students last autumn. The need is becoming urgent for such enlargement as will enable the school to meet the call made upon it.

Teaching Vice to the Heathen

(Zulu Field)

Mr. Bridgman, of Durban, while recounting some good results of the coming of natives from the kraals to the commercial centers, notes that there is also a very dark side to this inflow. Where ten come under the influence of the gospel and go back to their kraals as messengers of it, it is to be feared that ninety become contaminated by the vices of civilization and sink to a lower level than they knew before. Mr. Bridgman has for some years been making careful investigation into the lives of the natives in the cities, visiting twelve of the largest centers from Cape Town to Pretoria, and taking testimony from all quarters. He is compelled to believe that the present methods of managing the native settlements in these cities produce conditions that are abominable. Both in physical and moral sanitation these camps are

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deadly; despite heroic work on the part of a few churches and schools, those who drift to them quite generally sink into desperately wretched and evil life. Returning to the kraals as they do, they become emissaries of a degradation worse than their own heathenism. While Durban is not so bad as many towns, 20,000 Zulus within its limits are dwelling in conditions that call for radical reform. Through addresses with stereopticon views showing these actual conditions, Mr. Bridgman has so startled and directed public opinion that there is good prospect of an effort for better things. If Durban will only set the example, much will be accomplished toward righting matters in other places.

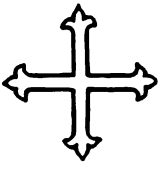
Africa Is Not so Slow

(West Central Africa Field)

The Week of Prayer at Ochileso was marked by the sending out from this center to the help of five of the outstations a number of the older and more reliable Christians, accompanied by a few of the small boys to carry food and help in the singing. Upon their return these evangelists reported that they had been everywhere well received and entertained. At one *onjango* (native assembly room) a crowd of people came late saying, "It is fitting that you sing, so we can hear." From an outstation came the request that four young men and two young women be put into the preparatory class. Shortly before, an old woman from that village and a man from another outstation brought their charms to Ochileso to be burned. At another outstation six women brought their baskets of charms to their teachers; these were to be brought to Ochileso to be burned during the great assembly at Easter time. From a village beyond one of the outstations came a large delegation asking for a school and teachers; the question pressed, who should go from the center to build up work at this new place? Two families were already appointed to locate at another village during the school term. Two of the outstations have each sent a young boy to Ochileso to learn the songs and work of the children's school, so that they can return and help in children's work in their own villages.

Miss Miller in forwarding this news declares that the station was greatly pleased with the earnest, tactful way these evangelists went at their task, setting to work as soon as they reached the places to which they were sent, and if the people did not come, going out to find them. Moreover a portion of each day was spent in study preparatory to their teaching.

At the Ochileso School, work goes on enthusiastically; all the children are eager to read. "The little schoolhouse is not a quarter large enough, and 'the partitions are only made of teachers' nerves.' The most primitive benches are polished by constant use. The desk is a rude one, made of soap boxes roughly put together. There are not slates enough to go around, and the paper used is the inside of old envelopes and magazine wrappers. But there are results to show. We do not have to wait for generations of hopeless labor to see what a school can do. Those who have been in heathendom show some fine results won by their own hard struggle against temptation and mental slowness. But the children of Christian parents show immediately the difference in their powers and behavior when they begin school." It is a joy to the new missionary to find her field thus astir.



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LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

THE NEED AT PAOTINGFU

Mr. J. H. McCann, now located at Paotingfu, after describing how the Board's appropriation of $1,197.46 for the general work of that station this year was apportioned, as he turns to speak in detail of the evangelistic work

TEMPLE AT PAOTINGFU

for which $420 is allowed, declares that his heart fails him: —

"Trying to evangelize this field on less than five hundred dollars per year! In the territory for which we are responsible, there are fourteen governmental centers, walled cities, in each of which we ought to have a *first-rate* man. We have twenty-two preaching places, at fifteen of which there are chapels owned either by the American Board or the native church. There is the church at Paotingfu, torn and rent by all that it has passed through during the past years. They cannot call a pastor; they cannot support a preacher. What would you have us do? There seemed nothing else but to bring the best man we have left in to the central station. This seems the strategic point just now, leaving *only one trained man* in all the great field to carry the gospel to the people. Some speak of self-propagation; but when one thinks of all that the church here has been called to pass through, it seems cruel to suggest such a thing. Propagate what? There is a spirit of self-support all over the field, but I am beginning to see that it is about as important to be sure as to what is being supported as simply to encourage them to do for themselves. Some of the so-called self-supported work has features far from desirable and which we will have to work against. To do this we must have men of principle to act as leaders and direct their energies in proper channels. As I said above, we ought to have a good man in each city. Such a method would, I believe, be a large step towards self-support, provided we got the right kind of men.

"Of course I know it is needless to suggest such a staff as fourteen trained men, but it is an ideal to work for.

"What we ought to have right now is: —

4 college and seminary graduates for general evangelistic work. This would cost per year	$460
6 second-rate men (seminary course only)	510
6 untrained preachers	360
Rents	150

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Station classes in country, to be helped in part	$100
Day schools in country, to be helped in part	150
Touring	150
Boys' school (as at present — growth to be dependent on support given locally)	550
	$2,430
Gatekeeper, taxes, and incidentals,	120
	$2,550

"After a careful study of the needs, the above seems to me to be the minimum on which this field can be properly worked. To attempt it on less is simply to trifle with the problem, and we must admit it is a serious problem. While we are thus 'fooling' with this profound task (I don't know how else to speak of the way we are going at it) the Catholics are prosecuting a vigorous campaign — so vigorous that I believe they have good hope of looking forward to the time when this country will be Catholic rather than Protestant. I don't by any means approve of the methods by which the Catholics prosecute their work, but it seems to me there is a happy medium between their methods and ours.

"In this field we have about six hundred members; in not so large a territory they have 80,000 members. I believe such a condition should set us thinking."

MEXICAN MISSION

A HOSPITAL NOT ON OUR LIST

At last Rev. Alden B. Case, of San Buenaventura, has been heard from. After two days' fighting, on January 27 the revolutionary forces took possession of the town, which was then for three months cut off from all communication with the outside world. Mr. Case's own ranch house, situated about a mile from the plaza in the city, was made the headquarters of the attacking army. There the wounded and prisoners were brought and remained until the transferal of headquarters to the town after it had surrendered. Mr. Case succeeded in reaching El Paso on April 25, and there mailed the following account of his experiences through these exciting times. Once more an American Board missionary has shown himself able to turn his hand quickly and successfully to the thing that needed to be done: —

"Mrs. Case and I soon found ourselves occupied in caring for the wounded, and after the hospital was removed to the city I was asked by the commander of arms to take the management of it; considerable experience as surgical patient in past years had given me some notions of such service, and with but little assistance of a competent surgeon I gave myself to the work. For five weeks I was not able to go home, except for an hour or so at a time once or twice a week. It is now a month since I have been relieved of my responsibility by the recovery of the most of the patients, of whom I had twenty, many being government soldiers found on the field.

"Hospital supplies were scarce. Chloroform, absorbent cotton, etc., were greatly needed, and not to be had short of fifty miles. The country being then occupied by the enemy, no one was found willing to go; the emergency was such that at two different times I made the 100-mile trip, with my wife's company, and brought the things needed.

"In the taking of the town many property owners, merchants, and others suffered heavy losses, as provisions were taken to provide for the occupying army. At the end of a month the scarcity of provisions began to be seriously felt. As relief came to me from hospital duties, I made other trips to Casas Grandes (our nearest point of supply) to bring such things as were most needed, selling at as low a price as possible. As an American I was able to go where the Mexicans dared not venture, for care is taken by both the government and the insurgents not to molest foreigners, either in person or property.

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A Time of Opportunity

"These are times of extraordinary opportunity for us as Christians. While for weeks my hospital duties prevented my attendance at church services (and the disturbed condition prevented all meetings for more than a month), there has never been a time when we have been drawn so closely to the people as now.

"After Madero's troops took possession of the town there were several attacks made upon it by the federals, and at other times alarms which caused the families hastily to seek places of safety. At such times our commodious ranch house, with its little American flag flying above the front entrance, was filled with our frightened neighbors, who remained for days at a time, doing their own cooking and taking care of themselves, grateful for the welcome and protection of our walls. As services were resumed in our chapel, we were cheered to see in the congregation always a number of our convalescing hospital patients.

"Many of them expressed their satisfaction in our kind of Christianity, and read with interest the portions of Scripture given them. The sympathies of our church members have been awakened and led out in the direction of human ministry.

"In our part of the country the people feel that there is sufficient cause for the uprising. The government is believed to be oppressive."

WHERE THE FLOWERS BLOOM

The Administration Building and Ladies' Residence of Shaowu Girls' School

FOOCHOW MISSION

THE CIGARETTE MET ITS MATCH

Miss Frances K. Bement, of Shaowu, furnishes a vivid account of how one foreign industry was promptly suppressed in a little corner of China, where it also appears that ideas of civic betterment and village improvement are making headway: —

"Did you hear how Shaowu rejected the cigarette?

"It was in August when the missionaries had fled to the hills for a little while. Two men came in a small boat, and were soon spied by two of the schoolboys. They asked the strangers from what land they came, but received no reply, and one of the strangers told the other to have nothing to do with those boys, for they were from mission schools and would not help them in their business.

"That seemed to be the truth, for when the men started with their cigarettes, giving them away freely up and down the streets, the boys, the Christians, and those who trusted the judgment of the Christians followed close after, telling every one to throw the gifts away, for they were not good.

"The cigarettes were torn up and thrown on the ground at once, and the men soon left disgusted. They had put up their signs — heathen signs from Christian lands — but that is all that is left of their visit; and still the cigarette is very, very rarely seen in Shaowu. When the men were only a little way down the river they were wrecked by the rocks, and this time we do not complain of the rocks, for they put the cigarettes all on the bottom of the river.

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"I had feared when I heard that the cigarette firms planned to make every man, woman, and child in China a smoker of cigarettes by first giving them away and forming the habit, but God is in his heaven and he still hears prayers.

Municipal Reform in China

"It is interesting to see the new form of government being adopted in all the towns and villages. No opium smoker, no gambler, no manager of theaters, can vote or hold office, and no pauper. So that in nearly all of the towns where there are Christians, the Christians are the town officers. And Christianity is day by day increasing in favor.

"The district magistrate of Shaowu called sometime ago and asked to see our flowers. We heard afterward that he had asked who in Shaowu had the most beautiful flowers and had been told that we had, so he came to get slips and plants for his yamen. We gave him some two hundred plants, and he went off happy.

"The preachers from most of the country churches come also to get a few plants, and little by little the field is blossoming as the rose."

EASTERN TURKEY MISSION

RELIGIOUS INTEREST AT EUPHRATES COLLEGE

Under date of March 23 Rev. Ernest W. Riggs, the new president of Euphrates College, reports a notable religious quickening in the college, affecting practically all the student body and bearing fruit in ways that are full of promise: —

"February 26 and 27, the days set aside by the World's Christian Student Federation for prayer, marked the climax of a wave of religious interest here, which seems to have followed in the wake of the political interest of a few months ago. Do not misunderstand me, I do not mean *emotion*, but *interest*. After meetings on Friday, Saturday, and Sunday, largely voluntary and for prayer, all the college and high school boys met in the college hall on Monday morning to hear a message on the unifying power of the student movement. As most of our boys belong to the old (Gregorian) church they were particularly interested, and following it all but two of the college boys and most of the high school boys met by classes for prayer, entirely voluntarily. That afternoon the pastor of the native church here stirred their minds again with an address on the text, 'I am not ashamed of the gospel of Christ.' We had hoped that a few might be interested enough to wait after the service to 'inquire the way of salvation,' but when the meeting was closed there were over a hundred who waited to ask about points of personal difficulty in their own Christian life. We tried to see them individually as far as time would permit that day, but I had appointments for several days. I dare say it would have surprised any crowd of American college fellows to hear these boys at recess, in the library, on the terraces which serve as campus, in the dormitories, and at table earnestly discussing the existence of God, the deity of Christ, angels, eternity, sin, and salvation. As a result a course of lectures has been begun by our faculty on these subjects. The first one was attended by most of our college students. Some are not sincere, but the vast majority are searching into thoughts which are new to them and full of vitality. The old church stifles thought; the college fosters it, and it is our inestimable opportunity to train men how to think along these lines.

"Sunday I addressed an association of young men of the city on the subject of the dangers to the religious life of Armenians. They feel it is the most vital issue of the day. Another association is being talked up by the students, which is to be composed of those who pledge their lives for the service of their own people, as teachers, preach-

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SENIORS OF GIRLS' DEPARTMENT, EUPHRATES COLLEGE

ers, or priests. Our Christian Association not only supports a teacher in a village otherwise destitute of education and helps poor boys in school here, but it sends its members out every week to preach in some of the villages which are so numerous about here, and where there is no gospel being preached. Some of the boys who have been helped through their course as orphans have organized themselves into an association to help others in return for the help which they have received. These and similar student efforts are most encouraging. It is the ultimate aim of all our work to get the people to provide for themselves, and these undertakings are along that line."

A Growing College

President Riggs writes also of the bright outlook for the college in its educational work, if only the requirements of its fine growth can be met. Of its 800 pupils, a little over half of them girls, about two hundred are in the four classes of the college proper, where a few years ago from a still larger total only about one hundred were taking the college courses. These college courses are not unlike those in this country, except that, instead of German, ancient Armenian is studied, and more time is spent on Turkish history than would be thought necessary here. It is planned further to put the lower grades connected with the college more and more into native hands, so that work may be concentrated on college and high school grades.

The alumni of the college show a very real interest in it. Many who fled to America in times of persecution are now occupying positions of honor in business and the professions; they are giving steady and substantial aid to the college, and are counted on more and more for helping toward its support. They have an able representative on the local Board of Managers, and are counted on for increasing support. A college biweekly maintained by them has a wide circulation and cultivates a spirit of loyalty.

But there is great need of larger equipment. The project of a railroad through the region suggests the opening of new lines of industry, for which special courses of training should be provided. The college is running on a very narrow margin, and before its expanding opportunity sorely needs a modest but adequate endowment. The students show their appreciation for what is offered them, and it is a constant source of surprise and pleasure to see how much the boys do with the small means at hand.

SENIORS OF GIRLS' DEPARTMENT, EUPHRATES COLLEGE

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THE WIDE FIELD

CHINA

PRESENTING THE SCRIPTURES TO THE ROYAL FAMILY

Toward the end of December, 1910, a committee of Chinese Christians presented four copies of the New Testament, bound in heavy covers of engraved silver, to the royal family of the empire, including the empress dowager, the young emperor, the prince regent, and the latter's consort. These volumes, costing, including the cases, over $1,250 (silver), were paid for by voluntary subscriptions by the native Christians of China, it being expressly stated wherever the matter was presented that no gifts were to be received from foreigners. The idea of the presentation originated with a Shansi Christian, Mr. Chao Bing-t'ung.

We are indebted to Mr. Corbin, of Taikuhsien, for a translation of the *Chinese Christian Intelligencer's* account of this spectacular event, which took a month for its accomplishment.

After public meetings and much display of the volumes at Shanghai, the committee of two charged with the presentation left November 25 for Peking. There, as *en route* at Tientsin and at Tungchow, they received an ovation from the Chinese Christians and the missions, their arrival being made the occasion for mass meetings in the interests of the Christian advance in China. But the path to the throne was not easy. The Board of Censors raised obstacles; the Foreign Office allowed delays. At last the necessary consent was obtained.

Mr. Corbin's summary of Pastor Yu's petition to the Foreign Office and memorial to the throne is as follows:

"In the petition he states that he is the accredited representative of 260,000 native Christians. He further shows that the Independent Chinese Church which he represents has received official recognition from certain officials in mid-China. The object of the petition seems to be, in brief, simply to establish his claim to be heard.

"The memorial to the throne is of greater interest and is a document well worth studying. It gives a very comprehensive and satisfactory historical statement of the religious systems introduced into China from without. Last of all the writer mentions Roman Catholicism and Protestantism. He concludes the statement with these words: 'I have not been deputed by the Catholic Church, so cannot speak for them; but in behalf of the Protestants, I can say that the teaching of our Scriptures is to love one's country, one's family, and one's fellowmen.'

"The paper in which this exhaustive account was printed is read in every province of China, in the United States, Canada, South Africa, wherever, in fact, the Chinese have gone. Such an incident cannot but have bearing upon the movement toward the independence of the Chinese church."

THE PORTFOLIO

Do They Need Missionaries?

I want to tell you of an interesting patient Dr. Bement has had this week, an old woman who was accidentally kicked by a horse and brought to her for repairs. The owner of the horse, being liable for damages in case of the patient's death, is terribly worried lest the family of the old lady put her out of the way with poisoned food or something, and has his own special detectives at the hospital as well as some yamen soldiers on guard. According to last reports, the coveters of filthy lucre and despisers of human life were being successfully foiled. The incident shows the same sordid, hateful streak in unregenerate human nature that at home more rarely and covertly seeks like ends. Here it is common and ex-

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pected, and will be until we succeed in healing souls as well as bruised and battered bodies.

From report-letter of Rev. C. L. Storrs, Jr., of Shaowu, China.

Surpassing The World in Boston

The crowds of pilgrims in the city vividly impress one with the life which Buddhism still has in the country. We are told that from the middle of March till now (April 16) the two great Hongwanji temples have had congregations of 25,000 twice a day, no one person being admitted more than once on account of the crowd, and that even the poorest have paid half a dollar, the well-to-do paying much more. Large profits, it is said, have also been made by the temples on the sale of things to pilgrims, the money to be used for mission work in other lands. I spoke of the fact that most of the pilgrims are old people, but it is said that too much ought not to be made of this as it is the custom for the older people to do the pilgrimages.

THE "HALL OF ENLIGHTENMENT," PEKING

A model Chinese house where the missionary women welcome and influence the Peking women of all classes. A center of new light and life

From letter of D. W. Learned, D.D., of Kyoto, Japan.

Exhilarating Contrasts in Peking

Here in Peking the fact which impresses me as much as anything is the transition from the new to the old and the contrast which is everywhere apparent as the extremes exist together. One passes from the narrow, unpaved *hu-tung* to the broad, well-swept, macadamized streets; one turns from the mask-like white and red painted face of the woman sitting in her Peking cart to the well-groomed young policeman in his up-to-date Western uniform; one hears the creaking, ancient wheelbarrow as it hauls its load of water from the city hydrant, and near it the puff of the modern steam crusher at work improving the streets; one notices at night the man with his little candle-lighted paper lantern pass under the glaring rays of the arc light. Above the uniform, one-story *fang-tzu* there are rising here and there over the city the two, three, and four-story business houses and government buildings, showing that the day of the *fang-tzu* is fast passing. One cannot step on the street without being made to feel that the customs of 3,000 years ago are meeting those of the twentieth century, and in the mingling of these lies one of the fascinations of this great city.

I am surprised every day to find the influence our women have throughout the city. It is no uncommon sight to see carriages which indicate high rank stopping at our gate, and you know that the women are visiting "Ming Lung Tang." Only yesterday, as we were viewing the funeral procession of the mother of the Empress Dowager, I confess surprise at seeing some of the princesses, as they passed in their green sedan chairs, bowing and shaking their hands toward Miss Russell and Mrs. Ament, who stood in the gate. In contrast one cannot but think of the time, not very many years ago, when our women could not go upon the streets without being reviled.

From letter of Rev. Harry S. Martin, of Peking.

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THE BOOKSHELF

The Unique Message and the Universal Mission of Christianity. By James Franklin Love, D.D. New York: Revell & Co. Pp. 256. Price, $1.25 net.

The purpose of this book is to show that the fundamental, saving doctrines of Christianity are peculiar to the Christian religion; to secure larger rights for the message which these doctrines constitute; and to help fulfill the universal mission of Christianity. It is a contrast rather than a comparison of Christianity with other religions.

The author takes the traditional view of what constitute the essentials of Christianity. He uses the term "heathen" quite freely, and apparently has little sympathy for the "heathen religions." One is led to feel that the book is an apologetic for theological orthodoxy; yet the chapter on "One Religion a Reasonable Hope" provides something new—a more stimulating atmosphere than that which pervades the rest of the book. The material was gathered by the author when on pastoral duty in the South some years ago. E. F. B.

Missions and Modern Thought. By William Owen Carver, M.A., PH.D., Professor of Comparative Religions and Missions in the Southern Baptist Theological Seminary. New York: Macmillan Co. Pp. 324. Price, $1.50.

The motive of this book is quite distinct from that of Dr. Love's, as it takes into consideration the science of comparative religion, the history of religion, and the philosophy of religion. It is a successful effort to answer the problem whether the new conception of missions alters the duty of Christians and the destiny of Christianity. "Fifty years ago it was assumed that Christianity was to supplant all other religions. That claim is now ridiculed. We must now determine how far it is our right and duty to make Christianity a part of the environment, or even to make it the determining element in the direction of the religious spirit in humanity." The book points out that there is no necessary antagonism between any established facts or any accepted principles of life and learning in our day, and that the missionary message of glad tidings should be preached among all nations. It suggests that there is encouragement for the Christian to accept the authority, value, and spirit of his mission, and that there is no reason to fear the outcome of the work. The book is a summary of views expressed during the last decade by leading missionary writers, and as such is valuable and suggestive.

E. F. B.

China under the Empress Dowager, being the History of the Life and Times of Tzu Hsi, compiled from State Papers and the Private Diary of the Comptroller of Her Household. By J. O. P. Bland and E. Backhouse. Philadelphia: J. B. Lippincott Co. Pp. 540. Price, $4.00.

An astonishing, illuminating, absorbing book! Whoever takes it up cannot possibly dismiss it without a second reading; and no one who is interested in China as she now advances, steadily and looming, into the center of the international arena, if he reads "China under the Empress Dowager" will rest satisfied with this book alone.

Its most striking feature—where every page is dramatic—is the diary of the old Manchu official, Ching Shan, written amidst the rising fury of the Boxer storm and ending abruptly with the old man's cruel death, which event verily seems almost as if described by his own pen, and reminds us of de Long's sad fate, as told in his own "Jeanette" journal.

The diary of Ching Shan makes plain at last what had hitherto been the greatest mystery of the Peking siege, viz., how it was that the foreign legations were not early and easily overwhelmed by the Kansu Mussulman horde of Tung Fu-siang, or the trained braves of Jung Lu. It has always been conjectured that some powerful unknown hand, afraid to show itself openly, was mysteriously restraining or impeding the besiegers; only thus could the ultimate preservation of the Europeans be accounted for, however magnificent were their own resourcefulness, tenacity, and courage. We now see that it was Jung Lu who realized the mad folly of his associates and was wise

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enough to let the legations save themselves, and in so doing to save his country and the Manchu dynasty.

If we offer criticism of this book, it is first of all because the writers audaciously withhold from the reader—however curious and interested, and even however well informed—all knowledge of their *sources*, even the sources of statements the most startling, for which we demand the evidence! However, we believe that for the most part the picture drawn by Messrs. Bland and Backhouse is a true one; that it sets forth fairly the character and the deeds of the "Old Buddha." And as we ponder her behavior in the matter of the favorite eunuch "Little An," her treatment of the pitiful young widow of the Emperor Tung Chih (her own son!) and her evident conviction of the Boxers' supernatural powers, we marvel that one who was so penetrating, so farseeing, and even so great, could yet be so weak, so fiendish, so unspeakably silly! But in this regard Tzu Hsi only stands among others great in history.

This book, though not history, will live long to engage the reader and even the writer of real history. It has no equal in its own field of Chinese modern affairs. Here the empress herself is the chief theme; the purpose is to depict her personality mainly. Of China's international crises since 1860, the Tientsin massacre, the Margary murder, the Kuldja retrocession, the French annexation of Tongking, the Japan-China War, we learn little or nothing. But these events, and others hardly less momentous which might be added, will have to be critically narrated ere we get the completed picture of "China under the Empress Dowager."

We cannot close this notice without commending to those who study the character of the Chinese the courageous memorial of such patriots as T'ao Mo (page 107) and the fine loyalty of Yüan and Hsü (Chapter XVIII). And we wish our authors had found a place for the empress's edict against the cession of territory to Europeans, given in one of Dr. Pott's books; it has the ring of true metal! A glossary of the persons named, something like the "Index to Numbered Map of Peking," would have greatly helped the lay reader.

The publishers may count themselves lucky that the redoubtable old lady is no more! Were she still living, they might have made the experience of her wrathful displeasure, for they have impressed her handsome seal on the cover of the book *upside down!*

E. B. DREW.

Salvation in Hinduism and Christianity. By W. Dilger. Mangalore, India: Basel Mission Book and Tract Depository. Pp. 537. Price, 4 rupees or $1.25.

This book is a translation from German into English of an essay by Rev. W. Dilger, a German missionary to India, who received the first prize several years ago for this manuscript on "The leading religious and philosophic views of the Hindus according to the Vedas, the Upanishads, and the Brahmanic philosophy, and an estimate of the same from a Christian point of view." It has the characteristics of German scholarship, viz., much research into Hindu books and much learning stated with a painstaking effort at detailed comparison between Hindu ideas and Christian principles. The author dwells mostly on the contrasts between the Hindu and Christian religions. In theology he is alarmed at some positions of modern Christian scholars. For the ordinary missionary, the main usefulness of this book seems likely to be in its abundant and exact information about the theological teachings of philosophic Hinduism.

R. A. HUME.

OTHER BOOKS RECEIVED

"A Day for Rest and Worship," by William B. Dana. New York: Fleming H. Revell Co. Pp. 265. Price, $1.25 net. "The Land of Living Men." New York: Thomas Y. Crowell & Co. Pp. 302. Price, $1.25. "The Bible for Home and School: Isaiah," by John E. McFadyen. New York: The Macmillan Co. Pp. 423. Price, 90 cents net.

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THE CHRONICLE

DEPARTURES

April 29. From Boston, Miss Lulu G. Bookwalter, under appointment to the Ceylon Mission; also Miss Zada Curtiss and Miss Alice J. Powers, for service in the Madura Mission. (See page 249.)

May 2. From Boston, Rev. and Mrs. A. E. LeRoy, returning to the Zulu Mission.

May 9. From Boston, Dr. and Mrs. L. H. Beals, returning to the Marathi Mission.

May 20. From New York, Miss Theda B. Phelps and Miss Rachel B. North, under appointment as missionary nurses to the Western and Eastern Turkey Missions. (See page 249.)

May 24. From San Francisco, Miss Vida Lowrey, returning to South China Mission.

ARRIVALS IN THIS COUNTRY

April 16. At New York, Rev. and Mrs. Byron K. Hunsberger and Rev. and Mrs. T. S. Lee, of the Marathi Mission, and Mrs. Herbert M. Allen, of Constantinople.

ARRIVALS ABROAD

March 12. At Shanghai, Miss Edith Davis.

March 20. At Kobe, Rev. and Mrs. D. W. Learned.

April 2. At Hong Kong, Rev. C. A. Nelson.

MARRIAGE

April 6. At Kyoto, Japan, in the home of Rev. Otis Cary, Miss Florence Allchin, of the Japan Mission, to Rev. Charles Iglehart, of the Methodist Episcopal Mission.

DEATH

May 8. At Sendai, Japan, Rev. J. H. DeForest, D.D., of the Japan Mission. (See page 256.)

∴

Word has been received of the death at New Haven, Conn., in April, of Mrs. Helen W. Osgood, who for eleven years (1870–1881) was a missionary of the American Board in Foochow, China. Her husband, Dauphin W. Osgood, M.D., died August 17, 1880. Mrs. Osgood's maiden name was Helen W. Cristy, of Charlestown, Mass.; since her return to the United States, just after her husband's death, she has resided in New Britain and New Haven, Conn. Dr. Osgood's term of service in Foochow was short but eventful. He established the medical missionary hospital, having had during his care of it over 51,000 patients. He conducted also an opium refuge with excellent results, but the great work to which he devoted the last portion of his life was a translation into Chinese of that standard work, Gray's Anatomy. And this was accomplished in the midst of a practice which was always marked by an earnest evangelistic spirit. His wife co-operated with him in all his labors, and they were greatly beloved and honored by the people. His Anatomy is still a standard work in China. Mrs. Osgood since her residence in New Haven has been connected with the Dwight Place Congregational Church, of which she was one of the deaconesses.

∴

One of the pleasant features connected with The World in Boston has been the dropping in at the Rooms of the Board of many of its friends and supporters, some of whom have come from long distances to visit the Exposition. The longest mileage so far recorded is in the case of Rev. Horace J. Taylor, now living at Anacortes, Wash., but from 1874 to 1882 a missionary of the Board in Micronesia.

∴

The dispatch announcing the death of Dr. DeForest overtook letters written several weeks before, reporting what seemed a marked improvement in his condition. Thus quickly was joy changed into sorrow. We await fuller tidings of the closing days of this notable missionary life.

∴

Among the tercentenary celebrations of the King James Version of the English Bible the *Madras Mail* reports one held in that city the latter part of March, at which Dr. Jones made one of the three remarkable addresses, another being delivered by the Lord Bishop of Madras. Evidently Dr. Jones is on his field again in India.

∴

Secretary Patton, whose itinerary through Turkey and India moved almost with the smoothness and regularity of clockwork, fell upon harder times when he sailed for Africa. Through a mistake he was stranded for a week at Zanzibar, dependent upon the tender mercies, fortunately most tender and kindly mercies, of the United States Consul there, while his baggage sailed away in the steamer that had left him. After a fruitless effort to recover his baggage at Mozambique where it was halted, he arrived safely at Beira, and upon making arrangements for the forwarding of the baggage when it should arrive, left under escort of Mr. Orner for

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Mt. Silinda. His letter *en route* at Umtali, dated April 1, declares that on the highlands there he could hardly imagine he was in Africa, it seemed so like America. Weather was about like September in New England, with warm days and cool nights. He planned to spend six days at Mt. Silinda, including a Sunday, and four days at Chikore, including another Sunday; then to plunge into the interior; to emerge at Bulawayo May 1, make a short trip to Victoria Falls, and start in at Johannesburg about May 10. Thence he hopes to visit every station in Natal.

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	6 25	
Bangor, 1st Cong. ch., toward support Rev. C. S. Vaughan,	27 00	
Bath, Winter-st. Cong. ch. and Central Cong. ch.	191 90	
Brewer, 1st Cong. ch.	13 20	
Brunswick, 1st Parish Cong. ch.	145 34	
Hampden, Cong. ch.	9 51	
Jackman, Cong. ch.	4 00	
Norridgewock, Mrs. Caroline F. Dole,	5 00	
South Brewer, Cong. ch., Ladies' Miss. Circle,	5 00	407 20

New Hampshire

Claremont, Cong. ch.	29 25	
Concord, N. H. Female Cent Institution and Home Miss. Union,	3 60	
Gilmanton Iron Works, Cong. ch.	3 50	
Keene, 1st Cong. ch., for work in Tirumangalam, 130; Court-st. Cong. ch., 58.14,	188 14	
North Conway, 1st Cong. ch.	20 26	
Sunapee, Mrs. Geo. H. Bartlett,	10 00	
Tilton, Cong. ch.	75 00	329 75
Legacies.—Chester, Ephraim Orcutt, add'l,		30 00
		359 75

Vermont

Barre, Cong. ch.	57 05	
Brattleboro, Center Cong. ch.	100 00	
Brownsville, G. B. Woodbury,	1 00	
Clarendon, Cong. ch., toward support Rev. E. A. Yarrow,	12 25	
East Poultney, Cong. ch., toward support Rev. E. A. Yarrow,	10 00	
Jericho Center, Cong. ch.	20 00	
Morrisville, 1st Cong. ch.	12 05	
North Hyde Park, Cong. ch.	10 00	
North Troy, Mrs. S. J. Kelley,	4 00	
St. Johnsbury, South Cong. ch., to const. Rev. S. G. Barnes, H. M.	50 00	
West Brattleboro, Cong. ch.	18 21	294 56

Massachusetts

Amesbury, Union Cong. ch.	22 80	
Amherst, Friend, for Aruppukottai,	15 00	
Athol, Evan. Cong. ch.	79 81	
Auburndale, Cong. ch.	243 74	
Ballardvale, Union Cong. ch.	54 40	
Becket, North Cong. ch.	32 00	
Billerica, Ortho. Cong. ch.	7 20	
Boston, Old South Cong. ch., 1,151.50; Central Cong. ch. (Jamaica Plain), 150; Cong. ch. (Brighton), 121.81; Park-st. Cong. ch., 109.49; 2d Cong. ch. (Dorchester), 93.18; Village Cong. ch. (Dorchester), 71.58; Mt. Vernon Cong. ch., 25; Chas. A. Plumer (Roxbury), 5,	1,727 56	
Bradford, 1st ch. of Christ,	31 20	
Brockton, Porter Cong. ch.	200 00	
Brookline, Harvard Cong. ch.	638 16	
Cambridge, Prospect-st. Cong. ch., 150; Pilgrim Cong. ch., 74.54,	224 54	
Cliftondale, 1st Cong. ch.	20 63	
Cohasset, 2d Cong. ch.	2 80	
East Bridgewater, Union Cong. ch.	31 00	
Erving, Cong. ch.	16 00	
Everett, 1st Cong. ch.	60 00	
Fall River, Central Cong. ch., the Thomas J. and Mary E. Borden Memorial Fund, for Aruppukottai, 244.50; French Cong. ch., 1.35,	245 85	
Fitchburg, Finnish Evan. Cong. ch.	8 19	
Georgetown, 1st Cong. ch.	7 40	
Gilbertville, Trin. Cong. ch.	69 60	
Groton, Cong. ch.	104 59	
Hampden, Cong. ch.	20 00	
Hanson, 1st Coug. ch.	10 00	
Harvard, Evan. Cong. ch.	3 80	
Hudson, 1st Cong. ch., of which 45 from friends,	55 30	
Leominster, Francis A. Whitney,	15 00	
Lynn, Friend,	50	
Millis, ch. of Christ,	21 63	
Mittineague, Cong. ch.	29 20	
New Marlboro, 1st Cong. ch.	9 88	
Newton Center, 1st Cong. ch., toward support Rev. Otis Cary,	621 22	
Northbridge, Rockdale Cong. ch.	12 60	
Orange, Central Cong. ch.	24 45	
Oxford, Friend,	1 00	
Richmond, Rev. Wm. M. Crane, for Erzroom,	166 67	
Rockport, Pigeon Cove Cong. ch.	10 00	
Somerville, Highland Cong. ch., 45; Broadway Cong. ch, 35,	80 00	
Southbridge, Evan. Free Cong. ch.	20 70	
South Framingham, Grace Cong. ch.	170 00	
South Hadley, Cong. ch.	35 38	
Springfield, 1st ch. of Christ, 79.95; David F. Atwater, 25,	104 95	
Upton, 1st Cong. ch.	16 46	
Wakefield, 1st Cong. ch.	141 42	
Waltham, 1st Cong. ch.	40 00	
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook,	95 59	
Westfield, 2d Cong. ch.	17 00	
West Groton, Cong. ch.	30 00	
Weymouth, Old South Cong. ch.	31 57	
Whitman, 1st Cong. ch.	18 69	
Williamstown, 1st Cong. ch.	415 00	
Woburn, North Cong. ch.	5 00	
Worcester, Pilgrim Cong. ch., 129.98; Plymouth Cong. ch., 61.74; Union Cong. ch., 43.47,	235 19	
——, Cape Cod,	10 00	6,310 07
Legacies.—Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l,	3 00	
Springfield, Royal E. Blair, by Ralph W. Ellis, Ex'r,	1,353 95	
Watertown, Edward D. Kimball, add'l,	3 75	1,360 70
		7,670 77

Rhode Island

Providence, Free Evan. Cong. ch.	18 40

Young People's Societies

Maine.—Hampden, Y. P. S. C. E.	5 00
Massachusetts.—Lynn, North Y. P. S. C. E., for Harpoot, 5; Westboro, Y. P. S. C. E., for Shaowu, 10,	15 00
	20 00

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Sunday Schools

New Hampshire. — Rochester, 1st Cong. Sab. sch. 10 00

Massachusetts. — Fall River, 1st Cong. Sab. sch., 27.40; Lynn, North Cong. Sab. sch., for Mindanao, 11.10; Melrose, Cong. Sab. sch., Jun. Dept., 15.03; Newton Highlands, Cong. Sab. sch., 23.82; Randolph, 1st Cong. Sab. sch., for Mindanao, 30; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. Emrich, 19.14; Winchester, 1st Cong. Sab. sch., thank-offering, 5, 131 49

Rhode Island.—Providence, Beneficent Cong. Sab. sch. 5 70

147 19

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch.	3 00	
Bridgeport, Mrs. Sarah F. Blodget,	25 00	
Bristol, Cong. ch.	63 00	
Centerbrook, Cong. ch.	5 49	
Durham, Cong. ch.	25 00	
East Hartland, Cong. ch.	5 00	
East Windsor, 1st Cong. ch., for salary of native preacher, Gurun,	106 00	
Hartford, Park Cong. ch., toward support Rev. A. B. DeHaan, 300; Mrs. E. C. Russ, 260, Mrs. J. W. Cooke, 200, the Misses Camp, 100, and C. C. Russ, 100, all toward support Mrs. Chauncey Goodrich, 660,	960 00	
Lyme, 1st Cong. ch.	5 00	
Middletown, 1st Cong. ch., 14.41; James H. Bunce, 10,	24 41	
Montville, Cong. ch.	13 00	
New Hartford, Mrs. E. R. Beadles,	1 00	
Norwich, Broadway Cong. ch.	2,000 00	
Preston, Cong. ch.	62 00	
Salisbury, Cong. ch.	27 10	
Shelton, Cong. ch.	20 00	
Simsbury, 1st ch. of Christ,	100 00	
Southport, Cong. ch., toward support Rev. W. B. Stelle,	100 00	
Waterbury, 2d Cong. ch.	179 52	
West Suffield, Cong. ch.	9 29	
Windsor, 1st Cong. ch.	43 00	
Windsor Locks, Cong. ch.	157 18	
Winsted, 2d Cong. ch., 144.82; Friend, 20,	164 82	4,098 81

New York

Brooklyn, ch. of the Pilgrims,	750 00	
Cortland, 2d Cong. ch.	6 75	
East Bloomfield, Mrs. Eliza S. Goodwin,	10 00	
Lisle, Cong. ch.	16 25	
Moravia, Cong. ch., 18; Mrs. Carrie L. Tuthill, 75,	93 00	
Newburgh, 1st Cong. ch.	12 25	
New York, Manhattan Cong. ch. Woman's Guild, toward support Rev. F. B. Bridgman, 46.05; Camp Mem. Cong. ch., 36,	82 05	
Orient, Cong. ch.	19 40	
Randolph, Cong. ch.	1 20	
Riga, Cong. ch.	15 00	
Rochester, Mrs. M. G. Jagnow,	5 00	
Spencerport, 1st Cong. ch.	12 49	
Syracuse, Plymouth Cong. ch.	88 40	
Willsboro, Cong. ch.	19 25	1,131 04
Legacies. — Perry, Mrs. Martha B. Sheldon, add'l,		125 00
		1,256 04

New Jersey

East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 97 81

Pennsylvania

Allegheny, 1st Cong. ch.	36 40	
Berwyn, J. C. Newcomb,	15 00	
Braddock, 1st Slovak Cong. ch.	10 00	
Guys Mills, Mrs. F. M. Guy,	1 25	
Milroy, White Memorial Cong. ch.	25 00	
Philadelphia, Midvale Cong. ch.	2 00	
Youngsville, Mrs. H. R. Preston,	5 00	94 65

Ohio

Cleveland, Pilgrim Cong. ch., 100; Puritan Cong. ch., 16.15; Archwood-av. Cong. ch., 15; H. J. Clark, 5,	136 15	
Columbus, 1st Cong. ch., 135; Eastwood Cong. ch., 31.60; Plymouth Cong. ch., 29.21,	195 71	
Lock, Cong. ch.	3 60	
Lucas, Arthur Leiter, for Aruppukottai,	12 00	
Oxford, Grace Lyman,	5 00	
Sandusky, 1st Cong. ch.	4 06	
Springfield, Lagonda-av. Cong. ch.	5 00	361 82

Maryland

Baltimore, Associate Cong. ch. 68 05

West Virginia

Huntington, 1st Cong. ch., Member, 12 00

North Carolina

——, Two friends, 10 00

Georgia

Hagan, J. W. Wideman, 1 00

Florida

Avon Park, Union Evan. ch.	7 65	
Moss Bluff, Cong. ch.	2 00	9 65

Young People's Societies

Connecticut. — Glastonbury, 1st Y. P. S. C. E., for Aintab, 10; Hartford, 2d Y. P. S. C. E., for Shaowu, 25, 35 00

New York. — Brooklyn, South Young People's Alliance, 50; do., Parkville Y. P. S. C. E., for Mindanao, 1; Buffalo, Plymouth Y. P. S. C. E., for Aruppukottai, 3; Central Nyack, Y. P. S. C. E., for Ing-hok, 15; Newark Valley, Y. P. S. C. E., 5; Sayville, Y. P. S. C. E., 10, 84 00

119 00

Sunday Schools

Connecticut. — Bristol, Cong. Sab. sch., for Mindanao, 12.08; New Haven, United Cong. Sab. sch., for Mindanao, 30; Thomaston, Cong. Sab. sch., for Mindanao, 30, 72 08

New York. — Albany, 1st Cong. Sab. sch., toward support Rev. J. X. Miller, 20; Brooklyn, Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; do., Puritan Cong. Sab. sch., 16; Ithaca, Cong. Sab. sch., 28.14; Flushing, 1st Cong. Sab. sch., for Micronesia, 14.19; do., do., Kindergarten, for China, 2; New York, Christ Cong. Sab. sch., 7.75; Sidney, Cong. Sab. sch., 20; Spencerport, Cong. Sab. sch., for Pangchwang, 10; Syracuse, South-av. Cong. Sab. sch., "The Pilgrim Sisters," for Adana, 5, 153 08

New Jersey. — Jersey City, 1st Cong. Sab. sch., for Pangchwang, 10 00

Ohio. — Kelleys Island, Cong. Sab. sch. 91

236 07

INTERIOR DISTRICT

Kentucky

Evarts, Edward G. Rowland, 5 00

Alabama

Fabius, Flat Rock and Christian Home chs. 2 00

Texas

Austin, 1st Cong. ch., Ira H. Evans, 50 00

Oklahoma

Hillsdale, Cong. ch.	4 00	
Lawnview, Cong. ch.	5 00	

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Okarche, Cong. ch. 5 00——14 00

Illinois

Byron, 1st Cong. ch. 9 05
Chicago, Bethany Union Cong. ch., 130; Warren-av. Cong. ch., 99.75; Pilgrim Mayflower Cong. ch., 8; Maplewood Cong. ch., 5, 242 75
Dover, Cong. ch. 52 15
Dwight, Cong. ch. 20 00
Earlville, J. A. D. 25 00
Elgin, 1st Cong. ch. 100 00
Kewanee, 1st Cong. ch. 62 99
Lexington, Rev. E. F. Wright, 5 00
Payson, Cong. ch., 22.35; L. K. Seymour 100, 122 35
Pecatonica, Cong. ch. 7 00
Princeton, 1st Cong. ch. 18 35
Roscoe, Cong. ch. 2 81——667 45
Legacies.—Cambridge, H. G. Griffin, add'l, 10 00
677 45

Michigan

Ada, 1st Cong. ch. 2 50
Ann Arbor, 1st Cong. ch. 100 83
Beacon Hill, Cong. ch. 2 00
Bellaire, Cong. ch. 5 00
Covert, 1st Cong. ch. 20 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 200; Brewster Cong. ch., 29.65, 229 65
Flint, 1st Cong. ch. 17 08
Grand Rapids, South Cong. ch. 35 00
Merrill, Cong. ch. 5 00
Muskegon, 1st Cong. ch. 65 59
Northport, Cong. ch. 6 40
Otsego, 1st Cong. ch. 5 30
Redridge, Cong. ch. 2 00——496 35

Wisconsin

Annaton, Cong. ch. 3 60
Ashland, Cong. ch. 23 35
Delavan, Cong. ch. 15 00
Janesville, 1st Cong. ch. 146 43
La Crosse, 1st Cong. ch. 158 00
Menasha, 1st Cong. ch. 50 00
Mill Creek, Cong. ch. 3 33
Milton, 1st Cong. ch. 9 83
Milwaukee, Wm. C. White, toward purchase of hospital in Talas, 1,000 00
Pleasant Valley, Cong. ch. 3 40
Prescott, 1st Cong. ch. 12 16
Pulcifer, Cong. ch. 2 33
Ripon, Cong. ch. 11 25
Superior, Pilgrim Cong. ch. 12 50
Trego, Cong. ch. 3 00
Whitewater, Cong. ch. 12 90—1,467 08

Minnesota

Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 113.30; Pilgrim Cong. ch., 50.51; Linden Hill Cong. ch., 30; Fremont-av. Cong. ch., 18, 211 81
Northfield, Friend, 10 00
Pelican Rapids, Cong. ch. 15 00
Rose Creek, Cong. ch. 4 50
Silver Lake, Cong. ch. 51 76——293 07

Iowa

Carnforth, Cong. ch. 1 00
Clarion, 1st Cong. ch. and Sab. sch. 12 31
Earlville, Cong. ch. 15 00
Eddyville, 1st Cong. ch. 4 32
Glenwood, Cong. ch. 8 00
Iowa City, Cong. ch. 63 72
Shenandoah, Cong. ch. 156 66
Sloan, Cong. ch. 19 19
Victor, Cong. ch. 20 40
Webster City, Cong. ch. 18 16
Winthrop, Cong. ch. 32 45——351 21
Legacies.—Keosauqua, L. Valentine, by Mrs. Elizabeth V. Bridgham, 1,500 00
1,851 21

Missouri

Lebanon, Cong. ch. 18 09
St. Louis, 3d Cong. ch. 24 50——42 59

North Dakota

Amenia, Cong. ch. 74 00
Fingal. Cong. ch. 4 00
Gackle, Trinity Ger. Cong. ch. 15 00
Reeder, 1st Cong. ch 5 00——98 00

South Dakota

Brentford, Cong. ch. 12 00
Lead, Cong. ch. 9 25
Redfield, Cong. ch. 11 55
Revillo, Cong. ch. 10 50——43 30

Nebraska

Bertrand, Cong. ch. 12 00
Bladen, Cong. ch., toward support Rev. Elmer W. Galt, 12; Isaac Miller, 100, 112 00
Cowles, Cong. ch. 10 53
Crete, Cong. ch. 15 00
Hastings, 1st Cong. ch. 91 88
Lincoln, Vine Cong. ch. 58 21
Linwood, Cong. ch. 18 41
Norfolk, Zion Ger. Cong. ch. 3 00
Petersburg, Cong. ch. 7 60
Purdum, Cong. ch. 1 53
Ravenna, Cong. ch. 26 50
Silver Creek, Cong. ch. 1 00
West Cedar Valley, Cong. ch. 7 00——364 66

Kansas

Arkansas City, Pilgrim Cong. ch. 11 00
Ash Rock, Cong. ch. 2 00
Centralia, Cong. ch. 20 00
Emporia, 1st Cong. ch. 95 00
Little River, Cong. ch. 12 45
Muscotah, Cong. ch. 25 00
Onaga, 1st Cong. ch. 10 00
Sedgwick, Woman's Soc., for Mindanao, 1 75
Topeka, Washburn College, for native worker, care Rev. W. P. Elwood, 18 00
Wheaton, Cong. ch. 10 00——205 20

Montana

Billings, 1st Cong. ch. 17 00

Colorado

Berthoud, Ger. Cong. ch. 7 00
Colorado Springs, 1st Cong. ch. 75 00
Denver, Ger. Cong. ch. 20 00
Florence, Mrs. A. M. Bissell, in memory of M. J. and E. M. Smith, 20 00
Wellington, Cong. ch. 5 00——127 00

Young People's Societies

ILLINOIS.—Chicago, St. Trinity Ger. Y. P. S. C. E., 2; do., the Miss. Study and Prayer Union of Moody Bible Institute, for Mt. Silinda, 12.50, 14 50
KANSAS.—Topeka, Central Int. Y. P. S. C. E., toward support Rev. H. A. Maynard, 10 00
NEBRASKA.—Columbus, Y. P. S. C. E., for Pangchwang, 20; Exeter, Y. P. S. C. E., for Pangchwang, 6.90, 26 90
51 40

Sunday Schools

LOUISIANA.—Welsh, 1st Cong. Sab. sch. 3 25
ILLINOIS.—Yorkville, Cong. Sab. sch. 12 00
MICHIGAN.—Grand Rapids, 2d Cong. Sab. sch., for Adana, 20; Muskegon, 1st Cong. Sab. sch., 9.41, 29 41
WISCONSIN.—Delavan, Cong. Sab. sch., 3.14; Milwaukee, Grand-av. Cong. Sab. sch., 7.41; Prescott, 1st Cong. Sab. sch., 6.49, 17 04
MINNESOTA.—Minneapolis, Lyndale Cong. Sab. sch., for Mt. Silinda, 20 00
IOWA.—Victor, Cong. Sab. sch. 4 60
SOUTH DAKOTA.—Lead, Cong. Sab. sch. 2 77
86 06

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PACIFIC DISTRICT

Arizona

Prescott, Cong. ch. 33 25

Nevada

Reno, Cong. ch. 9 57

Washington

Christopher, John A. Stewart, for work in North China, 100 00
Coupeville, Cong. ch. 9 00
Seattle, Greenlake Cong. ch., 20; Beacon Hill Cong. ch., 10; J. L. Claghorn, 2.25, 32 25
Sultan, Cong. ch. 7 39
Tacoma, 1st Cong. ch., for work in China, 25 00——173 64

Oregon

Hillside, Cong. ch. 28 50

California

Alpine, Cong. ch. 10 85
Alturas, Cong. ch. 9 00
Antioch, Cong. ch. 5 00
Avalon, Cong. ch. 13 95
Benicia, 1st Cong. ch. 3 80
Berkeley, North Cong. ch., 50; L. J. and Miss L. G. Barker, toward support Rev. F F. Goodsell, 72, 122 00
Bowles, Cong. ch. 2 00
Claremont, Cong. ch. 23 25
Compton, Cong. ch. 4 45
Escondido, Cong. ch. 10 85
Ferndale Cong. ch. 25 00
La Jolla, Cong. ch. 14 35
Little Lake, Cong. ch. 2 48
Lodi, Cong. ch. and Sab. sch. 35 00
Los Angeles, 1st Cong. ch., toward support of missionary, 19; Park Cong. ch., 6.20; Pilgrim Cong. ch., 6.07, 31 27
Monrovia, Cong. ch. 10 06
Oakland, Pilgrim Cong. ch., 18.30; 1st Cong. ch., 10, 28 30
Ontario, Bethel Cong. ch. 84 63
Pasadena, 1st Cong. ch., 24.80; North Cong. ch., 5.99, 30 79
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang, 5 00
Redlands, 1st Cong. ch. 31 00
Riverside, 1st Cong. ch. 117 44
Sacramento, 1st Cong. ch. 25 00
San Bernardino, 1st Cong. ch. 5 00
San Diego, 1st Cong. ch. 62 00
San Jacinto, Cong. ch. 2 97
Sherman, Cong. ch. 6 20
Sierra Madre, Cong. ch. 12 10
Sunnyside, Cong. ch. 17 95
Ventura, 1st Cong. ch. 5 00——756 69
Less. — Pasadena, amount remitted twice from Lake-av. Cong. ch. 59 66
697 03

Hawaii

Lihue, Kauai, Mrs. M. S. Rice, 375 00

Young People's Societies

WASHINGTON. — Coupeville, Y. P. S. C. E. 5 00
CALIFORNIA. — Paso Robles, Y. P. S. C. E., 1.70; Pomona, Pilgrim Y. P. S. C. E., for Adana, 30, 31 70
36 70

Sunday Schools

ARIZONA. — Prescott, Cong. Sab. sch. 25 60
UTAH. — Ogden, 1st Cong. Sab. sch., for Mindanao, 4 00
CALIFORNIA. — Benicia, Cong. Sab. sch., 6.20; Pacific Grove, Mayflower Cong. Sab. sch., Young Woman's Philathea Bible class, toward support native preacher, Aruppukottai, 12; San Francisco, Bethany Cong. Sab. sch., for Sholapur, 15, 33 20
62 80

MISCELLANEOUS

Canada

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
H. W. Barker, Toronto, Ontario, *Treasurer* 1,164 58

From the AMERICAN MISSIONARY ASSOCIATION
H. W. Hubbard, New York City *Treasurer*
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NEW YORK. — Binghamton, Chas. W. Loomis, for native worker, care Dr. L. H. Beals, 20;

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MICHIGAN. — Detroit, D. M. Ferry, Jr., for work, care Dr. L. H. Beals, 100; Grand Blanc, Cong. ch. Ladies' Miss. Soc. and friends, toward hospital, care Dr. L. H. Beals, 67, 167 00

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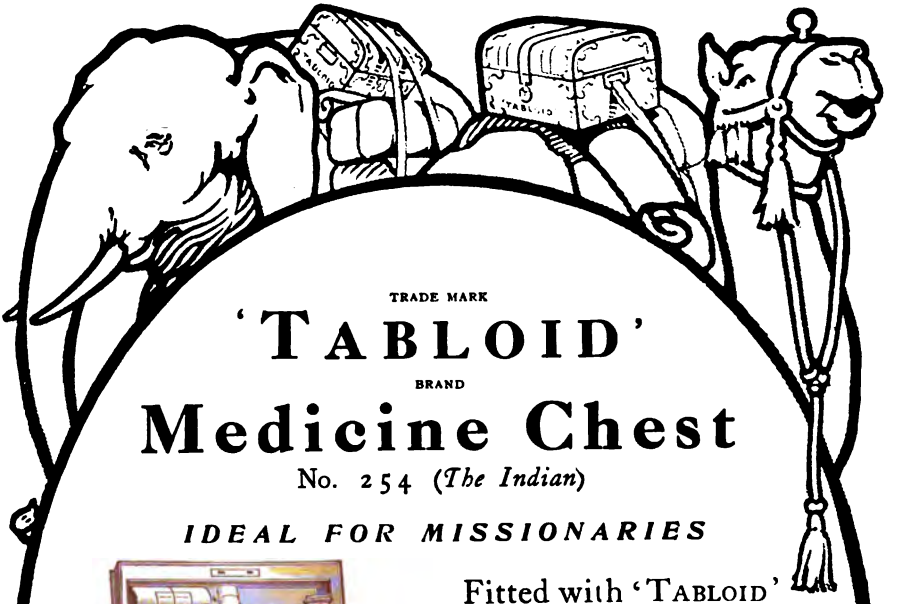

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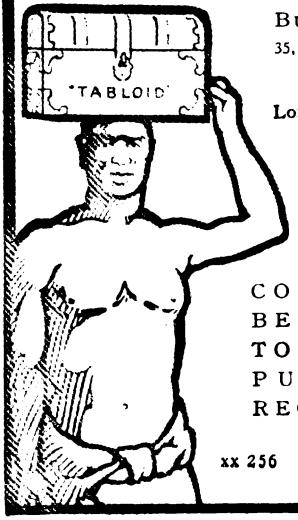

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JUN 28 1911
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The

Missionary Herald

A DAY IN A MISSION HOSPITAL

BY

FRANCIS F. TUCKER, M.D.

BOSTON JULY 1911

American Board of Commissioners for Foreign Missions

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Entered at the Postoffice at Boston, Mass., as second-class matter

CONTENTS, JULY, 1911

EDITORIAL NOTES. Illustrated 293

THE DAY'S ROUND — IN A MISSION HOSPITAL. By Francis F. Tucker, M.D. Illustrated 298

TWO OF MY RHODESIAN DAYS. By Secretary Cornelius H. Patton, D.D. Illustrated, 303

KARA HISSAR-SHARKI. By Rev. Henry T. Perry. Illustrated 306

A BLOW AT WITCHCRAFT 309

BREAKING NETS AND BECKONING PARTNERS. By James F. Brodie, D.D. . . 309

HOME DEPARTMENT 311

FOREIGN DEPARTMENT 315

BY-PRODUCTS OF MISSIONARY WORK. By Secretary James L. Barton. Illustrated

FIELD NOTES. Illustrated 318

LETTERS FROM THE MISSIONS. Illustrated 322

Marathi—North China—West Central Africa—South Africa

THE WIDE FIELD 327

India—China

THE PORTFOLIO 328

THE BOOKSHELF 329

THE CHRONICLE. Illustrated 330

DONATIONS 332

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to help prevent a deficit at the close of the year.

The fiscal year closes August 31

During July and August, 1910, $137,414.20 were received from "Churches and Individuals."

This year not less than $160,000 is needed from the same sources.

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Photograph by C. H. Patton

A STREET IN MADURA, SOUTH INDIA

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The Missionary Herald

VOLUME CVII JULY 1911 NUMBER 7

ONE can hardly go astray in looking for good news in this issue: Each department (except, perhaps, the report of finances) has its message of cheer. Africa contributes her full portion this month. If that continent has been thought by any to move more slowly than the Far East, and so to require less attention, the news items in both Letters and Field Notes, particularly as to the abolition of slavery and the promised stopping of the rum traffic in West Africa, may correct that opinion. Thick clouds of misery and shame that have weighed down the hearts of the missionary in darkest Africa are thus breaking into the sunshine of a new hope.

A Pathfinder

AT its recent meeting the Continuation Committee of the Edinburgh Conference took some important steps in promoting the huge task of world-wide missions. It set forward investigations, and studied principles and methods in a way bound to result in more efficient co-operative administration. Perhaps the most significant feature of the meeting, after all, was its demonstration that Edinburgh's spirit of unity abides and grows. There may be many failures in practice, many unhappy violations of the principle; individuals and even denominations may lapse into divisive behaviors. Nevertheless their representative committee maintains the spirit which glorified Edinburgh. In its fraternal counsels, by the measures it approved and the program it further developed, the committee showed itself genuinely to represent an enlightened Christendom. The idea of united effort grows; its attainment is one step nearer. Every Christian and every branch of Christ's church may well lift a shout of rejoicing over the spectacle of this epochal meeting at Auckland Castle. A brief account of its doings is included in Secretary Barton's article, "The By-Products of Missionary Work," in the Foreign Department of this number.

The Continuation of the Edinburgh Spirit

THE season of summer religious conventions and conferences has opened. More and more these gatherings emphasize the missionary note. The International Sunday School Convention just closed at San Francisco gave prominent place to this theme on its program. At Northfield not only will the Student Conference (June 23 to July 2), the Young Women's Conference (July 5–12), and the General Conference (August 4–20), as heretofore, give incidental attention to missionary enterprises, but the summer school for Women's Foreign Missionary Societies (July 14–21) and the Women's Home Missionary Conference (July 21–27) will afford special training in this field of church work for those who gather at this famous resort. The several conferences of the Young People's Missionary Movement, grouped under the general name of Silver Bay, which make this their specialty, were duly announced in last month's issue. Space forbids even a list of the almost numberless local or sectional assemblies where missions form a part of the program of summer study and inspiration. To all of these gatherings we wish abundant success; we look to see therefrom a growing missionary knowledge and zeal in all

Summer Conferences

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the churches and Christian institutions so represented.

A Conference at Ocean Park, Me.

A NEW and promising claimant for attention among the summer conferences is the Interdenominational Young People's Missionary Conference, to be held this year, August 19–27, at Ocean Park, adjoining Old Orchard Beach. While not controlled by the Young People's Missionary Movement, this assembly is conducted on Silver Bay lines, and has a large and important territory for its natural field. The program is attractive; expenses are moderate; the location beautiful and invigorating, with every facility for recreation. Rev. F. H. Means, of Madison, Me., chairman of the Publicity Committee, will be glad to correspond with Sunday school superintendents, officers of young people's societies, and such individuals as may be interested to learn more of the plans.

"Constantinople, 1911"

THE ninth Conference of the World's Student Christian Federation, held in Constantinople, April 24–28, was great in its achievement, but greater yet in its reach and significance. It meant much to gather at that gateway between East and West over two hundred representatives of the student class, from thirty-three countries and from every quarter of the globe; to bring them, in the chapel of a famous Christian college, under the inspiration, counsel, and training of some of the foremost Christian leaders of all lands — men like Baron Nicolay, of Russia; Professors Allier, of France, and Cairns, of Scotland; Professors Bosworth and Wright, of the United States; and the officers of the Association, Dr. J. R. Mott, Dr. Karl Fries, and Mr. C. T. Wang, of China; to reaffirm there, with the response and devotion of the entire company, the quickening faith and the evangelistic passion that give motive and direction to Christianity; to present in that citadel of Islam the spectacle of a world-wide Christianity, and to declare its message in all the languages and to all the peoples of that cosmopolitan city; most heartening of all, perhaps, to demonstrate that, as in education the world looks to a coming unity, the same science and history and logic everywhere binding together the student world, so there is in Christianity the prospect of a universal religion, for whose supremacy there is forming a federation of the educated youth who in all lands are to be leaders in the new day.

A Modern Missionary Apostle

THE death of Dr. Arthur T. Pierson removes a figure of prominence and force in the religious world, one who, as preacher, author, and editor, devoted his long life to the promotion of the Christian faith at home and abroad. For twenty-two years editor in chief of the *Missionary Review of the World*, Dr. Pierson has occupied a position of unique influence in this country in the stimulus and guidance of missionary knowledge. If his zeal for advancing the truth as he saw it compelled him in certain fields to be spokesman for but a part of the missionary host, while also his glowing and imaginative style of description qualified him for popular rather than scientific treatment of the missionary material, Dr. Pierson yet rendered conspicuous service to the whole missionary cause. By voice and by pen he influenced multitudes in Christian America to take interest in the supreme enterprise of the modern world.

Memorial to Dr. DeForest

A PROJECT that originated in Japan some time before Dr. DeForest's death has received impetus from that event. It has been felt that many of the Doctor's friends — Japanese, Christians and non-Christians all over the empire, in which he was everywhere known, foreign residents in Japan, and as well some personal friends and admirers in the United States — would be glad to join in providing a fund of $10,000 for a church building in Sendai, the city where he

resided for a quarter of a century and where the Kumi-ai congregation has been from the beginning closely associated with him and Mrs. DeForest. A committee of the Kumi-ai church and the Japan Mission is now seeking to raise this money, and the gifts that are coming to it indicate the breadth and depth of the regard in which Dr. DeForest is held in Japan. The Prudential Committee has approved the plan and will rejoice if some of the Doctor's friends in this country are moved to contribute to the fund, which may thus, both in make-up and use, have an international character and prove one more factor in bringing about what was a chief desire of Dr. DeForest's heart — perpetual friendship and peace between Japan and America.

A China Number Indeed

WITH characteristic editorial skill and enterprise the *Christian Endeavor World* for June 8 presents to its readers a story of China's progress, particularly in the matter of its Christianizing. Articles by such authorities as Dr. Arthur Smith and Isaac Taylor Headland, interesting anecdotes of missionary experience, life stories of heroic Chinese, and striking instances of Christian Endeavor work in that empire fill page after page. With the abundant pictures illustrating the text, they make up a number that is bound to enlighten the eyes of a multitude of young people and furnish material for some bright missionary meetings.

The Zulu Jubilee

BY an unaccountable slip in last month's announcement concerning the celebration, from June 23 to July 4, of the bringing of the gospel to the Zulus, it was spoken of as marking the seventieth instead of the *seventy-fifth* anniversary of the South African Mission. Later reports indicate yet more clearly the largeness and promise of the plans for this jubilee. The leading missionary societies in Natal are heartily uniting, and the prospect is bright for launching a strong co-operative movement that will mark a new era in missionary work in South Africa.

After the Exposition

THE World in Boston maintained itself to the end. Interest and attendance were growing when it closed. Now that it is over, its success appears no less tremendous than when it was in operation. All expectations of attendance, attractiveness, missionary impression, and Christian co-operation were surpassed. The exact financial result is not yet announced, for all accounts cannot be at once settled; but it is still believed there will be no deficit. A Continuation Committee is vigorously at work to conserve the good impression made. It is meant that the 20,000 helpers of the exposition and the hundreds of thousands of its visitors shall be developed into permanent friends and supporters of the missionary enterprise. That will be, for the next year at least, the prime objective in missionary cultivation around Greater Boston.

SECRETARY BELL AS PROLOCUTOR

A Lesson from the Mother Country

IN this connection it is the part of wisdom to note some important facts reported from England. It appears that several of the leading missionary societies of Great Britain are in debt, some of them to the point of alarm. The Church Missionary Society reports a debt of £48,000, with an increase of £12,000 in the past year, and that in the face of an effort to clear off the encumbrance. The London Missionary Society, our nearest of kin across the water, is carrying a deficiency of £43,000. The Baptist Missionary Society of England also is burdened with a deficit of £10,000. Yet these societies have recently been engaged in conduct-

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ing large missionary expositions; moreover their constituencies are not far removed from Edinburgh and might fairly be expected to have felt the thrill of its recent Conference. And even in Scotland, under the eaves of Edinburgh, foreign missionary treasuries are suffering.

It is not to be inferred that there is any direct connection between these Expositions, or the Conference, and this decline of gifts; influences not at all connected with the missionary propaganda, such as political and industrial disturbances or special campaigns for other good causes, may in part account for the failure. There is no occasion to draw inferences of alarm or discouragement as to the prospect in America; only need to be vigilant and not to be deluded by false hopes; not to suppose that the enthusiasm developed by expositions or conferences will in itself keep missionary treasuries filled or provide for their stable support. We may be thankful that in this country, and, in particular, that in our denomination the incitements of the new missionary movements of the day are being harnessed to so practical and adequate a scheme of missionary finance as the Apportionment Plan. Let us rejoice in all the stir of meetings and expositions, and let us then get down to the matter-of-fact business of organizing our churches for regular support of their missionary work.

The Missionary Union at Clifton Springs

MORE than a hundred foreign missionaries of all denominations enjoyed the delightful hospitality of the Clifton Springs Sanitarium at the annual conference of the International Missionary Union held there May 31 to June 6. The general theme of the meetings was, "The Decisive Hour of Christian Missions." Particular emphasis was placed upon the educational crisis in Japan, where the government is now realizing the need of something more than its purely secular system, and hundreds of Christian teachers of English can find positions of wide influence at once; on the amazing openness of China to immediate evangelization, and on the special need for Christian physicians there; on the new day with its boundless opportunities throughout the Ottoman empire; on the call of India for men of ability and devotion to lead the turbulent national spirit into paths of patriotic service. It was said most emphatically by men who have spent their lives in the East, that the only "yellow peril" is the possibility of an unchristianized Orient, and that it rests with the Christian Church to determine by its action within the next decade whether we must face a yellow peril or a golden opportunity.

Conditions relating to the decisive hour in the home churches were presented by workers in the Women's Jubilee, the Laymen's Movement, and The World in Boston. Miss Helen I. Root, one of the American Board's representatives at the conference, reports that it was marked by high courage and faith. A ringing call to sacrifice came in the words of Livingstone, "I hope you may have strength to suffer and willingness to serve."

Turkey's Serious Plight

IT is evident to those who are watching the march of events in Turkey, that the outlook there is none too bright. With stormy debates in parliament over Zionism and other racial and religious divisions; with frequent changes in the ministry, particularly the resignation of Dvajid Bey, minister of finance, while the budget of the year was still pending; with rebellion hardly suppressed in Albania, whose neighboring powers also are becoming alarmed and threatening; and with Arabia in victorious revolt, it would seem that the downfall of the present government was impending. Yet in many ways the conditions of life in the empire under the new régime have improved; political and social reforms are progressing, and if the financial difficulties can be met, the administration may yet outride this storm; if not,

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with some new alignment the Young Turk Party is likely to persist in control of the government. Whatever happens, the old conditions and methods can never be altogether restored. Meanwhile it is encouraging to note that the minister of the interior has stoutly affirmed in parliament that the policy of the government was not one of fusion nor of suppression of language or religion; that it was not meant to make all Turks or to fill the offices with Turks, but only to appoint capable officials and to seek patiently to adjust questions of dispute.

Have You One to Send?

WE have many calls from our mission fields for secondhand Sunday school picture rolls and picture cards. Such gifts may well be sent directly to the missionary. It costs no more and gives opportunity to the missionary to become acquainted with a particular Sunday school in this country. The mailing rate is one cent for each two ounces, as allowed under the printed matter class. We have quite a list of missionaries desiring such material, and would be glad to furnish the names to any Sunday school. The most recent inquiry comes from Mrs. H. B. Newell, of Matsuyama, Japan.

Tablet to a Great Man

IT is a significant fact that Cyrus Hamlin, pioneer, statesman, educator, missionary, was born six months after the American Board was organized in Bradford, Mass., four months after its first meeting in Farmington, Conn., and a month and a day before the first foreign missionaries were ordained in Salem, Mass.

In commemoration of the anniversary of his birth at Waterford, Me., January 5, 1811, a bronze tablet was unveiled in the chapel of the Bangor Theological Seminary on the 6th of June. The tablet was prepared under the direction of a son, Prof. A. D. F. Hamlin, of the Architectural Department of Columbia University, but was given to the seminary by the Armenians of America.

An entire day of the Seminary Graduation Week was devoted to the subject, Dr. Hamlin. There were present

two of his children, Mrs. Dr. Washburn and Professor Hamlin, and several grandchildren. One of the speakers was a classmate and associate of Dr. Hamlin in the high school in Portland, Me. Representatives of his boyhood days, of Bowdoin College, Bangor Theological Seminary, the Turkish Mission, Robert College, Middlebury College, and the American Board participated in the speech making.

As the years pass it becomes increasingly manifest that Dr. Hamlin was reared of the Lord for a peculiar task, which he performed with signal perseverance, foresight, and devotion. This tablet of unusual beauty stands as a memorial to his great service to Turkey and the world, as well as to the profound veneration in which he is held by the race he so conspicuously served.

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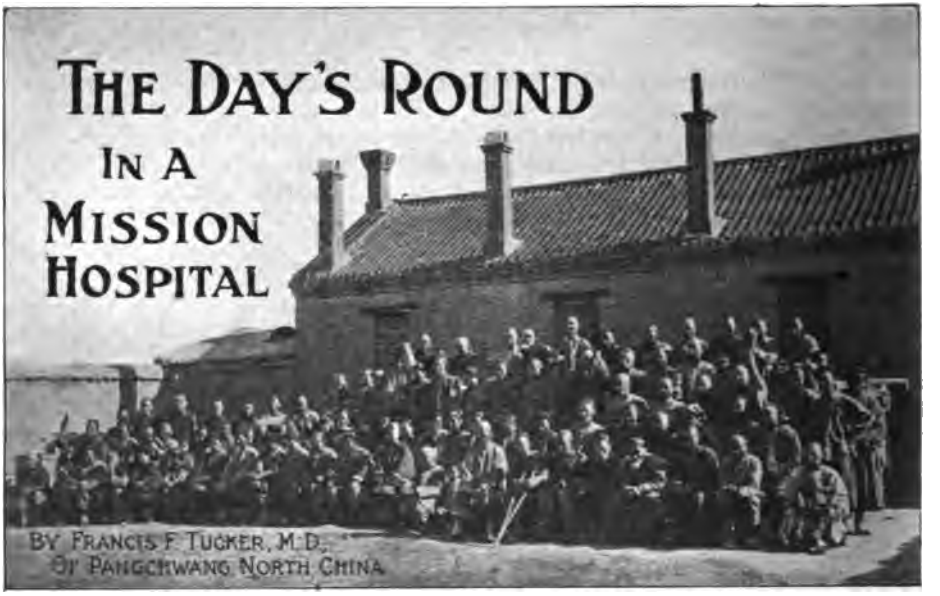

A group of hospital in-patients

中國山東龐家莊醫院

Name and location of the Pangchwang Hospital

"HAVE you eaten food?" Every morning at half-past six the senior hospital assistant, Mr. Chiang, comes to our office and thus invites me to make the round of the hospital. Some correspondence and other office duties have already been attended to, and we are joined by one of the "half-baked" nurses as we come to the first hospital room. Every patient or other person we meet repeats, "Have you eaten food?" the polite greeting. How useless to say, "How do you do" or "Good morning," unless one does well as a result of the breakfast it is so hard to get, even at a cost of two cents; and certainly the morning is not good unless one has breakfasted!

This Mr. Chiang, cheery, earnestly spiritual, optimistic despite the sorrows of his life, is worth knowing. For a score of years he has done what he could, refusing to leave the crude mission hospital for more lucrative posts. On our way we pass the front gate just in time to see what Milton called a "canny waggon, light" trundled in with its boy burden, the father pushing and the mother, despite bound feet, pulling the barrow. Alas, the white plague is a worse enemy far than the black pneumonic plague, and we can offer little hope to the parents of this only son. But it's worth trying, and some day we will hope for special facilities to care for tuberculous patients.

As we enter the first room all who are able to do so rise from the *kangs*, or adobe brick beds, to greet us. We respond cheerily, urge them not to be so polite, and inquire how each has fared during the night. Nights in a Chinese hospital seem longer than in lands more favored. These are all eye patients, and we remove the bandage for the first time from the eyes of a fine old gentleman of eighty-two. The joy that he expresses on seeing our faces, the first he has really seen after forty years of cataract darkness, makes living and working in China worth while. Directions are given for all; with more hope than yesterday for some of the eyes that see not, with less for others, and we pass on to the next room, a small surgical ward. From a Chinese standpoint here are some of the most wonderful results, for there is no native surgery. Yonder fine face

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THE BLIND LEADING THE BLIND
Returning to their rooms after treatment

belongs to a prominent merchant from Kao Tang; the tumor of his scalp, as large as his head—his burden for twenty-seven years—is no more. This young Mr. Li is minus a leg, but we trust he is saved from tuberculosis; as often is the case, he has learned to read during his stay, and having his "heart eyes" opened has become an earnest Christian. Mr. Chang is ready to go home today, and, though we know he is very poor, he is asked if he cannot make a contribution to the hospital. "I'll give this rope; it's all I have," he says, producing it from his fenestrated garments. He explains that he does not need to use it now. His fearful ulcer, his torment for years, had driven him nearly insane. He decided that he would come to Pangchwang, and if we failed, as all Chinese remedies had done, he would use the rope to tie hands and feet and throw himself into the Grand Canal. He goes away a new man, hope restored.

Another room is nearly filled with those who would be free from the demon slave of opium. They would break the habit, not so much because the government demands it, but, in most cases, because the family property has been smoked away. Reduced to poverty they must get rid of the awful craving. These are often difficult cases to cure; but the brightening of eyes and the returning of normal color to sallow faces are most welcome signs to friends and physician alike.

Several other rooms are inspected, all rather dingy but open to the southern sun, and we come to a separate court for families; husband and wife in one small room, mother and son in another; for here as elsewhere usually some relative or friend stays with the patient. Our nurses (Chinese) are but slightly trained, and their duties consist principally in helping the medical assistants and aiding in the reli-

OPIUM DEN UTENSILS
The keeper was induced to give up his business

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gious work. This courtyard of patients seems to have inherited all the ills that flesh is heir to, and more! Some ailments are filthy, but the patient rarely knows it, and often a "cup" of *hot* water and care better than he has

A BOUND FOOT

Note the bandage which must also be squeezed into the shoe

ever yet known make a disciple of one who never even heard of God before, though much careful and patient teaching is still needful. Here is a poor beggar, cared for by his equally ragged wife. He has had his sight restored and must soon be discharged. He pleads that he can beg no longer, for we have taken away his blindness and therefore his occupation. Will we not find him some work to do, inasmuch as we are responsible for his loss of occupation! An old woman is advised that quite a number of teeth must be extracted. "Will you put in some good ones instead?" she asks. A peculiar application this, of "an eye for an eye and a tooth for a tooth!"

A third court, for women only, is examined, and here the eyes, ulcers, aches, babes, and children are even more appealing than in the other wards. These patients are largely under the special care of Dr. Emma Tucker. Mr. Roosevelt is reported to have said in speaking of the kind of American he met in Africa, "But his wife is a better fellow still"; and so it seems to these humble and needy women who must be reached by the woman physician, if they are to be won, body and soul.

The tour of the hospital finished, the patients prepare their food, for meals are not usually furnished. Would that we could supplement in some cases the meager fare of boiled millet gruel, but funds will rarely permit. The fine-toned church bell rings at half-past eight. This means morning worship, the men in one place, the women in another; fine, eager groups receiving the instruction that overcomes superstition and dispels the darkness of mind and heart. At nine the hospital opens, and the force of workers is kept busy changing dressings, issuing medicines, registering new patients, and discharging those who are to return to their homes. These discharge cases sometimes embarrass us. Thus one fine fellow was returned to his home, a three days' journey, with good eyes in place of poor, and in a few months ninety-three cases had come from his region, alas, many of them incurable!

All day the wards are like a busy Sunday school, the religious work among the men being under the general direction of the writer and the efficient Mr. Tang, our blind hospital chaplain (an ex-opium smoker), aided by several others, including nurses and assistants in turn. The religious work among the women is di-

MISS MYRA L. SAWYER

Miss Sawyer was secured as medical nurse for this hospital, through acquaintance made by Dr. Tucker's work at The World in Boston

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rected by Dr. Emma Tucker, and efficient help is given by other ladies of the station, the matron, women nurses, and one or more Bible-women.

Some five to eight hundred in-patients pass through the hospital in a year.

A PRECIOUS BURDEN

Not all are cured, but all "have the gospel preached unto them," and probably none go away but have a better idea than before of the real reason why the foreigners are in their midst. They also see the church and schools in operation, and many depart with gratitude and with eyes opened in a double sense. Today patients from a distance came on foot, some carried in arms by parents; a baby in a basket suspended from a long pole, the pole carried on the shoulder of the father; some in springless ox carts, on mules, borne of four in a wooden bed as in Bible times, and in wheelbarrows. Our kindness is appreciated, even though it becomes evident that our effort is not to heal the body alone. If we care not for the body which we have seen, how shall we care for the soul which we have not seen?

After a noon respite the church bell announces that it is the turn of the dispensary patients. The physician or an assistant opens the dispensary with a short service, and religious teaching continues as long as patients stay. Men and women are seen separately. One of the cases brought to the woman physician is a young and miserable daughter-in-law, foul with the odor of kerosene. She drank a pint of it as the easiest way of suicide, but her life was spared and she will be able to go home tomorrow. The daughter-in-law, drudge of the family, has a hard time indeed. The hospital draws rich and poor alike, yet the average daily wage of most of our patients is not more than from six to eight cents.

Perhaps not as great results follow the dispensary work as are evident from efforts in the hospital where patients stay from one to four weeks, but we must sow beside all waters. Dr. Porter, who began the medical work, suggests that half of our outstation churches were formed as a result of patients going home from the hospital and retaining the "true doctrine." Patients often express their gratitude in gifts to the hospital, money preferred, and are encouraged to do so. It is insisted that those who are at all able to pay give at least a portion of the cost of their maintenance in the hospital. The average cost per patient is five cents a day, which includes proportional cost of upkeep of the hospital, dressings, drugs, etc. One-fourth of the cost of the work is paid by the patients, comparing most favorably with some charitable hospitals in other lands. The hospital looks forward to self-support in the future, though it may take many years to accomplish it.

MEDICAL STUDENTS

The afternoon is usually the time for surgical work, and though the operating room and equipment are most decrepit, the prayers that are offered before each operation by patients, assistants, or doctor bring wonderful answers, and the lame walk and the blind see. If this is a hot sum-

mer day the operative work is done by sunrise. Hospital business affairs have to be seen to, workmen directed, the operation of the tablet machine super-

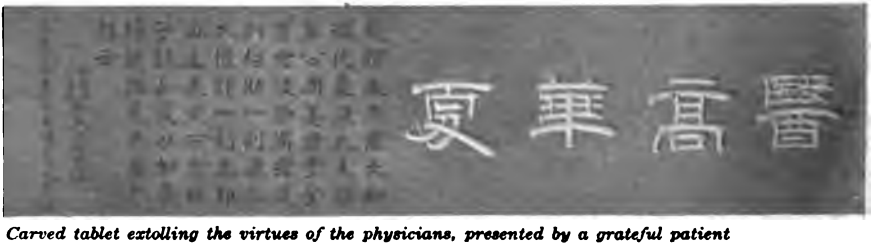
She was needed in the work, but God knows where. We are all nearer the future because our friends, increasingly numerous, are waiting for us,

THE DOCTOR AND HIS ASSISTANT MAKE A CALL

intended, spectacles fitted, the work of the Tehchow branch dispensary provided for, professional attention rendered the scholars of the two boarding schools and the sick in the yard and out-calls answered, so that even the long days are too short. Our clientele, with 350 villages within a radius of eight miles, not to mention the 2,000,000 or so beyond, affords ample work for native and foreigner, for this is the only medical plant for as many persons as live in all the New England states, Massachusetts excepted.

No deaths today, but there was one yesterday, and we cannot forget. A beautiful schoolgirl, prepared for either life or death by reason of her years of training in the girls' school, is no more. doubtless watching and helping our work the while.

In the evening the religious work goes on, and Blind Tang uses well his musical ability, teaching boys and younger men some of the songs with a proficiency that is remarkable. To be sure, volume of sound seems of more importance than quality, but the variety in instruction is a great help. Night comes and all is quiet, for there are few night calls for the physician. But night seems darker in China than in America, and as America more fully realizes that Sinim is in darkness at the same hour that favored America is in the daylight of Christian civilization, we must believe that darkness will be scattered.



Carved tablet extolling the virtues of the physicians, presented by a grateful patient

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TWO OF MY RHODESIAN DAYS

BY SECRETARY CORNELIUS H. PATTON, D.D.

DR. PATTON landed in Africa March 31, at Beira, on the east coast. Thence by a record trip of six days' time, two by train to Umtali, two by post wagon to Melsetter, and two by mule team to Mt. Silinda, he reached that first station of the Rhodesian Branch of the Board's South African Mission. A week's stay, including one Sunday at Silinda, was none too long for even a hurried look at the many lines of work there. Every hour was occupied in following out a carefully arranged program of inspection. From Silinda the visitor was conducted to Chikore, twenty miles west and the other station of this mission. Here five days were spent, also of absorbing interest in studying the process of building Christian character and civilization in a heathen wilderness. From Dr. Patton's vivid and detailed account of his visit we select for our readers the portrayal of the two Sundays' events, as they show the striking contrasts still observable in that mission. Our traveler reports himself as perfectly well and enjoying every moment of his tour. His faith in the Board's work and his joy over it grow as he proceeds. When last heard from he was sitting on the banks of the Sabi River in the wilds beyond Chikore, waiting till place should be found for the caravan to wade across, and meanwhile watching a crocodile whose impenetrable back was an impressive sight in midstream. Suddenly a hippo waded across the river, 300 yards above the party and in full sight. A returning carrier brought the reassuring word that the missionary party succeeded in crossing safely a little later. They were headed for Bulawayo, Johannesburg, and the Zulu field of the mission. — THE EDITOR.

A SUNDAY AT MT. SILINDA

The old schoolhouse and scholars

THE day was as beautiful as one of our best in October. What a winter climate they do have here! The harvests were nearly ripe, and the fields gave a mellow glow to the landscape; oranges and limes were turned yellow, and roses bloomed all about the yard; and how beautiful were the distant views of wooded, rolling hills and fertile valleys! The morning service was for the Christian people, and

The new building

OLD AND NEW AT MT. SILINDA

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they took advantage of my being here to celebrate the communion. There was nothing unusual about the service, and yet it appealed powerfully to me to see the room filled by that company gathered so recently out of heathenism. Everything was quiet, orderly, and serious, and the two heathen who wandered in from the kraals saw the Lord's Supper administered very much as it is at home, except that the plates and goblets were of china and glass instead of silver.

In the afternoon we held an open-air meeting under a tree for the kraal people, who attended in what seemed to me large numbers. Contrasts? Well, we had them. On one side were the schoolboys and on the other the schoolgirls, all neatly dressed and following the service with hymn books and Bibles. Between were men and women from the kraals squatting on the ground and looking the raw heathen they were. The men were more clothed than the women, the latter wearing nothing above the waist. Babies were plentiful. It was my first look into the face of a savage, heathen audience; the outcastes of India seem well up in civilization compared with them. But it was intensely interesting, and I found myself wondering how I could adapt the gospel to such minds. All the refinements of modern theological thought and of preaching take flight when one is looking into such faces. Only the primitive motives can be counted upon; instinctively I found myself dealing more with the law than with the gospel. It is excellent homiletical practice trying to hold an audience from the kraals, and I do not flatter myself that I succeeded. It was amusing to have the missionaries excuse what seemed to them a small audience on the ground that most of the men were at home guarding the crops against baboons. That is a new reason for small attendance at the second service.

In the evening there was a service in Dr. Lawrence's house for the missionaries and Zulu helpers. They said they were hungry for a regular sermon in English. I was led to take up the place of prayer in mission work, and I think we all felt drawn yet more closely together and to our fellow-workers round the world. Thus closed the day.

A SUNDAY (AFTER A SATURDAY) AT CHIKORE

I had a great reception on Saturday. Mr. King had invited the men from the kraals to meet the "Great *Mfundisi*," as they call me, and they certainly came. I wouldn't have missed that reception for a small world. At noon Mr. King asked me to step out on the road leading to the schoolhouse. There I saw coming up the hill an army of natives marching about twenty-five abreast, armed with bones, arrows, assegais, knob kerries, and knives two feet long. They were waving them in the air and chanting a sort of war song which, repeated over and over, had a strange effect. At one side were the half-naked women getting more and more excited as they sang, clapping their hands over their mouths. It was fearfully heathenish. I cannot venture to describe the costumes and want of costumes and the cunning, wild faces of the men. But it was all in good nature and meant solely as a glad welcome.

Stopping, or almost stopping, in their march, individual braves would dash out from the ranks and perform all sorts of feats—jumping high in the air, rushing around, spearing imaginary lions and leopards, and trying to make an impression of their prowess. Several came close to us, within three or four feet, and tried to terrify us by rolling their eyes and shaking their spears in our faces. Mrs. King "shooed" them off by suddenly opening her umbrella and poking it at them. One very fat old woman was unable to resist the general excitement and kept strutting around among the male performers in a manner most ridiculous.

I forbear to describe her and her costume in detail. It would hardly pass in a fashion magazine. This continued for some time; then they sat down and we had speeches. Each one of the chiefs who had dignified the occasion with his august presence indulged in much eloquence, the burden of each speech being the same, "We want you to pay our hut tax." This appeal was varied with complaints because we made their children go to school, and a general chorus to the effect that the old times were better than these. Their remarks were not very complimentary to the missionaries, and I judged none of the chiefs was a strong believer in foreign missions. I did not attempt to reply in much detail, judging they were simply trying to work me.

But the next day, Sunday, we held an outdoor service under the old Chikore tree, up on the ridge, where they used to worship the evil spirits and where the rain makers and witch doctors used to resort. All the Christians were present and many of these same men from the kraals. Then I referred to their statement about the old times being better and called on the native Christians to reply. I wish you could have heard the ringing testimonies that followed in quick succession. Bhande, one of Mr. Bunker's boys from Beira, said he was the son of a chief, and his father once sent him to that tree to worship the spirits, but he found no satisfaction. Now he had become a Christian his heart was full of joy. Zonzo ("Old Tom") spoke of how they used to come to that tree to talk with the spirits, and how they shed blood there so that the ground was red. Then he told of what the missionaries had done; how they had driven away the lions which used to roar in the bushes near by, and how all the hyenas had left the country. Speaking of the spiritual benefits of the new times, he said it all had been accomplished by "the Book." "We had nothing but the Book in our hands."

Tom Mapangisana also spoke of worshiping at that tree in the old way, which he said was all a farce. He testified as to the power of Christianity, and appealed earnestly to the chiefs to repent and believe. Ndhlo-Ndhlo-hla-hla, the evangelist, made an earnest appeal to the kraal men. He kept striking his breast and saying, "My heart

A CHIKORE CONTRAST

A trained Christian girl and a raw recruit from the kraals

cries out for you." At another time he argued with them as to the future life. "Where would you go if you should die this day?" he cried, and all the men leaned forward and listened with great seriousness. Dr. Lawrence closed the addresses by calling attention to the great throng of Christians present under the tree, notwithstanding the fact that the chiefs had done all in their power to keep their people away from the mission.

In closing the meeting I asked all who were Christians or who desired to be such to join hands while we formed a circle about the tree. A large circle about seventy-five feet in diameter was

formed, and so many were left out that we formed a second circle inside. Marching around the tree, whose immense trunk is some twenty feet in diameter, we sang "Come to Jesus" and other gospel songs. It was a glad day for all the Christians here, and every heathen, most of all the chiefs, must have realized that the day is not far distant when the entire region will be evangelized. When we consider that sixteen years ago there was not a Christian at Chikore, the progress of this work is simply wonderful. Many spoke of the absence of Dr. and Mrs. Wilder, who have built up this promising station, and hopes were expressed that they may speedily return.

KARA HISSAR-SHARKI

By Rev. HENRY T. PERRY, of Sivas

KARA HISSAR-SHARKI is five days' saddle ride from Sivas, the political center of a district which some of us call the "Switzerland of Anatolia"; a group of mountains in touch with each other, but not all closely massed, the highest of which reaches to 9,000 feet above the Black Sea. Being in proximity to the coast, many Greeks dwell there; also Armenians, but mostly Moslems — a population in all of 80,000.

The city itself is built in scattered fashion on the sloping base of a mighty rock, having deep valleys on three sides and crowned by a citadel. With the ecclesiastical heads of the Moslem, the Greek, and the Armenian communities in conclave to keep the Protestants out, our evangelical work has had a checkered history through fifty years of struggle. I spent the winter of 1882–83 there with my family. A full congregation gathered in my house every Sunday, and in our school there were more pupils than we could comfortably accommodate. But the government closed the school on the ground that there were not recognized Protestants in sufficient number to require it, and

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necessity called us back to Sivas. Devoted, persistent preachers have continued the gospel work during the years since; a small branch church was finally secured, but with no permission for a school.

During 1910 a new phase of the school question developed. The large Gregorian community school has been gradually coming under the control of their national societies, which are atheistic in character, and of course no instruction in the Bible is given. In reaction from this a few leading men determined to establish a special school in which the Bible should be taught, and offered their patronage to our evangelical preacher, Yerevant Effendi Kessabbashian, and his wife, which was joyfully accepted. The new special school under evangelical auspices has been in progress for six months. No mission aid has thus far been given to it other than the salary of the preacher-teacher. From the tuition of fifty-three boys and twenty-four girls an assistant has been provided and all rents paid. Both the preacher and his wife are happy in their work for these bright boys and affectionate girls.

Making a short visit to Kara Hissar during the closing days of 1910, in preaching to old friends of former years and to those who have joined them, I sought to establish our people in the faith; and I had the pleasure of receiving two members to the branch church. My companion, the colporter, after his custom, went through all the khans and lounging resorts of this and the adjoining town of Tamzara with Bibles on his arm and the words of God in his heart and mouth. It was a delight to participate in the joy of our preacher and his wife, and also to experience the feeling of relief from the old-time restraint of official restriction.

THE PASTOR AND HIS WIFE

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THE WITCH DOCTOR AND THE MEDICAL MISSIONARY

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A BLOW AT WITCHCRAFT

THE picture on the opposite page represents a characteristic feature of The World in Boston. Instead of trying to describe the witch doctor's power, a dozen young people in the Africa section gave a dramatic illustration of life in a native kraal.

Some men, supposedly returning from a long journey to the interior, were greeted by the women of the village with native salutations. Putting down their loads, they were served with food by the women, who went on with their pounding and grinding of the meal, to illustrate the simple life in Africa. At the same moment a group of men were blowing the gourd bellows at a crude forge. A boy of the party was brought in crying with pain and the chief called for the medicine man to find out what was the matter. A divining outfit, brought by Mr. Neipp from Africa, was used, Mr. Harvey Meeken playing the part of the witch doctor successfully. His divining basket was shaken round and round, and as any object dropped out it was interpreted by a crude system of reasoning to explain the boy's sickness. If the dried hawk's claw appeared, the boy had been seized because the spirit of the hawk which flew over yesterday had entered into him. If it was a pebble, then a stone must be found in the path over which the boy had walked which resembled the pebble and was the abode of the evil spirit that had bewitched him; if it was the tiger's claw, then a tiger was the cause; if the little wooden image of a man, then some human enemy had bewitched him. After the witch doctor's failure to cure the boy the medical missionary entered, riding on Mr. Neipp's monocycle, an ingenious vehicle fitted for African paths. Arriving at the right moment, he cured the boy with a dose of quinine and the lancet. The chief gave him chickens, pigs, and a house, while the missionary suggested the founding of a school, and the scene closed with teaching the villagers to read and sing Christian songs, all joining in the verse of a hymn, to the tune, "Shall We Gather at the River?"

This method of presentation will become popular among young people as soon as they learn its possibilities.

BREAKING NETS AND BECKONING PARTNERS

BY JAMES F. BRODIE, D.D.

In The Portfolio of the February issue of the *Missionary Herald* appeared a brief extract from this missionary sermon of Dr. Brodie's, prepared shortly before his lamented death. The interest which that quotation aroused justifies a fuller presentation of the sermon in this magazine, which during 1908-10 was largely in Dr. Brodie's editorial care. Thus to bring his name once more upon its pages is in itself a pleasure to THE EDITOR.

THERE were two little boats on the Lake of Galilee near the shore, and the Master was standing by. One of the boats the Master directed to go out into the distant and deeper water. The two crews had not different interests; they belonged to each other, not only as disciples of Christ, but in the way of their calling. They were partners and would work together for the same ends, whether out at sea or nearer in shore.

This Scriptural story has in it a parable for today. The working forces of our modern Christianity are in the two different boats. The larger number are in the church life at home, as in a ship lying close to shore. The few are the mission workers abroad, as in a ship which has thrust out from land. But none the less are they partners in a great common work. The one kingdom of God upon earth is alike the concern of them both. This makes community of interest between them, the deepest and widest possible among men.

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This is precisely the situation today of the foreign missionaries of every Christian name in relation to the churches at home. Out upon the great deep of heathen and other non-Christian humanity they have launched forth at the bidding of the Master. They have let down their nets for a draught, and have inclosed such multitudes that their nets are at the breaking point. They are beckoning to their partners in the other ship to come and help them. It would not be easy to draw a picture more true than that to the facts on every considerable foreign mission field throughout the world today. The modern missionary movement has now reached the stage of greatly overtaxed equipment.

From every mission field comes the same reiterated cry: "Our nets are breaking with the multitude of fishes inclosed. We are fairly swamped by the magnitude of what is resulting from our labors. We have preached the gospel of Christ to thousands who never before heard the message, and now there are thousands more asking that Christian preachers be sent to them, when there are no more to send. We have opened schools of all grades from kindergarten to college for teaching the children and youth of these mission lands. And one result is appeals for more schools and teachers beyond all our power to supply. Our medical work among the sick and maimed has been so salutary and effective that with our present force and equipment we cannot give anything like proper treatment to the ever thronging patients."

Our brethren in the other boat are inclosing a great multitude of fishes; their nets are breaking, and they are beckoning to us eagerly, so eagerly that it sometimes seems to be almost frantically. Perhaps you do not see the beckoning; you are not in such position as to see it; but were you to stand by when the mail is opened from whatever mission, your eye would be caught and your heart touched with the appeals for aid. They come by almost every mail ship that crosses the ocean, and often by cable messages signaled under the seas.

And to whom are they beckoning? To their partners in the other ship; to people with whom their very calling as missionaries gives them fullest community of interest; people to whom their missionary work belongs just as it belongs to themselves. They are beckoning to their fellow-disciples in the homeland who have been taught by the same divine Master to pray, "Thy kingdom come"; who share with them that divine Master's bidding, "Go, teach all nations." They are beckoning to their partners. For that is precisely what we are, if the Christian name applies to us at all, if the kingdom of God upon earth has place in our interest, our hopes, and our prayers. We are partners with those men out in that other boat; with those foreign missionaries off there among the cannibal islands, in the heart of darkest Africa, in wide-awake Japan, amid the millions of India and China. Sleeping partners perhaps some of us may have been thus far; but partners we are all the same, and it is high time to awake out of sleep. For those fishers of men out there in that other ship are beckoning to us.

And let us not forget that our share is not only in responsibility for the work to be done and the means wherewith to do it, but in the blessing also of getting it done. When Simon beckoned to his partners on the Galilee lake they responded instantly and went out, and the great draught of fishes was secured, not lost. Both boats alike were loaded full when they put back to shore. So, too, we may be sure it will be with the churches at home, just in the degree that their response is hearty and full to the beckoning of their partners in the foreign mission group. Let the crying need for added workers and equipment on the foreign mission fields be met, and it will mean not only greater growth of Christianity there, but fuller fruitfulness of Christianity at home.

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HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$11,617.78	$8,909.44	$912.76	$2,875.81	$2,000.00	$1,296.50	$27,612.29
1911	13,821.27	2,530.75	769.12	1,535.60		1,484.00	20,140.74
Gain	$2,203.49						
Loss		$6,378.69	$143.64	$1,340.21	$2,000.00	$187.50	$7,471.55

FOR NINE MONTHS TO MAY 31

1910	$165,776.47	$45,248.38	$8,897.62	$128,464.02	$18,000.00	$15,846.51	$382,233.00
1911	197,564.51	44,411.95	12,244.74	107,760.09	6,450.00	16,441.98	384,873.27
Gain	$31,788.04		$3,347.12			$595.47	$2,640.27
Loss		$836.43		$20,703.93	$11,550.00		

THE report for the month of May should serve to stir many of us into definite action. There are two points on which thought will be centered. One is the net gain or loss for the month and the other the gain or loss to date. The month shows a net loss of nearly $7,500, the nine months show a net gain of only $2,500. That last figure has been steadily decreasing, for the splendid gain made by the churches has been wiped out by the unusually low figures received from legacies and conditional gifts. You will notice that the loss in these two columns is slightly greater than the gain made by the churches during the entire year. The large loss this month is occasioned by a great falling off in the gifts from individuals. Just there we desire to place the emphasis. We have the deep conviction that there are many individuals throughout our churches who love the work of foreign missions and who fully trust the American Board in its history and present administration. Many are systematic and proportionate givers, who with rare consecration are willing to invest their gifts where the Kingdom needs them most. We ask you to bear a portion of the responsibility for the welfare of the Board by making a special individual gift to the Board inside of the next two months.

Some persons allow their definite interest and devotion to be sidetracked because the church will not take up its offering until the autumn. We want you to be in personal touch with the treasury. Your gift will be given full credit to the church with or without your name, according to your desire. Or if you do not wish to lighten the load of responsibility from your church, your gift will be regarded as a personal affair and will appear only in the records by some name or letter suggested by yourself. We would like to invest your money where you are most interested. Let your gift be used in one of our stations supported by the Station Plan, where you will receive four letters a year by way of report.

Again we prayerfully call to your

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attention the fact that we have at least twenty new missionaries this year whose salaries are not provided for as yet.

THE ANNUAL MEETING

The first draft of the program for the Annual Meeting has been prepared, and already the desire is becoming intense that there should gather at Milwaukee a significant group of leaders, earnest friends of the missionary enterprise, and a larger proportion of young people, who will come to gather practical suggestions and inspiration for their work in the home church. The program promises to be a strong one, although it is too early to announce the names of the principal speakers.

There is a spirit about the Board's annual meetings that cannot be duplicated in any other gathering. The loyalty of scores of years of faithful co-operation is in the hearts of many who come. We rejoice in the unbroken and continuing traditions handed down to us through the years. The new century shall see them preserved and strengthened, for they have become an asset of value and a proof of devotion from which we shall not easily depart.

SUMMER OPPORTUNITIES

On October 1, 1911, that is, the first Sunday in October, several thousand young people will be willing to vote that the summer would have been more truly successful if there had been a stronger flavor of *things worth while* added in the making. Every joy, every hour of rest, shines more brightly against a background of purposive study, definite planning, or earnest consecration.

Is that true? Then are you willing to give a few hours this summer to prepare yourself for better work in the autumn along missionary lines? First, in your reading: there are books which you ought to know and which would furnish a storehouse of facts for your serious work in life. One single decision of the will and presto! these books of worth become as definitely interesting to you as "Won by Waiting" or "The Mystery of the Blue Cow."

1. We wish that 2,000 young people this summer would read the paper edition of the "Story of the American Board" (50 cents; postage, 10 cents). As you read it select the scenes and the incidents to be given to your Sunday school class and to the young people of your church.

2. We would be glad to send ten leaflets for ten cents to any one who will review them and select material for the ten-minute missionary exercises in your Sunday school next fall.

3. Does your church interest itself in a particular field or missionary? Then the book which you would naturally take up in your study class should be reviewed this summer and your notebook well filled with suggested ideas for teaching the class. Only five minutes ago some one said to me, "For several summers I have laid out my entire winter's work by reading and the study of new missionary plans." This person has been the missionary mainspring in a particular church for several years. Being a mainspring consists largely in using unusual moments for such valuable purposes.

4. Perhaps your church is running at half speed during the summer. Doubtless the superintendent is all the more willing to include interesting novelties in the opening service, and the young people's meeting would relish a touch of variety. Note the column of available programs on the next page, and remember that a group of young people meeting under the tree in your front yard could make all the necessary preparations and yet be having a good time at the same moment. Work up a chorus of a dozen almost-singers who will sing the native melodies from missionary countries, which are now available in leaflet form. They will add local color to any program you may be giving.

5. Here is one new plan that should be worked out in every Sunday school this autumn, for it will solve the diffi-

culty of securing substitute teachers for needy classes. Find some one interested in missions who will be willing to teach a missionary lesson whenever called upon. Suggest the pamphlets or books that will furnish adequate preparation this summer. You have thus secured an interested friend of the Sunday school who will be ready for definite service.

6. Are the boys in your class restless? Tell them the story of "Chinese Gordon" in the T'ai P'ing Rebellion and his martyrdom at Khartum. Turn them to manufacturing a map or a model of a missionary building in which you may be interested.

7. In a summer hotel where they wonder what entertainment to get up among the young people, why not suggest one of the new missionary plays, which can be given in Oriental costumes, easily designed from materials in the country store and will furnish a real opportunity for the display of ingenuity in decorations, prize contests, and earnest influences subtly disguised?

1,000 EVERY-MEMBER CANVASSES IN OCTOBER AND NOVEMBER

Missionary leaders and church officers who have tried it cast a large majority vote in favor of the Every-Member Canvass as the best possible method of arousing a church for missions and of raising the Apportionment Plan in full. There are five reasons why October and November will see more Every-Member Canvasses undertaken than in any previous year.

1. *It is the best possible plan.* Four years of trial is enough to prove that it succeeds. It takes about so long to spread the news and to persuade official church bodies that it is a safe thing to try. The Methodist board has published a pamphlet entitled, "They Did It." The Baptists have listed the churches which show progress through this method. The Canadian churches have given thanks for its results with them. It is certain that in our own denomination the churches that have tried this plan have made notable increases in their gifts.

2. *This fall is the best possible time.* The Apportionment Plan has been furthered by a campaign of education for two or three years. We have reached the point of almost universal approval, and hundreds of churches must be considering plans for reaching their goal. These efforts ought to bring their greatest results this autumn. The recent joint leaflet issued by the seven societies urges this Every-Member Canvass as the successful method to be used. The Apportionment Commission have officially approved it and urged it. All our church life will be leaping forward in October, and new plans affecting the entire year can then be undertaken. This is the best of them.

3. *A simultaneous campaign is planned.* Following the great enthusiasm of The World in Boston, the Continuation Committee is urging a simultaneous Every-Member Canvass for as many churches in Greater Boston as are willing to join the movement. The Baptists and Methodists are enlarging their field to include all of Massachusetts, and the Laymen's Missionary Movement is to assist the project to the utmost. It is hoped that Apportionment Committees in the local associations will use their influence toward the same object.

4. *To be strongly urged at Milwaukee.* At the annual meeting of the Board in Milwaukee one of the definite purposes of the program will be to persuade church officers and pastors that the Every-Member Canvass is the best unused method now available.

5. *Its by-products are wholly valuable.* To carry forward this plan involves the enlistment of a committee of at least a dozen, to serve only two weeks. It implies that the interest of the entire church will be centered on this plan. Every family will receive a personal call from two members of the committee. Such a committee of from twelve to thirty persons becomes more deeply interested in the definite responsibility of that church than is pos-

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sible in any other way. The sermon preached by the pastor, the preliminary meetings for preparation and prayer, the thoroughgoing social awakening that comes to the church are all valuable results, added as by-products to the great objective of raising the apportionment of the church, probably of doubling the entire benevolent contributions.

Few plans run less danger of a reaction. We wish the National Apportionment Commission would urge every church throughout our denomination to join this movement for the autumn months. We are glad to correspond with any interested leaders who wish further information, and we especially recommend the leaflet entitled, "Suggestions to Leaders in the Every-Member Canvass."

LIST OF AVAILABLE PROGRAMS FOR INFORMAL SUMMER MEETINGS

Biographies

David Livingstone, Cyrus Hamlin, John G. Paton, Gen. "Chinese" Gordon, "Pioneering for an Hour" (including sketches of Titus Coan, William Goodell, Peter Parker, Aldin and Lewis Grout).

Countries

"Morrison and China," "Daybreak in Turkey," "Our Youngest Mission" (a study of work in the Philippines), "In Darkest Africa."

General

Medical Missions, "Five Reasons Why" (answering common criticisms).

Many of these programs may be supplemented by costumes or curios sent from the Board Rooms at slight expense. Forty sets of stereopticon lectures are available, covering all the Board's work. None of these programs will run themselves. They all call for earnestness and brains to make them a success. That is why they are valuable. The Home Department is ready to help in every way possible in the working out of these programs.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

July

EASTERN TURKEY

46 Missionaries 304 Native Laborers
45 Churches, with 3,050 Communicants
13 Higher Schools, including college and theological seminary
8,272 under Instruction

The five stations in Eastern Turkey form a mission by themselves because of their distance from the Western and Central Mission fields. From Harpoot on the west to Van on the east the region was practically made known to the modern world by missionary explorers of the American Board, and until within a few years no other evangelical agency was engaged within this vast district. Connected with the five central stations there are 109 outstations, well-nigh half of them having established churches with native pastors or teachers. Speaking broadly it is a mountainous region, inhabited by Turks, Armenians, Kurds, and numerous smaller races.

Though weakened by the emigration to America of some of the best people, new hope has arisen since the governmental reforms of 1908 and the removal of restrictions upon the preaching and the receiving of the gospel. Men are returning from practical exile in America, and a more peaceful spirit is prevailing; educationally the skies are bright. (See Pres. Ernest W. Riggs's letter in the June *Missionary Herald*, page 279, reporting a marked religious quickening in Euphrates College, where there are about eight hundred students.)

Difficulties arising from the incoming of German agents, not so much into the wide area of Eastern Turkey as into the very stations that have been occupied for years by missionaries of our Board, are now compelling serious consideration and require careful adjustment. Let there be earnest prayer that the Lord will guide to a settlement of these questions which shall result in greater efficiency in the work.

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FOREIGN DEPARTMENT

BY-PRODUCTS OF MISSIONARY WORK

Co-operation and Unity

BY SECRETARY JAMES L. BARTON

NO charge against missions and missionaries has been so persistently and even viciously made as that they are spreading sectarianism among non-Christian peoples and exhibiting to the East the failure of Christendom to work in harmony. There has been some ground for such a charge, especially when made by those who have never visited mission fields or who have little except inference upon which to base it.

It is true that missionaries sent by different communions have gone out to establish work that in a more or less direct manner has some special relations to the supporting church or churches. In this way Baptist, Methodist, Episcopal, and Presbyterian churches have been organized among the native populations in the great mission field.

At the beginning the mission stations of the various societies and boards were for the most part widely separated, and the native Christians from one field saw little of their Christian brethren from the other fields. In such cases it made practically no difference to which communion they belonged. The label "Christian" was the prominent feature, while the denominational title became secondary.

As these various missions expanded, the separating, unoccupied areas were covered, and at the same time union meetings of these communities began to be sought. It was then quite impossible for the native Christians of any country to recognize any vital difference between the Northern and Southern branches of the American churches, whose division originated in questions gathering around our Civil War and had been happily settled for a generation. Neither could the differences existing between the main branches of the Church of Christ be so explained as to convey to the mind, say, of an intelligent Chinese, the idea that these differences were worth perpetuating. Why should a Chinaman call himself a Scotch or an Irish Presbyterian, or an Indian in Northern India label himself a Southern Baptist?

In the meantime the missionaries of all these organizations were confronted with the enormity of the task before them. All about were millions of people who had never heard of God, or of Christ, or of salvation. It was impossible even in the lifetime of the missionary upon the ground, and with the combined resources in sight, to reach an appreciable fraction of them with the simplest story of the gospel. There was no time to explain denominational differences or even to make generally intelligible the denominational names which the people could not pronounce.

Under pressure of these conditions, the missionaries of all communions at a common center formed missionary associations among themselves for mutual help and co-operation. They were little inclined to discuss with one who was seeking after God the subject of church orders, or modes of baptism, or the best way to organize and direct a church. It was but natural that missionaries should put increasing emphasis upon the essentials of the Christian faith and

forget, or at least neglect the teaching of, those tenets which make different denominations at home.

These conditions drew the missionaries of all churches together in their common endeavor to Christianize the country to which they had been sent. Union and interdenominational schools, union medical work, and, in these last days, union churches have emerged rapidly and in great numbers. This movement has gone so far that upon the mission fields, as in North China and in Southern India, there are theological training schools controlled, directed, and supported by different denominational boards and missions for the purpose of training ministers for work in connection with all of them. At the present time there is no little talk in China, Japan, and India of a National Church of Christ that shall bear the name of no denomination.

This spirit of co-operation, compelled by the greatness of the task to be accomplished and by its urgency, led to the creation of conferences in the mission field in which missionaries of all denominations took part, and where general principles and methods of work, as well as facts relating to work in the country as a whole, were presented and discussed. Some of these conferences, like those held in Japan and China and the decennial conferences in India, proved notable events, and have exerted a wide influence over the work in their respective countries.

Out of these conferences have grown national missionary organizations or committees, interdenominational in composition and character, commissioned to work in the interest of the missionary cause as a whole and not for any denomination. From these committees have come wide-reaching interdenominational publications, both for their respective countries and for Christendom, and through them the work in the field has been united, solidified, and strengthened.

This movement abroad has had an important influence upon denominational missionary societies and boards at home, and through them upon the churches themselves. The first marked result has been the great general missionary conferences, beginning about the middle of the last century and continuing in glorious succession, like the London Conference, 1888, the New York Conference, 1900, and the Edinburgh Conference, 1910. These mark the greatest, most influential, and significant gatherings of Christians of all Protestant communions the world has ever witnessed, and they are the direct outgrowth of missionary endeavor in the foreign field. The coming together of the missionaries upon the one basis of a common Christianity compelled the churches of the West to rise above denominational barriers and to combine upon a higher plane for the Christian conquest of the world.

Another and the most significant example of the influence for co-operation exerted upon the church by the missionary work is the task assigned to the Continuation Committee of the Edinburgh Missionary Conference, appointed at Edinburgh a year ago, comprising some thirty communions and sixteen different countries, and including among its thirty-five members representatives of the leading Protestant communions of the world. This is the first time in the history of the church that a body has been officially appointed to represent the unity of Christendom in its plan and endeavor to win the world for Christ, or for any other purpose. It is the first time in history that the church has been willing to put aside the matters that have divided it and to unite upon those things it everywhere holds, in order that its great, unfinished task may be the more speedily accomplished.

From the 16th to the 19th of May, inclusive, this Continuation Committee of the Edinburgh Conference held its first meeting since the conference, as the guest of the Lord Bishop of Durham, England, in Auckland Castle, his official residence. Twenty-eight members of the committee, representing almost as many communions and so-

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cieties, were present. The five members from the Far East were not expected to attend, and two members were too ill to come.

During these four days this committee, meeting in a representative capacity, considered questions that bear not upon denominational movements and plans, but upon world plans for world conquest. For the first time in the history of missions a committee, representing the most comprehensive Christian conference ever assembled, gave itself to the consideration of themes that relate to the Church as a whole and to the entire non-Christian world. Such themes were considered as boards of study in national zones to aid in the preparation of missionaries; an International Committee to study questions relating to missions and governments; a survey of the entire non-Christian world with reference to its occupation or non-occupation by Christian forces; Christian education in the East; uniformity in mission statistics; co-operation and the promotion of unity in missionary endeavor at home and abroad; the Mohammedan problem, and many such questions of world-wide sweep and significance.

This committee, convinced that the time had come for definite action in the premises, decided to issue an *International Missionary Review*, to be published quarterly and to serve as a means of communication between the Continuation Committee and the great body of missionary leaders of all communions throughout the world. This *Review* will be under the control of the Continuation Committee and will discuss all questions from the standpoint of the conditions and needs of the world as related to Christian missions; it is to be edited by the secretary of the committee, Mr. J. H. Oldham, under an advisory board of editors appointed by the committee. This *Review*, whose first quarterly issue will appear early next year, will become the meeting ground for all missionary boards and societies, and represents the purpose of the committee to make its work in all departments comprehensive, thorough, scientific, and available for all.

The committee also urged its chairman, Mr. Mott, to devote if possible a considerable portion of his time, not as representing any board or society or communion, to the direct work of the Continuation Committee, in visiting the fields abroad and in promoting the work of the committee at home.

All the lines of work undertaken by the committee are of such character that no missionary society alone could legitimately make the investigations. They are international and interdenominational, and can be adequately considered only from the standpoint of a committee that represents all leading communions in the great Christian countries of the world.

There is every reason to believe that the meeting of the Continuation Committee of the Edinburgh Missionary Conference in England is the latest and perhaps ripest indication of the power of Christian missions to lift churches and church leaders above denominational barriers and to unite them in a common service for mankind and the world. The possibility of co-operative effort through the work of this committee, far beyond that for which we have dared even to hope or to pray, is the vision that leads on to a deeper faith and challenges a more consistent endeavor.

Christian missions have been for the last century, but more especially for the last fifty years, the great force binding together, both at home and abroad, what were formerly rival if not contending denominations; and they are now welding them into a co-operative body, working in harmony under the leadership of their one Lord and Master. Foreign missions would have justified all that they have cost in life and treasure if they had accomplished nothing but the massing of Christendom for the winning of the world to Christ.

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FIELD NOTES

A Second Letter on Timothy

(South African Field)

Under title, "The Cost of Comity," in the April *Missionary Herald*, Rev. F. B. Bridgman, of Durban, told the story of Timothy, son of Cetewayo's trusted lieutenant, who eleven years ago came to Durban as a "raw Zulu" seeking work. After his remarkable conversion, and when the work for which he came to the city was done, he went back to his far-away kraal. Recently he reappeared in Durban as the minister of a congregation which he had gathered without help or knowledge of the missionaries, but which he wished now to link with the American Board mission and its churches. In the article above named, Mr. Bridgman describes the difficult and delicate task which he undertook of visiting Timothy's people and persuading them for comity's sake to identify themselves with some mission working in their locality. Reluctantly but trustfully they yielded to this counsel.

Mr. Bridgman now sends some delayed pictures of Timothy and his flock, which we are sure every reader of that article will be glad to study. It appears that several of the societies working in the region would be glad to receive this independent community. The Church of England missionary in his zeal overdid the matter and spoiled his chances by telling Timothy that the American mission was not a "saved church." It looks now as though the affiliation would be with the American Scandinavian Alliance, a missionary organiza-

ONE OF TIMOTHY'S NEIGHBORS

And the kind of man Timothy was

TIMOTHY AND HIS FAMILY

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A PART OF TIMOTHY'S CONGREGATION
Their pastor is the fourth on the left in the back row

tion that is Congregational in its type, and has three of the Chicago Seminary professors on its board of directors. If those who wish to locate this particular spot of light on Africa's map will find Vryheid in North Central Natal, they will be getting close to Timothy's kraal.

Its First Commencement
(North China Field)

The Union Medical College at Peking graduated its first class on Friday, April 7, which thus became a notable day in the history of the institution. Sixteen young men completed their course of five years' training and received their degrees. The exercises were carried out with much spirit. A spacious pavilion was erected for the occasion; the faculty were arrayed in full academic costume; and some 300 guests, perhaps one-half of them foreign residents and the others leading Chinese citizens, gathered to share in the proceedings. Foreign and native officials, leaders in the new education, and missionaries of all societies were prominent in the company. Addresses were made by His Excellency Na Tung, grand chancellor, Mr. Calhoun, the American consul, Dr. W. A. P. Martin, the Nestor of Protestant missions in China, and Dean Cochrane of the Medical College. Not only did the graduates receive the diploma of the college, but the Board of Education of the Chinese government, which had sent delegates to attend all the examinations, also gave a certificate to every student recognizing his qualifications as a doctor. Clad in cap and gown, the students received their sheepskins amid the cheers of their fellow-students and the audience. After a social hour, at which tea and cakes were served, and the inspection of the college plant and its exhibits, the guests dispersed with hearty praises for this important institution, in whose conduct all the missionary societies of Peking are joined. Its high rating among the Chinese is further indicated by the fact that the late Empress Dowager gave 10,000 taels to it and that the Chinese government makes it an annual grant and recognizes its diplomas.

The Union Theological Seminary
(Zulu Field)

Mr. Taylor, now of Impolweni, furnishes some notes of progress as to the conduct of the new Union Theological Seminary, whose organization and establishment in partnership with the United Free Church of Scotland, he described in the *Missionary Herald* of

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December, 1910. There are now two classes in the school, with twelve men in the lower grade and seven in the upper. The instruction in the latter grade is entirely in English, the English Bible being the chief study, with the main emphasis, of course, upon the New Testament. The Bible work of the two classes does not differ materially, except that the lower grade uses the vernacular. There is little occasion to go into the methods or discussions of modern critical study, but the stable results of its scholarship are utilized as a matter of course in the every-day teaching. The course in practical theology or church polity, which requires much adaptation to local situations and draws upon personal experience rather than upon principles of the handbooks, is given to the two classes together, as is also another course which might be called, "Things in General," and deals with such topics as tuberculosis and patent medicines in hygiene, and talks on the laws that govern native affairs, all of which have proved most attractive to the men. The outlook for a happy and prosperous development of this theological merger seems assured.

The Other Kara Hissar
(Western Turkey Field)

It may seem to Americans as if there could not be two cities with so strange a name as Kara Hissar. But such there are; and they are both outstations of our Western Turkey Mission. The one near Sivas is described in Mr. Perry's article on page 306; Mr. McNaughton now reports a notable occasion at the other. The organizing of a congregation and the dedicating of a church are events of importance anywhere, but they made a red-letter day indeed of Sunday, April 16, at the Afion Kara Hissar, which is an outstation of Smyrna. For twenty years the Armenian pastor, Hagop Yeranian, and his wife have labored with utmost self-sacrifice and perseverance, until their fidelity has been thus rewarded. Beginning with almost nothing, and enduring with their slowly gathered congregation all manner of tribulation and persecution, they have at last reached a position where their light can be no longer concealed by the opposition of their enemies. Schools for boys and girls, begun two years ago, and in which two of the pastor's daughters are teachers, have now 140 scholars. The new building, comprising chapel, schoolroom, and pastor's residence, provides for the housing of this growing work. It is by far the most attractive looking building of its kind in the city, and admirably adapted for its use. The securing of it brings fresh courage to the pastor and his flock and joy to the visiting missionary, who sees in it an instrument of great possibilities, not only for the development of the Protestant cause, but for stimulating the non-Protestant community. It will be a rallying place for all who are imbued with ideas of progress in this important railway center, which Mr. McNaughton feels should soon be raised from the rank of an outstation to that of a regular station with resident missionaries.

PASTOR YERANIAN AND HIS FAMILY

There are but seven daughters in the family. Numbers one and four in the back row (beginning at the left) are friends

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A SECTION OF AFION KARA HISSAR

The new church building is in the center of the foreground

A Visit from Government Officials

(West Central African Field)

Letters from the Woodsides at Ochileso report stirring events at that station. The governor general of Loanda recently sent a commission to this, as to all the mission stations in Bihe, inquiring as to the stopping of the slave trade. Word had gone out some time before that there was to be no more such trading, and these men came to see if the order was being heeded. The missionaries were favorably impressed with the officers, who showed themselves gentlemen, and much in earnest in their task. A written question was submitted to each missionary inquiring definitely as to his knowledge of any abuse of the native. A trade in runaway slaves reported by a native was carefully investigated at the mission station; the slaves were freed and the white trader was severely reprimanded.

When the slaves were told they could go where they pleased they strangely chose to remain with their old master. But where could they go? They could never find their way back into the interior and they were doubtless afraid that without a home they would be seized by some one else. Their master was charged that he must no longer consider them as slaves, but pay them regular wages and suffer them to leave whenever they wished.

False charges made by certain traders against the missionaries were not confirmed. The officials informed the missionaries that within a year rum selling would be prohibited in the region, though wine might be allowed out of deference to the grape growers of Portugal. The suggestion of the missionaries, that a school should be opened for white and mulatto children, was heartily approved by these government representatives, who declared that children would be sent from the coast, that the school would be sure to draw a large patronage, and that the governor general would be greatly pleased at such an arrangement. They went away apparently gratified with the work of the mission.

The increasing eagerness of the people to learn to read is very encouraging. A new outstation is to be started at a village three hours away from Ochileso, where five years ago the missionaries were not welcome; now the whole village, including the chief, is eager for a school. In expectation of it, some young men have bought primers and are teaching themselves, encouraged by a visit from one of the outstation young men, who in two days gave them quite a start. They propose to build a house for a teacher and a schoolhouse right away. Other villages are asking for teachers, and there are fine openings for schools. Additions to the station communities are constantly being made, mostly of young families or young people — a very desirable class.

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LETTERS FROM THE MISSIONS

MARATHI MISSION

MOVING INDIA

The evangelizing of India, or at least his part of it, looks more promising than ever to Rev. Edward Fairbank upon his return from furlough. He writes from Vadala, under date of March 31, as follows: —

"I have recently spent over two months in the villages, touring throughout the section we are cultivating. It was the most encouraging work that I have ever been in.

"The audiences at our evangelistic meetings were the largest that I have seen. We had no magic lantern along, but we did use a native double drum, called *tabala*, and small hand cymbals; also native hymns prepared by Rev. N. V. Tilak. The poetry and the thought of these hymns are wonderful, and the natives are greatly drawn to them. This use of native methods so completely approved itself that I think I shall always use them when possible in my village evangelistic work. At the height of the harvest season we had, night after night, audiences of two and three hundred, and that, too, in villages where the population was not, in most cases, over five or six hundred. Our preaching was uniformly listened to with a new interest.

"The workers included Rev. Krishnaji Hivale, pastor of the church at Shingave Tukai, who played the drum and led the singing and Rev. Tukaramji Dethe, who is pastor of the Dedgaon church, these two being the principal speakers; the school inspector, Davidrao Tribhuvan, and the Bible colporter, Nathoba Gaikwad, made up the company. The four all sing native music well, and they made a splendid quartet.

The Approach of a New Class

"The interest on the part of the agriculturist classes was even more marked than when I went to America. They are increasingly interested in Christianity and are drawing nearer. On the urgent invitation of the Marathas (agriculturists) I went to some villages that I had never visited before; in every case they called for a Christian school. The number of children from these agriculturists in our village schools, and as well in the higher schools at Vadala, is larger than ever. All this is most gratifying, and marks another most important step in the nearer approach of the Marathas to Christianity. May the day soon come when hundreds and thousands of them will enter the kingdom!

"In all nearly a hundred persons, mostly adults, were baptized on this tour. In a village by the name of Varur, on the extreme eastern border of our district, the Mang and Mahar castes came out in a body and were baptized together. Sixty-five persons thus received baptism at one time. The striking fact about this movement is that not only were there many baptisms at one time, but the two castes, who are 'bone and blood' enemies, stood up together and acknowledged Christ.

The Apportionment Plan in India

"Still another important feature of the work, especially during the latter part of our tour, was the collection of offerings from the people. The Aikya (association of churches) had deputed the two pastors for this work. This is a new effort along the line of the movement for the independence of the churches, and it met with a wonderful response. So you see things are moving even in slow India. At a meeting of this association of churches held at Rahuri, from which I have just come, important action was taken whereby it assumed the financial responsibility of the twenty-one churches, except those already independent, be-

longing to the Rahuri and Vadala districts. The last step in this important action was the acceptance by the pastor and delegate of each church of the amount (apportionment) which that church would stand responsible for raising. When the figures were counted, it was found that the amount to be asked from the mission would be even smaller than was expected. Here is a great advance by this association of churches. At last, I am glad to say, the responsibility is where it ought to be, on the indigenous church."

NORTH CHINA MISSION

THE GOSPEL AT A TEMPLE FAIR

Miss Lucy I. Mead, of Peking, describes for friends in this country a recent effective piece of evangelism in connection with one of the great temple fairs. Fifteen months before, just after her arrival in Peking, Miss Mead had gone to witness a New Year's fair at a Taoist temple outside the East Gate, and had felt the shock of seeing the crowds in attendance, with the finely dressed women bowing before the great ugly idols and the poor in their rags burning their bundles of incense and petitioning the gods for wealth.

Now, however, she went as a helper, having some knowledge of the language and seeking to bear her part in a special work for women undertaken by all the Protestant missions in Peking on property just across the street from the temple: —

"For the fifteen days of this fair the time was divided among the different missions, so that some foreigners and native Christian women were there each day. Two large mat tents were put up, one for men, the other for women. As they were on our property we felt specially responsible, and each day some of our number have been there to get and keep in touch with those who gathered. So again I took the trip out of the City Gate, over the stone road, through the crowded street with its booths on each side.

The Listening Women

"This time we did not enter the temple, but went to our tent, and there—such a sight; the place *full* of women of all classes and description gathered around the native Bible-women, listening with all their might to the gospel truth, so new to them. They rose to greet us; but there was not the usual intense curiosity, and they quickly turned back to hear more or urgently invited us to sit and tell them the truth. Groups of women, hungry for the Bread of Life, eager to hear! Can you imagine my feelings in the midst of these women, some in rags and dirt, others Manchus with silk and embroidered robes and great head-dresses; still others middle-class women with babes in arms, as they turned to me and said, 'You tell us?' Oh, for the gift of tongues! When I asked one after another if she had heard anything of the Jesus way, the replies received were: 'No, you tell me.' 'What way?' 'Yes, I was here yesterday, and heard for the first time.' 'I came the other day, and wish I could come all the time, but I have to work.'

"Praise God for the power of silent prayer! With a boldness unexperienced since I reached China the words came from my mouth, the passion from my heart. Hardly daring to pause, lest they ask questions I could not understand, I talked on and on. How those women hung on the words; and often a child would interpret when the older ones had failed to catch the meaning. Some of the women were Mohammedans, and in hearing the above texts explained would say, 'Oh, yes, we know that; your heart is the same as ours.'

And the Little Children

"Besides these women there was a crowd of children; all sorts and conditions, but every one eager to learn. One after another of these little ones would come up and ask: 'When are you going to open a school for us?' 'Aren't you going to have school here?' 'Can we come every day and learn?'

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Oh, the eager faces, the bright faces, the timid ones, the sparkling brown eyes, the sweet smiles that were seen will not be forgotten. What precious jewels they may be for His crown if we can meet the opportunity in this open door!

A YOUNG HELPER

"The people come day after day and stay for hours at a time; what for? There is no band, no great speaking, no singing, nothing in the way of amusement, no material gains; for aside from hot water, with perhaps a drop of tea, there is nothing to eat or drink. Only after learning a number of texts are the children presented with a Sunday school card, and the women only get the sheets with texts, yet they come and stay and come again, eager, hungry, for the truth and the life. Does it pay to work among and for them? Try it."

WEST CENTRAL AFRICA MISSION

WHAT FIGURES SHOW

Dr. W. T. Currie's report of the Week of Prayer and what followed it at Chisamba suggests something of the breadth and strength of the work established at that missionary center:—

"The Week of Prayer began very encouragingly at this station, the attendance at the meetings being good throughout; but in the middle of it I was ordered to bed, and my wife was the only white person who could continue to take part. After one week here our evangelists began a week at three of the outstations, holding daily meetings in each place and visiting the surrounding villages in the intervals. I was able to go to Chiyuka by the middle of the week. The following day about forty publicly signified their desire to follow Christ, and by Sunday morning we had the names of sixty-six, who were examined and publicly admitted to the classes for probationers. On the first Sunday of the new year, at the communion service, seventeen natives were baptized and admitted to church fellowship. Fifteen are already approved by the church to be baptized in April. Next Sunday we expect to admit forty-three to the catechumens' classes in this district. There are now about three hundred professing Christians not yet baptized in these classes.

"No day schools were conducted last term at the station, but there were over 1,400 pupils enrolled in the out-schools under native teachers. When the special meetings were over the schools were reopened here under the direction of my wife—in the absence of Miss Bell at Kamundongo—assisted by a good band of natives. They are being attended by about two hundred pupils, so that we now have fully 1,600 pupils, with sixty-seven native helpers, and the work is going on well."

IMPROVED CONDITIONS AT BAILUNDU

The better conditions indicated in the Field Note from Ochileso are reflected also in Rev. W. M. Stover's letter from Bailundu station:—

"Any slave who applies for a letter of manumission now receives it without question. The brother of Pastor Jacob called on me a week or two ago to tell me that two of his slaves had gone to the fort and procured such letters without his being called up at all. He seemed to think it hard that they should be granted their freedom without any evidence that he had abused them.

"I am very happy to be able to tell you of the changed attitude of Pastor Jacob since the Week of Prayer. I think I have said that he himself never has yielded to the temptation to drink, but that he never took a firm stand against it on the part of others. He has now done so, quite markedly. I am told that he gave out word in his village that the first one who drank again

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would be chastized. The first offender was his own nephew, a man grown. Jacob kept his word and administered a severe chastisement, with the result that there is now a strong reaction against drink. We think his gospel of 'the big stick' was most timely; evidently it was effective. We may take a lesson from him, if we have further offenses of the same kind on the compound.

"The new *chefe* of Bailundu, who arrived about the middle of February, is a civilian, not, as is the usual custom, a military man. He has been on San Thome' for some years. Whether his sympathies lie with the owners of the plantations in that island remains to be seen. He has called up one of the traders who has been robbing the people by exorbitant demands. How he will decide his case we are anxious to hear.

"My daughter [Miss Helen Stover] is just going to spend a fortnight at the villages of Hosea and Tiago, about

GOOD FRIENDS

Miss Stover and her little favorite, Madelina Bonga

five hours south of the station. I visited Hosea in October and found him doing well. Tiago was then building and had no place to accommodate me. But I examined and approved his site. We have the best of reports from both."

SOUTH AFRICAN MISSION

ZULU BRANCH

The February *Missionary Herald* recorded the departure of Rev. Fred R. Bunker to rejoin the Zulu Mission, whither he was hastening to take up for a term of special service the care of school supervision in which Mr. Cowles had broken down through overwork. A circular letter sent to friends in this country and dated at Natal, April 21, shows how Mr. Bunker sprang to his task, for which indeed he had the advantage of past experience. Some paragraphs of this letter are reprinted here as furnishing interesting glimpses of the school situation in that mission:—

"The first proposition which faced me was the visitation of nearly forty schools scattered over the hills and valleys of the coast belt of Natal from the Tugela to the Umzimkulu Rivers. All had to be visited within the quarter which ended March 31, and the reports to be in by March 23. So there was barely a month in which to reach them and failure meant the forfeiture of the government grants, which amount to nearly $3,000 for the quarter. The ninety teachers in the schools depend on these grants for their quarter's pay, and it behooved me to 'get a move on' right lively. I did that very thing. Monday morning I came out to the office to get a list of the schools from Mr. Witt and to gather up the little information possible in the time regarding their condition. Tuesday I visited the flourishing school of over two hundred children here at Amanzimtoti in its beautiful new building, packed my horseback traveling kit, and at six o'clock Wednesday morning was in the saddle and in the next five weeks was more familiar with that attitude than any other. It was a sudden transformation from a tenderfoot into a cowboy, and was not wholly easy for the victim, physically. . . .

"Cleanliness, obedience, intelligence,

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OLD SCHOOLHOUSE, INANDA

morality, patriotism, religion; these are the agencies which we are employing in our schools for the enlightenment and uplift of the people. If others, despising these agencies of ours, put their dependence on the agencies at work in the crowded barracks of town and city, in the toil and moil of mine and workshop, in corporation beer shops and controlled (*sic*) immorality, we will not quarrel with them. The padlock of the jail, the cane of the magistrate, and the gun of the militia do not commend themselves to us as the most civilizing and elevating agencies to be employed in the reform of a people, any more than the command of the overseer and the threat of the overlord are regarded by us as the most efficient agents in the elevation of a people. Not trusting in these, we choose the teacher's instruction and the preacher's inspiration as furnishing the weapons of our warfare. . . .

"The great, new buildings at Adams and Inanda, built to meet the need for ten years to come, are already nearly crowded to their utmost capacity. There is a very positive movement among the people, heathen as well as Christian, to take advantage of the opportunity of education for their children. Our need is not truant officers now, but more teachers and buildings to meet the coming hordes. . . .

"After a six miles' ride I canter down into one of many dark green groves of wattle trees which dot the broad veldt of this great plateau, and draw up at the Noodsberg church and schoolhouse. It is the morning hour and devotions are the order of the day. The head teacher is calling for the repetition of passages of Scripture which the children have learned. She gives the book, chapter, and verse, and in concert or singly, as called by name, these little Zulus promptly, with no hesitation, repeat verse after verse and passage after passage of the sacred Word of Christianity until I acknowledge I am amazed. I could not possibly have done as well, and I do not believe that there is a school in Christendom which could have done better for the half hour devoted to the exercise. Good order, cleanliness, industry, and obedience were everywhere manifest as the characteristics of the school work which followed. Surely these agencies of character building must prove effective! . . .

"I have determined, in addition to all which has been done in the past to teach the people to be loyal and law-abiding, to erect flagpoles at all our schoolhouses, and, as we have 'Old Glory' floating over the schoolhouses of the United States, have the Union Jack floating over our schools here. I shall teach the children to salute it, to love it, and to be loyal to all it stands for. I always respected the English institutions; my experience at Beira under another government intensified that respect; and I shall do my utmost to lead my 3,500 pupils to appreciate the wonderful heritage of safety and liberty which is theirs under British rule." . . .

THE WIDE FIELD

INDIA

HOSPITALS AS FORTS

One of the speakers at the recent anniversary of the Church Missionary Society in London, Dr. Arthur Neve, in addressing the Medical Mission Auxiliary, called attention to the remarkable service which missionary physicians were rendering to England along her frontier in the Northwest Provinces of India. The *Church Missionary Review* thus summarizes this part of his address: —

"At the mouths of all the chief passes leading into those closed lands across the Afghan border a divinely directed strategy has placed a line of mission hospitals, all of which Dr. Neve has lately visited.

"At Peshawar he was deeply impressed by the sight of 300 men, mostly bigoted Mohammedans, and half of them from beyond the border, 'sitting in perfect silence and listening, one might almost say with rapt attention, to an address given to them by a convert from Mohammedanism.' At Bannu he carried on Dr. Pennell's work for a short time while the latter was lying ill, and he cycled out and got across the frontier and found himself among a number of wild men with guns. When he told them he was from Dr. Pennell's hospital they insisted on lodging and entertaining him as their friend. A military man in high position told him that Dr. Pennell is worth a couple of regiments to the Indian government on that frontier!

"He went to Tank and saw the native brother, Dr. Nathaniel Williams, to whom the lawless Waziris have just given 1,300 rupees to rebuild his dispensary. He saw another native doctor at lonely Sakhi Sarwar, whose labors during fifteen years have completely won the people's confidence and love. A baptism took place there last year, and some of them said, 'He is making our people into infidels; we won't go near him;' but within a week they returned to him, for they wanted his help and they loved him. At Quetta he saw Dr. Henry Holland patting on the back and chatting with patients who spoke several distinct dialects, and he said that 'while there are at least twenty excellent doctors at Quetta, not one of them has a reputation with the tribes approaching that of our brother Henry Holland.'

"And, lastly, he just mentioned his own hospital at Srinagar in Kashmir. He and another had done what probably no one else could do without paying for it with his life. On the last great Mohammedan Day of Atonement, when some ten thousand fanatical Moslems were gathered for worship and sacrifice before one of their mosques, they carried a banner on which was written in Arabic that Christ has made atonement with his own blood, not with the blood of bulls and goats, and has entered into the Holiest for us. When the mullahs complained of this to the headman of the town, he replied, 'We know that the Bible is a Holy Book, and we know that the doctors are our friends; it is better to say nothing about it.' The truth is, Dr. Neve added, that headman himself and at least three of the chief mullahs have Bibles themselves and other Christian books. It is manifestly true that God has given the key of those closed lands to the Church Missionary Society."

CHINA

COLLEGE MEN FOR CHRIST

Mr. George Sherwood Eddy has begun his new work as general secretary for Asia of the International Young Men's Christian Association. On his way to this country from India he spent ten days during the latter part of March in evangelistic work in South China. His letter from Hong Kong and Canton says nothing about rebellion and rioting, but much about the

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Christian uprising. He began meetings in St. Stephen's College of the Church of England in Hong Kong. There a score of non-Christian students from the leading families of the city rose to confess Christ publicly before the college. The record of those who took a similar stand in meetings held there by Mr. Eddy four years ago gives ground for hope that a large proportion of the present inquirers will endure. Evening meetings for students were conducted in the city hall, with an average attendance of nearly seven hundred; sometimes large numbers could not get standing room. On the closing night, upon call for inquirers, over one hundred men rose and agreed to read the Bible with open mind and open heart, to pray to God daily for guidance, and to follow the life and teachings of Christ, as conscience should direct. These inquirers are now being followed up in personal work by trained Y. M. C. A. leaders, who will hold on to them until they have definitely united with the church. The Hong Kong Y. M. C. A. numbers over 1,400 members, and with its new equipment and student branch has promise of rapid increase.

A similar report is made of meetings in Canton. Over one thousand Christians met Mr. Eddy in a union meeting in one of the larger churches, while one hundred missionaries gathered for an evening service. The opening meetings were held in the Canton Christian College, where some of the strongest young men rose publicly to confess Christ. There is a strong student Y. M. C. A. in this institution, with eighty students enrolled in ten Bible classes and engaged in personal work among their non-Christian fellow-students. The work of this college seems very promising, with a dozen foreign teachers for 200 students and its plans for a great Christian university that will accommodate 2,000 and influence the whole of South China.

Evening meetings in Canton were held in a temporary mat shed of the city Y. M. C. A. There was the same record of attendance here as at Hong Kong; the same silent and eager attention. Five hundred men stayed to the after meeting on the last night and over a hundred took their first stand for Christ amid the spontaneous applause of many in the congregation. Twenty-seven of these men were students, and the same watch and care will be exercised in their case as at Hong Kong.

Mr. Eddy remarks upon the good work of the American Board in China, as he gets glimpses of it. Its men are strong and second to those of no other board in their intellectual grasp. "It is time for a great advance all along the line in China. The vast empire is being remolded, and it is a privilege to have any part in such a work."

THE PORTFOLIO

Wanted—A Sense of Proportion

So long as the evangelization of the world is reckoned as one of a hundred objects of "charity"; so long as the provision of additional churches and ministers for a population already having thousands of them is counted more important than the preaching of Christ to millions who never heard of him; so long as the missionary society, with a thousand or more agents of all kinds, with hundreds of schools, and with hospitals and dispensaries in many lands, is put, in regard to subscription, on a level with the one local school or hospital; so long as church decoration and church music absorb funds for which missions languish in vain; so long as the minister requires a "deputation" to teach his congregation what he ought to teach them himself, so long will the leadership appealed for in this book be conspicuous by its absence.

Eugene Stock, in preface to "The Home Ministry," as quoted in The Foreign Field.

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THE BOOKSHELF

The Island of Stone Money. By W. H. Furness, 3d, M.D., F.R.G.S. Philadelphia and London: J. B. Lippincott Co. Pp. 278. Illustrated. Price, $3.50 net.

In this interesting account of life and customs among the people of Uap, Dr. Furness takes the reader with him for a brief visit to the most western of the Carolines. One cannot learn everything in two months about even so small a place as Uap; yet the reader is impressed with the amount of information which is presented about the strange customs of this little group of people. Armed with a camera and a phonograph, the visitor was able to capture some permanent records of their appearance, language, and daily life. His descriptions are entertaining and instructive. Perhaps the most novel facts brought out are in explanation of their ideas of money, as is suggested indeed by the book's title. The coins of highest value are large, approximately round stones, and so heavy that two or more men are required to move them.

The author is ready to see the best in this dark-skinned race. So much is this the case, that what to others would look like evil in their actions he explains as the childish foibles of a simple people. The book is not missionary in its purpose; in fact, the introduction of new faiths and of alcohol are both considered deleterious in their effect upon the natives. But it is of value to those who in swinging around the globe may also plan to visit these islands of the sea, and of general interest to the reader who wishes to turn aside from the beaten paths in search of something strange and far away.

H. E. B. CASE.

The Light of the World. A Brief Comparative Study of Christianity and Non-Christian Religions. By Robert E. Speer. West Medford: The Central Committee on the United Study of Missions. Pp. 372. Price, paper, 30 cents; cloth, 50 cents.

The latest volume in the series of books issued by the Central Committee on the United Study of Missions and designed especially for women's circles and classes. Those who are familiar with its predecessors, and that means a host of women over the land, will know what to look for in the new book in the way of size, form, and general method. In its six chapters Dr. Speer summarizes, estimates, and compares, not ten great religions, but seven great religions of the world: Hinduism, Buddhism, Animism, Confucianism, Taoism, Mohammedanism, and Christianity. The book shows Dr. Speer's characteristic breadth and grasp of knowledge and his power of presentation; it reveals also his disposition to constant and lengthy quotation, the tendency to add the fruits of his reading just as they are gathered rather than as absorbed and wrought into his own thinking.

John G. Paton. Later Years and Farewell. By A. K. Langridge and Frank H. L. Paton. New York: Hodder & Stoughton. Pp. 286. Price, $1.25 net.

Any book that bears the name of John G. Paton or that tells of him is bound to win a welcome and a reading. This volume, as it deals chiefly with his experiences when away from the South Seas, has less of the charm of romance than his autobiography, to which it is the sequel. Yet the beauty of the same saintly life and the outflash of its loving spirit pervade this volume also. Moreover, Dr. Paton's experiences and impressions during his visit to America are here recorded, so that the volume will make a special appeal to many friends whom he won during his visit here, as it will also attract those who are eager for every scrap of information concerning this most famous missionary of the more recent years.

Missionary Heroes of the Lutheran Church. Edited by L. B. Wolf, D.D. Philadelphia: The Lutheran Publication Society. Pp. 246. Price, 75 cents net.

The thanks not only of the Lutheran Church but of the Christian world, especially of those who follow its missionary enterprise, are due to Dr. Wolf for the production of this little handbook on the missionary leaders of the Lutheran communion. Each of the eight life stories has its particular significance. When it is said that the

first two heroes portrayed are Bartholomew Ziegenbalg and Christian Frederick Schwartz, it will be recognized how related the book is to the beginnings of modern Protestant missions. The editor's opening chapters, or sketches as they are styled, on "Lutheran Missions and Missionaries before Carey" and "The American Beginnings in the General Synod," together with the statistical appendixes, greatly add to the value of the work as a text-book for this section of missionary history.

The Church of Christ in Corea. By Malcolm C. Fenwick. New York: Hodder & Stoughton. Pp. 134. Price, $1.00 net.

Mr. Fenwick's missionary experience in Korea turns upon his discovery of the superior fitness of the picked native Christian for the evangelization of his fellow-countrymen over the foreign missionary. The purpose of this book is to describe the change in view and in practice which characterized this missionary as, after several years of earnest labor, he awoke to the capacity of the Korean to evangelize Korea and set himself to the task of finding and sending out the men, who, as he puts it, "met with splendid success where he had absolutely failed." The policy of preparing native preachers as the best evangelists of their countrymen is not a new idea to the American Board, but it is interesting to see how in the personal experience of this missionary that idea has wrought itself out.

OTHER BOOKS RECEIVED

"The Fundamentals." Vols. III and IV. Chicago: The Testimony Publishing Co. Free on request.

"Reminiscences of Linda Richards, America's First Trained Nurse." Boston: Whitcomb & Barrows. Pp. 121. Price, $1.00 net.

THE CHRONICLE

DEPARTURES

June 1. From New York, Dr. and Mrs. C. E. Clark, returning to the Western Turkey Mission.

June 3. From Boston, Mr. and Mrs. D. C. Churchill, returning to the Marathi Mission.

June 17. From New York, Mr. and Mrs. H. A. Neipp, returning to the West Central African Mission.

ARRIVALS IN THIS COUNTRY

April 13. At New York, Miss Martha H. Pixley, of the Zulu Mission.

April 20. At San Francisco, Miss Gertrude Cozad, of the Japan Mission.

April 30. At New York, Rev. and Mrs. E. E. Aiken, of the North China Mission.

May 5. At San Francisco, Rev. S. H. Hubbard, of the Foochow Mission.

May 24. At New York, Rev. and Mrs. H. C. Haskell and Rev. and Mrs. W. N. Chambers, of the European and Central Turkey Missions.

June 2. At Halifax, Rev. F. W. Macallum, of the Western Turkey Mission.

June 6. At Boston, Miss Johanna Graf, of the Eastern Turkey Mission.

June 6. At New York, Rev. and Mrs. J. L. Fowle, of the Western Turkey Mission.

June 8. At New York, Rev. and Mrs. Henry T. Perry, of the Western Turkey Mission.

BIRTH

March 18. At Kyoto, a daughter, Agnes Vernon, to Rev. and Mrs. S. C. Bartlett.

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Rev. Horace J. Taylor modestly disclaims the honor accorded him in last month's *Herald* of having made the longest journey to attend The World in Boston. It seems his travel was split in two; and that he came so far on his way as Ruggles, O., in January, 1910. Even so, we are not informed of any other mere *visitor* to the exposition who came from so far as Ohio.

∴

For a little over forty years Miss Esther T. Maltbie has been a missionary of the American Board in Bulgaria. Her seventy-fifth birthday the middle of May brought a delightful tribute to the esteem and affection in which she is held. After breakfast on "her day," Miss Haskell and the girls of the Samokov School went to her room, each carrying a daffodil and the let-

ter, card, or telegram of some friend at a distance, until the good lady was almost overwhelmed with them. Eighty communications, besides flowers and other gifts, were thus showered upon her from former pupils and graduates, and from Board officials and other friends in the homeland.

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Just as the Prudential Committee welcomes home one of its number, Colonel Hopkins, who has been in Europe for several months and who, it is a pleasure to report, comes back greatly improved in health, it is called upon to wish *bon voyage* to another most serviceable member, Mr. F. O. Winslow, who is off for a similar tour, though happily not under the spur of ill health.

∴

Birthday parties are always good to see; this one is in honor of the youngster on the pony, three-year-old Robert Hume, son of Dr. and Mrs. R. E. Hume, and of the fourth generation bearing that name in missionary life in India. The other children are, from left to right, Mary Lawrence Clark, Miriam Marshall (from the American Presbyterian Mission), John Alden Clark, Donald Burr, Eleanor Bissell, Lucile Marshall, Stewart Marshall, Margaret Bissell; in the *ayah's* arm is baby Elizabeth McBride. The picture was taken at Mahableshwar, the vacation mountain resort for missionaries of West India.

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After twenty-seven years of devoted service as a Secretary of the Woman's Board of Missions, Miss Sarah Pollock entered into rest May 16. The loss of her gracious and loyal presence from the circle of the "home base" is a grief to us all; it is fitting here to mention particularly her successful conduct of *Mission Studies*, which she had edited for twenty-three years.

∴

The funeral service for Dr. DeForest showed the place he had won not only in the hearts of Japanese Christians, but in the esteem of the whole empire, and in particular of the people of the city which had long been his home. When the funeral party reached Sendai, on the return from St. Luke's Hospital at Tokyo where he died, an immense concourse of people met them at the station in the early morning of May 11. The services filled the long afternoon. In the procession from the home to the church, flowers, a banner with Dr. DeForest's name, and his imperial decoration were borne in advance of the casket. A throng of citizens, including the gov-

HIS BIRTHDAY PARTY

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ernor, mayor, ex-mayor, etc., crowded the large church, where representatives of many interests spoke words of appreciation. On the two-mile march to the grave the casket was borne by Japanese and foreign friends. Mr. Pedley, who was able to render special service to the family at the time, was deeply impressed with the demonstration. Telegrams and letters came pouring in; beautiful presents of flowers and living trees to plant in the cemetery were numerous; the attitude of the whole city seemed that of neighbors who had lost an honored friend. Two long telegrams of sympathy, one during the illness and the other after the death, were sent by Governor General Terauchi, of Korea.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	2 85	
Portland, West Cong. ch.	14 00	
Southwest Harbor, Tremont Cong. ch.	2 00	
Wells, 2d Cong. ch., 6.70; 1st Cong. ch., 2.50,	9 20	
West Newfield, Cong. ch.	8 10	36 15

New Hampshire

Chester, Cong. ch.	5 36	
Concord, West Cong. ch., 16.10; 1st Cong. ch., 5,	21 10	
Croydon, Cong. ch.	5 00	
East Derry, 1st Cong. ch.	3 52	
Exeter, 1st Cong. ch., 100; Rev. F. E. Delzell, 5,	105 00	
Hancock, Cong. ch.	10 00	
Lyme, Cong. ch.	55 00	
Manchester, Franklin-st. Cong. ch., 160; South Main-st. Cong. ch., 30,	190 00	
Marlboro, Cong. ch.	8 58	
Walpole, 1st Cong. ch.	15 16	418 72
Legacies.—Laconia, Mrs. Susan A. R. Moses, by A. B. Smith, Ex'r,		500 00
		918 72

Vermont

Castleton, Cong. ch.	17 10	
Danville, Cong. ch., Absent member,	20 00	
Highgate, Cong. ch.	12 50	
Newfane, Cong. ch.	11 97	
Sheldon, Cong. ch.	28 00	
Waterbury, Cong. ch.	76 37	
Whiting, Cong. ch.	4 00	169 94

Massachusetts

Ashburnham, 1st Cong. ch., income C. M. Proctor Fund,	4 00	
Ashby, Cong. ch.	25 00	
Belmont, Plymouth Cong. ch.	29 80	
Boston, 2d Cong. ch. (Dorchester), 100; French Cong. ch., 16.32; Boylston Cong. ch. (Jamaica Plain), 15.68; H. Fisher, 500,	632 00	
Braintree, Miss A. T. Belcher,	15 00	
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	15 00	
Deerfield, Cong. ch., for Paotingfu,	11 00	
East Brimfield, Rev. and Mrs. Francis S. Child,	50 00	
Easton, Evan. Cong. ch.	16 22	
Fall River, Cong. ch.	8 19	
Fitchburg, German Cong. ch., 17; Finnish Cong. ch., 9.62,	26 62	
Foxboro, Bethany Cong. ch.	98 59	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, and to const. Mrs. Susan Newton Logan, H.M.	125 00	
Hanover, 2d Cong. ch.	5 00	
Hawley, 1st Cong. ch.	4 80	
Holbrook, United Cong. ch.	57 55	
Holyoke, 2d Cong. ch., of which 100 from E. P. Bagg, 524.32; 1st Cong. ch., 177.68,	702 00	
Leominster, Francis A. Whitney,	15 00	
Longmeadow, 1st Cong. ch., for work of Dr. George C. Raynolds,	77 19	
Lowell, High-st. Cong. ch.	45 32	
Lynn, North Cong. ch.	20 42	
Newburyport, Friend,	5 00	
Northampton, Edwards Cong. ch., for Pangchwang, 227.77; M. C., 20,	247 77	
Packardville, S. Alice Collis, for Aruppukottai,	25 00	
Pepperell, Cong. ch.	60 00	
Petersham, Elizabeth B. Dawes,	100 00	
Plympton, Cong. ch.	8 00	
Revere, Trinity Cong. ch.	16 00	
Salem, Tab. Cong. ch.	340 82	
Sharon, Cong. ch., toward support Rev. W. H. Sanders,	49 12	
Somerset, Cong. ch.	8 27	
Somerville, Prospect Hill Cong. ch., for Pasumalai,	100 00	
South Ashfield, A. F. Richmond,	2 00	
Southboro, Pilgrim Cong. ch.	28 00	
Southbridge, Cong. ch.	22 85	
Southfield, Cong. ch.	6 50	
South Hadley, Cong. ch.	19 75	
Southwick, Cong. ch.	4 25	
Springfield, Olivet Cong. ch.	11 12	
Taunton, East Cong. ch.	6 43	
Templeton, Trin. Cong. ch.	8 60	
Wamesit, Henry J. Learned, for Mt. Silinda,	10 00	
Webster, 1st Cong. ch.	195 66	
Weymouth and Braintree, Union Cong. ch.	16 70	
Whitinsville, Friend,	250 00	
Worcester, Bethany Cong. ch.	16 00	
——, Friend,	5 25	3,546 79
Legacies.—Arlington, Maria E. Ames, by Mrs. Harriet A. Daggett and Elihu G. Loomis, Ex'rs, add'l,	105 00	
Haverhill, James H. Carleton, by Henry S. Howe and Chas. D. Porter, Trustees, add'l,	30 35	
Newton Center, Rev. Daniel L. Furber, D.D., add'l,	350 00	
Watertown, Edward D. Kimball, add'l,	10 00	495 35
		4,042 14

Young People's Societies

Maine.—Machias, Center-st. Y. P. S. C. E.	2 00
New Hampshire.—Hillsboro, Smith Memorial Y. P. S. C. E., for Mindanao,	1 20
Vermont.—North Bennington, Y. P. S. C. E.	5 00
Massachusetts.—Boston, Immanuel-Walnut-av. Y. P. S. C. E. (Roxbury), 125; do., Harvard Y. P. S. C. E. (Dorchester), for Mt. Silinda, 30; Brockton, 1st Int. Y. P. S. C. E., for Mindanao, 5; Cambridge, North-av. Y. P. S. C. E., for Harpoot, 30; Newtonville, Mission Band, for Mindanao, 2; Rockland, 1st Y. P. S. C. E., for Shaowu, 5; Wilmington, Y. P. S. C. E., for Aruppukottai, 27.65,	294 65
	232 85

Sunday Schools

Massachusetts.—Boston, 2d Cong. Sab. sch. (Dorchester), 10; Hyde Park, Cong. Sab. sch.,

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5; Lowell, Pawtucket, Cong. Sab. sch., 5; New Bedford, North Cong. Sab. sch., 1.95; Winchendon, North Cong. Sab. sch., for Adana, 14, 35 95

MIDDLE DISTRICT

Connecticut

Darien, 1st Cong. ch.	24 06	
East Haddam, 1st Cong. ch. of Christ,	15 04	
East Woodstock, Cong. ch.	6 00	
Foxon, Cong. ch.	15 00	
Griswold, 1st Cong. ch.	10 00	
Hartford, 1st Cong. ch., 516.59; Farmington-av. Cong. ch., toward support Rev. H. I. Gardner, 186.87,	703 46	
Kent, 1st Cong. ch., M. A. Hopson,	10 00	
Middletown, 1st Cong. ch., 22.76; 3d Cong. ch., 13 20,	35 96	
New Haven, Dwight-pl. Cong. ch., 200; Howard-av. Cong. ch., 25.45; Friend, 3.50,	228 95	
Norwich, Greenville Cong. ch.	4 00	
Oakville, Union Cong. ch.	28 43	
Plymouth, Cong. ch.	30 00	
Sharon, 1st Cong. ch.	9 34	
Suffield, Cong. ch., of which 50 in memory of Miss Alice Stedman, for Adana,	70 00	
Watertown, Cong. ch.	31 33	
Weston, Cong. ch.	15 00	
Westville, Cong. ch.	9 00	1,245 57
Legacies.—Norwich, Mrs. Julia F. Walker, add'l,	2,400 00	
Old Lyme, Mrs. Harriet H. Matson, by Chas. A. Terry, Ex'r, add'l,	86 46	2,486 46
		3,732 03

New York

Aquebogue, Cong. ch.	8 11	
Bridgewater, Cong. ch.	34 00	
Brooklyn, Puritan Cong. ch.	11 80	
Cortland, 1st Cong. ch.	20 67	
Fairport, Cong. ch.	27 00	
Groton City, Cong. ch.	8 00	
Homer, Cong. ch.	7 56	
Newark Valley, Cong. ch.	9 20	
New York, Manhattan Cong. ch., Woman's Guild, toward support Rev. F. B. Bridgman, 56.50; Christ Cong. ch., 26 27; D. S. Bennet, for village schools, Vadala, 100; Rev. H. C. Herring, 5,	187 77	
Paris, Cong. ch.	5 00	
Parishville, Union Cong. ch.	8 00	
Quaker Hill, Christ Cong. ch., for Inghok,	30 00	
Sherburne, Cong. ch.	58 00	
Summerhill, Cong. ch.	4 00	
Syracuse, Geddes Cong. ch.	30 00	
Warsaw, Cong. ch.	28 10	
White Plains, Westchester Cong. ch., toward support Rev. T. S. Lee,	600 00	1,077 21
Legacies.—Perry, Mrs. Martha B. Sheldon, add'l,		125 00
		1,202 21

New Jersey

Grantwood, Cong. ch.	23 22	
Rutherford, Cong. ch.	5 00	28 22

Pennsylvania

Allegheny, 1st Cong. ch., Mrs. C. J. Warren, for Mindanao,	10 00	
Kane, 1st Cong. ch.	43 00	
Le Raysville, Cong. ch.	13 00	
Pittsburg, Swed. Cong. ch.	15 04	81 04

Ohio

Cleveland, 1st Cong. ch., 54.95; Cyril-av. Cong. ch., 25,	79 95	
Newton Falls, Cong. ch., Rev. and Mrs. H. A. N. Richards,	10 00	
Ravenna, 1st Cong. ch.	50 00	
Sandusky, 1st Cong. ch.	4 06	
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang,	7 50	
West Millgrove, Cong. ch.	2 25	153 76

District of Columbia

Washington, Mt. Pleasant Cong. ch.		172 00

Florida

Melbourne, Cong. ch., toward support Dr. P. T. Watson,	16 25	
West Palm Beach, Union Cong. ch., toward support Dr. P. T. Watson,	33 00	49 25

Young People's Societies

Connecticut.—Meriden, Center Y. P. S. C. E., for Aruppukottai, 10; Oakville, Union Y. P. S. C. E., for Mt. Silinda, 11.42; Woodstock, Y. P. S. C. E., 10,	31 42
New Jersey.—Glen Ridge, Y. P. S. C. E., for Adana,	15 00
Ohio.—Fredericksburg, Y. P. S. C. E., for Shaowu, 5; Wakeman, Y. P. S. C. E., 10,	15 00
North Carolina.—Troy, Peabody Academy Y. P. S. C. E.	5 00
	66 42

Sunday Schools

Connecticut.—Cromwell, Cong. Sab. sch., 48.14; Suffield, Cong. Sab. sch., Young Women's Bible class, for Adana, 30; Thompson, Cong. Sab. sch., 5; Westport, Cong. Sab. sch., 3.45,	86 59
New York.—Buffalo, 1st Cong. Sab. sch., Woman's Bible class, toward support Rev. C. M. Warren, 10; Flushing, 1st Cong. Sab. sch., for Mindanao, 15.31; Schroon Lake, Cong. Sab. sch., for Mt. Silinda, 5,	30 31
Florida.—Melbourne, Cong. Sab. sch., toward support Dr. P. T. Watson,	11 75
	128 65

INTERIOR DISTRICT

Tennessee

Memphis, 1st Cong. ch., Miss. Soc.	14 60

Texas

Corpus Christi, 1st Cong. ch.	3 00	
Dallas, Central Cong. ch.	25 10	28 10

Indiana

Terre Haute, Plymouth Cong. ch., for Shaowu,	15 00	
Whiting, Plymouth Cong. ch.	4 16	
Winona Lake, Rev. A. A. Young,	10 00	29 16

Oklahoma

Oktaha, 1st Cong. ch.	11 50

Illinois

Albion, Union Cong. ch.	7 00	
Atkinson, Cong. ch.	5 50	
Chandlerville, Cong. ch.	10 98	
Chicago, Chicago Theol. Sem., toward support Rev. C. N. Ransom, 158.50; New 1st Cong. ch., 54.15; Bethany Union Cong. ch., 35; University Cong. ch., 35; Waveland-av. Cong. ch., 10; Forest Glen Cong. ch., 9.50; Christ Ger. Cong. ch., Ladies' Aid Soc., 2.76; Friend, .50,	305 41	
Evanston, 1st Cong. ch.	250 00	
Granville, Cong. ch., toward support Mrs. J. P. Dysart,	50 00	
Harvey, Cong. ch.	22 60	
Huntley, Cong. ch.	16 25	
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	125 00	
Lacon, Cong. ch., for Pangchwang,	25 00	
La Harpe, Cong. ch. and Sab. sch.	40 20	
La Moille, Cong. ch.	11 78	
Mattoon, 1st Cong. ch.	15 65	
Morton Park, Cong. ch.	5 00	
Ottawa, 1st Cong. ch.	61 10	
Peoria, 1st Cong. ch.	150 00	
Roberts, Cong. ch.	7 98	
Rockford, 1st Cong. ch.	39 00	

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Somonauk, Union Cong. ch. 18 80
Sycamore, Emily S. Wood, 10 00
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 50 00
Wilmette, 1st Cong. ch. 44 13
Wyanet, 1st Cong. ch. 41 00—1,312 33

Michigan

Cannon, 1st Cong. ch. 11 50
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 100; Mt. Hope Cong. ch., 5, 105 00
Imlay City, Cong. ch. 31 64
South Haven, Cong. ch. 22 50—170 64

Wisconsin

Beloit, 1st Cong. ch., toward support Rev. Darwin A. Leavitt, 380 00
Clinton, Cong. ch. 24 95
Easton, Cong. ch. 2 00
Edgerton, Cong. ch. 8 51
Endeavor, Trinity Cong. ch. 5 00
Evansville, 1st Cong. ch. 139 55
Fairview, Cong. ch. 1 81
Friendship, Cong. ch. 3 00
Fulton, Cong. ch. 7 15
Jonesville, Cong. ch. 2 00
Menasha, 1st Cong. ch. 12 50
Milton, 1st Cong. ch. 10 25
Milwaukee, Bethlehem Cong. ch. 10 81
New Lisbon, Cong. ch. 7 53
Potosi, Mrs. Thomas Davies, 50 00
Superior, Hope Cong. ch. 3 48
West Rosendale, Cong. ch. 7 25
White Creek, Cong. ch. 4 00—679 79
Legacies.—Milwaukee, Mrs. Lucinda Holton, 1,000 00
1,679 79

Minnesota

Argyle, Cong. ch., for Adana, 10 00
Center Chain, Cong. ch. 2 50
Elmdale, 1st Slovak Cong. ch. 5 00
Lake City, 1st Cong. ch. 17 11
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 147.29; Lyndale Cong. ch., 25.10; Forest Heights Cong. ch., 15, 187 39
New Ulm, 1st Cong. ch. 8 47
New York Mills, Cong. ch. 2 50
Northfield, Rev. Fred B. Hill, toward support Rev. A. A. McBride, 625 00
Sauk Rapids, Cong. ch. 8 50—866 47

Iowa

Creston, Cong. ch. 20 00
Dubuque, 1st Cong. ch. 80 00
Emmetsburg, Cong. ch. 68 32
Gaza, Cong. ch. 10 64
Grinnell, Mrs. J. F. Jamieson, for Arupukottai, 35 00
Marshalltown, 1st Cong. ch. 160 00
Mason City, 1st Cong. ch. 17 00
Sioux City, Riverside Cong. ch. 42 00
Tabor, Cong. ch. 30 17—463 13

Missouri

Breckenridge, Cong. ch. 10 00
Kansas City, Westminster Cong. ch., Mary E. Watkins, for Adana, 30; Prospect-av. Cong. ch., 21, 51 00
Meadville, Cong. ch. 9 50—70 50

North Dakota

Anamoose, 1st Cong. ch. 3 00
Eckelson, Cong. ch. 4 57
Elbowoods, Cong. ch. and branches, 4 50
Fargo, 1st Cong. ch. 43 93
Fingal, Cong. ch. 5 65
Fort Berthold, Cong. ch. and Sab. sch. 1 50—63 15

South Dakota

Academy, Cong. ch., Sab. sch., and Y. P. S. C. E. 10 95
Bon Homme, Cong. ch. 5 30
Springfield, Cong. ch. 8 75—25 00

Nebraska

Ainsworth, Cong. ch. 58 12
Arlington, Cong. ch. 13 25
Center, Cong. ch. 1 00
Hallam, Ger. Cong. ch. 25 50
Ponca, Cong. Indian stations, 1 06—98 93

Kansas

Alma, Cong. ch. 30 00
Carbondale, Cong. ch. 6 00
Kinsley, 1st Cong. ch. 16 00
Lawrence, Plymouth Cong. ch. 150 00
Leavenworth, Friends, 15 00
Partridge, Cong. ch. 25 00
Wichita, Plymouth Cong. ch., 84; Fellowship Cong. ch., 60, 144 00—386 00

Montana

Big Timber, Cong. ch. 1 00
Dillon, Robert Clark, 15 00
Great Falls, Cong. ch. 3 30—19 30

Colorado

Boulder, 1st Cong. ch., for India, 9 35
Denver, Plymouth Cong. ch., of which 424.81 for Madura, 440.06; 2d Cong. ch., 65; Ohio-av. Cong. ch., 28, 533 06
Loveland, 1st Ger. Cong. ch. 15 00—557 41

Young People's Societies

Tennessee.—Pleasant Hill, Y. P. S. C. E. 7 25
Oklahoma.—Oktaha, 1st Y. P. S. C. E. 4 07
Illinois.—Steger, Y. L. M. C., for Mt. Silinda, 2 50
Iowa.—Niles, Y. P. S. C. E., toward support Rev. Geo. E. White, 2 50
Nebraska.—Crete, 1st Y. P. S. C. E., toward support Rev. E. W. Ellis and Miss Mabel A. Ellis, 25; Irvington, Y. P. S. C. E., for Pangchwang, 15; Santee, Pilgrim Y. P. S. C. E., for Harpoot, 5, 45 00
61 32

Sunday Schools

Louisiana.—Iowa, 1st Cong. Sab. sch. 1 95
Oklahoma.—Murray, Fair Plain School, 2 00
Illinois.—Mattoon, 1st Cong. Sab. sch., 12.45; do., Union Cong. Sab. sch., 10; No. Berwyn, Cong. Sab. sch., 7.11, 29 56
Michigan.—Bedford, Cong. Sab. sch., 5; Detroit, Mt. Hope Cong. Sab. sch., 1.25; Three Oaks, Cong. Sab. sch., 5; Traverse City, 1st Cong. Sab. sch., 5, 16 25
Wisconsin.—Lake Geneva, 1st Cong. Sab. sch., 5.62; Madison, Pilgrim Cong. Sab. sch., 10; Racine, 1st Cong. Sab. sch., 24, 39 62
Minnesota.—Montevideo, Cong. Sab. sch. 10 70
South Dakota.—Lakeview, Cong. Sab. sch. 2 25
Nebraska.—Hallam, Ger. Cong. Sab. sch. 5 50
Colorado.—Denver, Plymouth Cong. Sab. sch., 31.08; Fruita, Union Cong. Sab. sch., for Harpoot, 60, 91 08
198 91

PACIFIC DISTRICT

Arizona

Temple, Cong. ch. 32 55

Idaho

Hope, Cong. ch. and Sab. sch. and Y. P. S. C. E. 15 61

Washington

Hillyard, 1st Cong. ch., of which 6.25 from Hattie Gaines, for native worker, care Rev. E. Fairbank, 8 75
Seattle, Plymouth Cong. ch., toward support Rev. and Mrs. E. W. Ellis and Rev. and Mrs. V. P. Eastman, 250; Bayview Cong. ch., 4.50, 254 50
Tekoa, Cong. ch. 8 00—271 25

Oregon

Condon, Cong. ch. 9 18
Harrisburg, A. S. Hazlett, deceased, 250 00

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Hillsboro, Cong. ch. 24 30
Hillside, Cong. ch. 13 70—297 18

California

Alpine, Cong. ch. 1 70
Avalon, Cong. ch. 4 65
Berkeley, 1st Cong. ch., 156.25; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 228 25
Ceres, Central District Cong. ch. 1 25
Claremont, Cong. ch., of which 300 from Laymen's Miss. Asso., toward support of missionary, 403 19
Cloverdale, Cong. ch. 5 00
Cottonwood, Cong. ch. 10 00
El Monte, Presb. ch. 5 00
Hayward, Eden Cong. ch. 10 00
Kenwood, Cong. ch. 4 90
Lodi, Cong. ch. 5 00
Los Angeles, 1st Cong. ch., 160.36; Plymouth Cong. ch., 104.72; Garvanza Cong. ch., 29.45, 294 53
Mentone, Cong. ch. 50 00
Monrovia, Cong. ch. 7 75
Oakland, Fruitvale-av. Cong. ch. 20 00
Ontario, Bethel Cong. ch. 8 83
Pasadena, West Side Cong. ch., of which 60 for Ing-hok, and 90 for Pangchwang, 150; 1st Cong. ch., 31; North Cong. ch., 5.28, 186 28
Paso Robles, Cong. ch. 5 48
Petaluma, Cong. ch. 23 70
Pomona, Pilgrim Cong. ch. 55 80
San Bernardino, 1st Cong. ch. 6 63
San Diego, 1st Cong. ch., 93; Logan Heights Cong. ch., 4.60, 97 60
San Francisco, Richmond Cong. ch. 2 50
San Jacinto, Cong. ch. 1 58
Upland, Chas. E. Harwood, toward support Rev. Watts O. Pye, 150 00—1,589 62

Hawaii

Honolulu, Central Union Cong. ch. 2,371 15

Young People's Societies

CALIFORNIA. — Escondido, Y. P. S. C. E., 2.17; Riverside, Y. P. S. C. E., for Adana, 20, 22 17

Sunday Schools

WASHINGTON. — Spokane, Westminster Cong. Sab. sch. 21 00
OREGON. — Woodburn, Bethel Cong. Sab. sch. 1 85
22 85

MISCELLANEOUS

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Miss. Asso. 349 39

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,814 10
Toward new building for girls' school, Talas, add'l, 1,400 00
For repairs on building of girls' school, Uduvil, add'l, 400 00—14,614 10

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 4,060 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 818 27
19,492 37

Additional Donations for Special Objects

NEW HAMPSHIRE. — Hanover, Mardin Union, 3, and Nadir Abraham, 1, both for High School Building Fund, care Rev. R. S. M. Emrich, 4 00

VERMONT. — Sherburne, Mrs. J. E. Davis, for orphan, care Rev. Wm. Hazen, 7 00

MASSACHUSETTS. — Andover, Rev. W. L. Ropes, for school, care Rev. E. C. Partridge, 5; Auburndale, Cong. Sab. sch., for school, care Rev. A. E. LeRoy, 26.50; do., Mrs. M. H. Kimball, toward Fireside cot, care Rev. P. L. Corbin, .10; Boston, Mt. Vernon Chinese Sab. sch., for native workers, care Rev. C. R. Hager, 60; do., Y. P. S. C. E. (Roslindale), for native preacher, care Rev. E. H. Smith, 8.60; do., Elizabeth C. Bailey, 1, and Ellen M. Carman, 1, both for native helper, care Rev. R. A. Hume, 2; Braintree, Miss A. T. Belcher, for pupils, care Rev. Geo. P. Knapp, 2; Brockton, South Y. P. S. C. E., Jun. Dept., for pupil, care Miss Abbie G. Chapin, 10; Framingham, Plymouth Cong. ch., for Shattuck Hall, Oorfa, 225; Haverhill, through Gertrude Simonds, for Wai Hospital, care Dr. L. H. Beals, 30; Holyoke, 2d Cong. ch., Friday Club, for use of Miss S. R. Howland, 5; Mill River, Y. P. S. C. E., for educational work, care Rev. L. S. Crawford, 12.50; do., Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; Newton Center, Edith I. Basset, for the Martha A. King Memorial School for the Deaf, 15; Northampton, Edwards Cong. ch., Pauline Sperry, for the Sperry bed in Pangchwang Hospital, 5; do., Clark School, former normal students, for the Martha A. King Memorial School for the Deaf, 80; Northampton, Caroline A. Yale, for do., 40; Northfield, Trin. Cong. ch., for work, care Miss Eva M. Swift, 10; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 53.54; Wamesit, Henry J. Learned, for hospital, care Dr. H. N. Kinnear, 10; West Wareham, Mrs. Julia R. Morse, for pupil, care Mrs. R. Winsor, 15; Worcester, Old South Cong. ch., Olds Club, for kindergarten, care Rev. C. A. Clark, 60; ——, Mrs. E. E. Southard, 9, do., Friend, 500, and do., do, 500, all for Wai Hospital, care Dr. L. H. Beals, 1009, 1,687 99

CONNECTICUT. — Hartford, Park Cong. Sab. sch., for work, care Rev. L. S. Gates, 8.57; Hebron, Y. P. S. C. E., for work, care Rev. J. S. Porter, 6.55; Manchester, 2d Y. P. S. C. E., for do., 35; New Haven, Young Ladies' Soc. of Humphrey-st. Cong. ch., for native helper, care Rev. R. A. Hume, 40; do., Julia S. Bristol, for Wai Hospital, care Dr. L. H. Beals, 5; New London, Mrs. J. N. Harris, for industrial work, care Rev. H. A. Neipp, 400; Somers, Cong. Sab. sch., for work, care Mrs. L. S. Gates, 10; South Glastonbury, Cong. ch., Ladies' Miss. Soc., toward Shattuck Hall, Oorfa, 5; Suffield, Four young people, for Bible-woman, care Rev. J. P. Jones, 25; Thomaston, Cong. ch., High-st. Circle of King's Daughters, for orphan, care Rev. Wm. Hazen, 15; do., do, Main-st. Circle of King's Daughters, for Bible-woman, care Mrs. L. S. Gates, 15; ——, Mrs. Bixler, for Wai Hospital, care Dr. L. H. Beals, 10, 575 12

NEW YORK. — Albany, Cong. Sab. sch., Prim. Dept., 2, and Cradle Roll, 5, both for kindergarten work, care Mrs. E. F. Carey, 7; Binghamton, 1st Cong. ch., Woman's Miss. Soc., for use of Rev. W. M. Zumbro, 5; Blooming Grove, Daughters of the Covenant, for kindergarten work, care Mrs. E. F. Carey, 15; Brooklyn, Central Cong. ch., Ladies' Aid Soc., for work, care Mrs. J. E. Abbott, 50; do., St. Paul's Chapel, of which Woman's Aid Soc., 5, and Mrs. Cameron, 5, both for Wai Hospital, care Dr. L. H. Beals, 10; do., Park Cong. ch., Woman's Miss. Soc., for American School, care Mrs. B. K. Hunsberger, 5; do., Walter McDougall, for medical equipment for hospital, care Dr. C. E. Clark, 100; do., Miss Marion, for scholarship, care Miss J. R. Hoppin, 20; do., Mrs. M. M. Stephenson, for Wai Hospital, care Dr. L. H. Beals, 10; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Lockport, East-av. King's Guild, for use of Rev. and Mrs. Wm. C. Bell, 10; New Brighton, Robert Scovel Loux Memorial, for native pastor, care Rev. L. S. Gates, 8; New York, North Y. P.

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S. C. E., for work, care Rev. J. P. Jones, 70; do., Broadway Tab. Cong. Sab. sch., Adult class, for pupil, care Rev. F. W. Macallum, 50; do., Broadway Tab. Y. P. S. C. E., for use of Mrs. Ida S. Stapleton, 30; do., Mrs. Alice G. Wheeler, 50, Mrs. Fanny H. Clark, 10, and Anna L. Pederson, 5, all for Wai Hospital, care Dr. L. H. Beals, 65; do., D. S. Bennet, for village school, care Rev. E. Fairbank, 50; North Troy, Cong. Sab. sch., Prim. Dept., for kindergarten work, care Mrs. E. F. Carey, 12; Perry Center, 1st Y. P. S. C. E., for native pastor, care Rev. E. H. Smith, 50; Rochester, Mrs. Wm. Hildebrand, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Saratoga Springs, New England Cong. ch., for student, care Rev. M. D. Dunning, 25; Scarborough-on-Hudson, Sunshine Circle, for school appliance, care Rev. A. H. Clark, 5; Yonkers, Mrs. A. H. Thorndike, for Wai Hospital, care Dr. L. H. Beals, 30, 635 00

NEW JERSEY. — Glen Ridge, Cong. Sab. sch., for student, care Rev. John Howland, 60 00

OHIO. — Berea, Cong. ch., for dispensary, care Dr. R. G. Moffatt, 10; Cincinnati, Isabella A. Kolbe, for pupil, Oorfa, 10; Cleveland, H. D. Haskins, for hospital, care Dr. L. H. Beals, 5; do., Mrs. A. Herbruck, for pupil, care Mrs. G. G. Brown, 5; Oberlin, Oberlin Shansi Memorial Asso., for native helper, Shansi, 83.33; do., Rev. H. E. Brown, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; do., Mrs. W. V. Metcalf, of which 35 for work, care Mrs. C. T. Sibley, and 7 for work, care Mrs. G. G. Brown, 42, 165 33

MARYLAND. — Baltimore, Howard A. Kelly, 1,000, Mrs. Henry Stockbridge, 45, and Thos. S. Cullen, 25, all for Wai Hospital, care Dr. L. H. Beals, 1,070; ——, Mrs. Gill, for Wai Hospital, care Dr. L. H. Beals, 10; ——, Mrs. John A. Welsh, for Wai Hospital, care Dr. L. H. Beals, 10, 1,090 00

DISTRICT OF COLUMBIA. — Washington, Mrs. Alice Cox Wood, for Wai Hospital, care Dr. L. H. Beals, 20 00

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ILLINOIS. — Chicago, Salem Cong. ch. Ladies' Aid Soc., for orphan, care Mrs. Mary Winsor, 7.50; do., Mrs. Gordon Hall, for horse, care Miss A. L. Millard, 103; do., Mr. and Mrs. Peter Verburg, for native helper, care Rev. H. G. Bissell, 20; do., C. E. McBurnell, 11, and Mrs. C. E. McBurnell, 1, both for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 12; do., Rev. Carl H. Corwin, for equipment for hospital, Mt. Silinda, 1; Elgin, House of Hope Presb. ch., 5, and Mrs. Myron Gage and daughters, 10, for equipment for hospital, Mt. Silinda, 15; Galesburg, Central Cong. ch., John Winter Thompson, for hospital work, care Dr. W. L. Thompson, 50; Pingree Grove, Union Cong. ch., for equipment for hospital, Mt. Silinda, 8, 216 50

MICHIGAN. — Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 105; Grand Blanc, A. L. Beals, for Wai Hospital, care Dr. L. H. Beals, 10, 115 00

WISCONSIN. — Edgerton, Cong. ch., for Col. and Theol. Inst., Samokov, 6.27; River Falls, Cong. Sab. sch., for pupil, care Miss Caroline E. Chittenden, 20, 26 27

MINNESOTA. — Duluth, Marcus W. Bates, for work, care Rev. J. P. Jones, 17.50; Minneapolis, Park-av. Cong. ch., for the Martha A. King Memorial School, care Miss C. R. Willard, 166.89; Northfield, Isabella Watson, for hospital, care Dr. Percy T. Watson, 10; St. Cloud, Grace Reed, for pupils, care Miss E. M. Atkins, 10.10, 204 49

IOWA. — Corning, Cong. Sab. sch., for student in girls' school, care Mrs. C. A. Nelson, 25 00

MISSOURI. — Springfield, Ger. Cong. ch., of wh. Ladies' Aid Soc., 6, Mrs. John Schmook, 5, and two German ministers, 4, all for work, care Dr. D. M. B. Thom, 15 00

SOUTH DAKOTA. — Cresbard, Cong. Sab. sch., for pupil, care Miss M. L. Matthews, 9; Veblen, Dr. and Mrs. C. C. Hoagland, for bed in hospital, care Dr. and Mrs. F. F. Tucker, 15, 24 00

NEBRASKA. — Hastings, Mrs. F. F. Carruthers, for bed in hospital, care Dr. F. F. Tucker, 18 00

KANSAS. — Leavenworth, Friends, for work, care Rev. F. E. Jeffery, 35 00

WASHINGTON. — Ritzville, Adam Pflugrath, for work, care Rev. C. R. Hager, 10; ——, Friend, for the Martha A. King Memorial School for Deaf, care Miss C. R. Willard, 1, 11 00

OREGON. — Carlton, Emily C. Crumm, for work, care Rev. J. F. Clarke, 5; Portland, Hassalo-st. Cong. Sab. sch., for the Annie Tracy Riggs Hospital, 25, 30 00

CALIFORNIA. — Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9, and for pupil, care Rev. R. A. Hume, 9, 18; Covina, Mrs. O. G. French, for pupil, care Miss E. M. Atkins, 3; Little Lake, Cong. Sab. sch., for student, care Rev. L. S. Gates, 15; San Diego, 1st Cong. ch., S. E. T., for work, care Rev. C. R. Hager, 30; San Francisco, Margaret H. Lawrence, for indus. work, care Rev. W. N. Chambers, 5.32; Santa Barbara, W. L. Dawson, of wh. 5 for Union College, Jaffna, care Rev. G. G. Brown, and 5 for Sivas Normal School, care Rev. E. C. Partridge, 10; Whittier, Wm. Linderman, for theol. student, care Rev. C. R. Hager, 20, 101.32; *Less*, Pasadena, Lake-av. Cong. ch., amount remitted twice, 25, 76 32

HAWAII. — Gilbertina, Mrs. Lydia B. Coan, for hospital, care Dr. H. N. Kinnear, 30; Honolulu, Rev. Doremus Scudder, for pupil, Marathi, 25, 55 00

CANADA. — Alberta, Lorna, Rev. Isaac Terborgh, for equipment for hospital, Mt. Silinda, 25 00

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Legacies received in May,		4,606 81
		47,338 66

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HAWAII. — Honolulu, the Mary Castle Trust, 250; do., Wm. R. Castle, 125; do., Geo. P. Castle, 100; do., Wm. A. Bowen, 75; do., Mr. and Mrs. Wm. D. Westervelt, 50; do., Mrs. Harriet Castle Coleman, 25, 625 00

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ANNUAL MEETING

OF THE

American Board of Commissioners for Foreign Missions

MILWAUKEE, WISCONSIN
OCTOBER 10-13, 1911

The One Hundred and Second Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Milwaukee, Wis., October 10–13.

The sessions will be held in two important church buildings. All day sessions will be held in Plymouth Church, near the center of the city, while the evening sessions will be held in Grand Avenue Church, nearer the residential section.

THE BOARD'S ANNUAL MEETINGS ARE OPPORTUNITIES FOR SPIRITUAL INSPIRATION AND FOR A STIMULUS BOTH TO EFFICIENCY AND DEVOTION IN EVERY BRANCH OF CHURCH LIFE. IT IS WORTH SACRIFICE ON YOUR PART TO ATTEND.

The annual sermon will be delivered by Dr. Arthur H. Smith. Dr. Patton is expected to present stirring reports from his world trip. The strongest speakers available will be on the program. The high standard set by past sessions insures increasing power and value to the coming Annual Meeting.

EMPHASIS WILL BE PLACED UPON MISSIONARY EDUCATION AS AN IMPORTANT FEATURE. MATERIALS, CURIOS, CHARTS, STEREOPTICON LECTURES, MODELS OF MISSIONARY BUILDINGS AND DRAMATIC SCENES WILL BE PRESENTED IN THE FORM OF AN EXPOSITION.

Entertainment will be offered to the following classes of persons: Missionaries of the American Board, theological students, officers of the American Board and of the Woman's Boards, Corporate Members and their wives. Entertainment will include supper, lodging, and breakfast.

Applications should be made not later than September 15, 1911, to Eltinge Elmore, 135 Grand Avenue. Notice about railroad rates will be given later.

In behalf of the Committee of Arrangements,

C. H. BEALE, Chairman, 182 22d St., Milwaukee

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The Missionary Herald

SEE PAGE

THREE FIFTY FIVE

BOSTON AUGUST 1911

American Board of Commissioners for Foreign Missions

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Entered at the Postoffice at Boston, Mass., as second-class matter

CONTENTS, AUGUST, 1911

EDITORIAL NOTES. Illustrated 337

A NIGHT IN A KURDISH VILLAGE. By Robbins W. Barstow 342

A FRIEND OF THE FRIENDLESS — PRABHAKAR BALAJI KESKAR, M.D. By Mrs. Lorin S. Gates. Illustrated 344

EASTER DAY IN JIBIN. By Rev. Stephen van R. Trowbridge. Illustrated . . 347

THE APPORTIONMENT COMMISSION TO THE CHURCHES 350

A LIFE LAID DOWN. Illustrated 352

HOME DEPARTMENT 353

FOREIGN DEPARTMENT 356

BY-PRODUCTS OF MISSIONARY WORK. By Secretary James L. Barton

FIELD NOTES. Illustrated 358

LETTERS FROM THE MISSIONS. Illustrated 362

Japan—Shansi—Foochow—North China—Central Turkey

THE WIDE FIELD 368

India

THE PORTFOLIO 369

THE BOOKSHELF 371

THE CHRONICLE 373

DONATIONS 374

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PUBLICATIONS. — The *Missionary Herald*, illustrated, monthly; 75 cents a year, or 50 cents in clubs of ten or more; foreign subscriptions, 36 cents additional for postage. The *Mission Dayspring*, an illustrated monthly for children; 20 cents a year, $1.50 for ten copies, $3 for twenty-five copies. *American Board Almanac;* Price, 10 cents, $6 per hundred, by mail or express. Sketches of Missions, Maps, including Wall Maps, Leaflets, and Tracts in large variety. For Publications, address

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HARVARD UNIVERSITY
27
CAMBRIDGE, MASS.

The Missionary Herald

VOLUME CVII AUGUST 1911 NUMBER 8

This Month's Emphasis

IF stress is laid upon finances in this issue, it is not from choice. We should be glad always to subordinate them to the news from the fields, which is as important and deserves to be as prominent this month as ever. But the money question has to be considered; it is immediate, insistent, and affects everything else. It will be a calamity beyond words if the Board falls back into debt this year — this year of transition, when a new missionary century is opening, and when the churches are in the process of adopting a new benevolent system, the Apportionment Plan. Wherefore, we are compelled to set danger signals, as many and as conspicuous as can be devised, that every friend of the American Board's work may be sure to see just what the situation is. If that situation is seen we are sure it will be met.

Milwaukee in October

IT is not too early to sound the rallying cry for the next Annual Meeting of the American Board, to be held at Milwaukee, October 10–13, as announced on the back cover of this magazine. Not many people can attend (save from the city itself) without arranging to do so long beforehand. The journey takes too much time, money, strength, and interruption of work to be decided upon suddenly at the last moment. Both pastors and laymen, though perhaps for somewhat different reasons, must study how to provide for the trip if they are really to make it. It's worth while; it pays to scrimp, or put over, or omit, in order to enjoy the fellowships and renew the inspirations of this annual assembly under the world banner of Christ. This year, as always, the meeting will have some peculiar attractions and privileges. Begin now to lay plans to be present.

To the Pastor Who Plans Ahead

THIS number of the *Herald* will come into the hands of many pastors just as they are leaving for their vacations. We hope they will take it with them. It will not be intrusive or insist upon being noticed; it will be light to carry and easy to read. And when the day comes that next year's lines of work are being brooded over it may be a reminder that something new and good shall be planned for the foreign missionary culture of a church during 1911–12. Here's wishing a good vacation to every pastor, especially if he carries the *Missionary Herald* in his traveling bag!

A Foreign Missionary Quarter

IT is a grateful sign of the increasing regard of the churches for their missionary enterprise, of the recognized need of missionary education, and, incidentally, of the closer co-operation between denominational societies, that the Pilgrim Sunday School Quarterlies to be issued by October 1 are to contain an order of exercise for the schools, keyed to the thought of foreign missions and supplemented by many suggestions as to foreign missionary features to be introduced into the studies of the quarter then beginning. This action of the Congregational Sunday School and Publishing Society, through the insight and enterprise of Drs. Winchester and Weston, is highly appreciated. We expect that many pastors, superintendents, and schools will testify that a new fea-

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ture of value has been added to the system of lesson helps which these gentlemen edit with conspicuous success.

To West Africa

AMONG those chronicled this month as departing for mission fields are Rev. R. G. Moffatt, M.D., and wife, who sail from Montreal, July 28, for the West Central African Mission. Dr. and Mrs. Moffatt are not altogether

new in this work, for in 1899 Mr. Moffatt, and a year later Mrs. Moffatt, went to West Africa under the Canadian Congregational Missionary Society (Dr. Moffatt was born in Huron County, Ontario) to aid in the work at Chisamba. This they did for two or three years, rendering aid also at Kamundongo and Bailundu stations. The African fever laid such hold upon Mr. Moffatt that he and his wife were compelled to return to the United States, it being deemed unwise for him to attempt to live in Angola. But his intense desire to give his life to work for Africa led him to undertake the study of medicine, and he entered the Western Reserve Medical College at Cleveland, where he has taken a four years' course, together with residence in the hospital. In the meantime he has served as pastor in neighboring churches. He has recovered his full health, so that under the best medical advice he is returning to Africa, he and his wife having received appointment as missionaries of the American Board. All medical missionaries going to tropical countries are now expected to take a course of study in a school for tropical diseases; Dr. Moffatt will take such a course in England and therefore will not reach Africa until late next autumn. Having the Umbundu language, he will be able to enter at once upon a work which has been for several years calling most earnestly for another medical missionary.

Fifty Years in Bulgaria

AT its commencement of 1910, the American Collegiate and Theological Institute of Samokov, Bulgaria, celebrated the first half century of its history. Rev. L. F. Ostrander, the principal, now on furlough in this country, has just published an attractive, illustrated pamphlet, containing certain papers prepared for the celebration, written mostly by Bulgarians who have been identified with the institution. These articles deal with the political and educational history of the Bulgarian nation during these fifty years, recounting dramatic events and presenting much interesting and valuable information concerning the progress of affairs in this turbulent field amid the Balkans. A capital missionary address, or indeed a good missionary meeting, could be made up from the different parts of this publication. Copies can be secured by sending a dime and address to John G. Hosmer, 14 Beacon Street, Boston.

A Clearing House — not a Consolidation

THE action of the Continuation Committee of the Edinburgh Conference in asking its chairman, Dr. John R. Mott, to devote a considerable portion of his time to visiting the fields abroad in its interests and to promoting its lines of inquiry at the home base, is a significant event, as it indicates a growing purpose for more efficient co-operation in the immense task of foreign missions. Important as it is, however, this step forward may be overstated or misinterpreted. The exuberant imagination of some newspaper writer has evidently seen in the event the creation of a sort of International Missionary Holding Company; a paragraph, which seems to be

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started on a journalistic round, speaks of Dr. Mott as thus becoming "practically the head of the foreign missionary work of the whole Protestant world," who is to give his time in future "to general direction of a work costing $30,000,000 a year." This will be news indeed to the world at large, and incidentally to the Continuation Committee and to Dr. Mott; it will cause the intelligent to smile; it may lead the credulous to wonder and the critical to protest. It will not affect the broad yet modest and unauthoritative plans by which the committee and its active agent, Dr. Mott, will seek to aid the mission boards of all countries in the promotion of their world-wide task. We look to see a large benefit to the foreign missionary undertaking from this effort to combine in the study of its problems and the way out.

The Witness of a Life

THE early and lamented death of John B. Sleman, Jr., of Washington, D. C., a Corporate Member of the American Board, calls fresh attention to the opportunity of the Christian layman today. Mr. Sleman was a man of unusual ability in several lines; attractive, masterful, of broad and generous mind. But it is not his talents so much as the use he made of them that commands admiration. He was interested in the best things; frankly Christian in his ideals; loyal to the church and its agencies and allies; a leader in the Young Men's Christian Association; an enthusiastic supporter of missions. Well known in the business life of Washington, he was even more regarded in the circles of its civic, philanthropic, and religious interests. The list of good causes with which his name was associated is impressive both in number and variety.

Outside of his city Mr. Sleman became known to Congregationalists generally by his ardent championship of the Apportionment Plan and his service in behalf of the missionary societies. As the accredited originator of the idea of a layman's missionary movement he has influenced all Christian America, not to speak of other lands. His sudden and premature death calls attention to the worth of his way of life. Why do not young men more often see it? Other ambitions stir, other fields allure; yet after all there is no field more promising than this of Christian work, which is both open and near at hand; and no success is so absolutely and permanently satisfying as to find one's life in the upbuilding of the kingdom of God. It is at once the least crowded and the most rewarding profession — this of the layman serving in the church of Christ.

To Japan

TWO recruits have been secured, so far as now appears for temporary service. Miss Louise DeForest, the youngest daughter of Dr. and Mrs. J. H. DeForest, of Sendai, goes to Japan. She was born in that empire and has been asked by the Woman's Board of Missions for the Pacific to serve as a teacher of music for a term of years in the Doshisha, at Kyoto. This arrangement was made prior to the death of her father, but the plan is carried out and she sailed from Vancouver July 12.

To South India

ON July 1 Mr. John W. Stanley took ship from Boston for a three years' term of service in connection with the educational department of the Madura Mission. He was educated in the Friends University at Wichita, Kan., has had a varied experience in business and practical lines, and, it is believed, will be able to render excellent service in the college at Madura.

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A Reprinted Article

DR. TUCKER'S interesting story, The Day's Round in a Mission Hospital, published in the July *Missionary Herald*, has been reprinted in leaflet form for yet wider circulation. It furnishes a vivid picture of the way medical missionary work is done in a typical American Board hospital; a supplementary page adds certain figures and facts concerning this arm of the Board's work in other fields. The reprint is particularly adapted for distribution at meetings where medical missions are being considered, but will make an effective document to use in connection with church offerings to the American Board. It is a good leaflet also to pass on to a friend who may be particularly drawn to this side of missionary work, or be thereby led to give it attention. A reasonable number for distribution will be sent free, upon request.

A German Missionary Convention

ON the way to his field in China Rev. Robert E. Chandler had the privilege, at Dr. Richter's invitation, of attending the annual convention of German missionary societies in Halle. He found the occasion most interesting and valuable; the addresses of Dr. Richter and the younger Dr. Warneck were masterly. In its management the conference seemed to Mr. Chandler below American standards and not so broadly representative as are similar gatherings in this country. It was a meeting of good pastors and their families, hardly another type being touched. However, it was felt to mark an advance upon its predecessors. The effect of the Edinburgh Conference was evident. The Germans are feeling the influence of students' and laymen's movements in England and America. Three recent events are exceedingly hopeful: (1) the German Colonial Council last fall, when leading business men and officials emphasized the need of promoting a living Christianity along with material expansion in German colonies; (2) an invitation from the wife of the imperial chancellor to hold a meeting for missionary addresses in her palace before a distinguished company; (3) the progress of the Student Missionary Society in the University of Berlin. Missionary enthusiasm among the student class is not yet great in Germany as compared with America; yet it is increasing, and missions are now being pushed in the university as big enough to demand the attention of any serious-minded thinker, no matter what his doctrines.

Treasured Letters

MAGAZINE publishers get all sorts of letters; few, we feel sure, get any that are more prized than such an one as this which came recently to our office: "I am very sorry to be obliged to discontinue the *Missionary Herald* which is so dear to me; but of the last four numbers I have not read a word. I cannot see to read at all, and I hear so poorly that I get no satisfaction from its being read to me. I cannot keep back the tears when I say good-by to it, the most interesting of all my reading matter."

The above letter from a subscriber in Connecticut who says, "I am seventy-three years old and shall soon go 'home,'" matches one from a veteran in Virginia, who writes that he "was ninety-one years old August 1, and with eyes, hearing, and memory all dim cannot hope to read the dear old *Missionary Herald* long."

These letters fire anew the heart of an editor with the desire to provide a magazine that shall continue to tie to itself such lifelong friends and supporters.

An Old Friend under a New Name

THE Young People's Missionary Movement announces that from henceforth its name is to be Missionary Education Movement, and that so it is to be addressed. There is to be no change in its field of work; its headquarters, officers, activities, are the same as before. But the old name was too limited to denote a society whose sphere of influence comprised the missionary cultivation, not of young people

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alone, but of all the people in the churches, so far as the way opened. It is hoped that the way will open farther and faster now that the Movement no longer appears by its name to be simply a young people's society. The proverb has it that "a good name is rather to be chosen than great riches." Doubtless the Missionary Education Movement trusts that this change will not lessen but rather increase its resources. Our best wishes to this valued ally. May its achievement be yet greater under the new title, till missionary education is everywhere recognized as a prime duty in the training of the Christian church!

President Capen's Narrow Escape

AMONG the passengers on the Federal Express train wrecked at Bridgeport, Conn., on the night of July 11 was President Capen, of the American Board, returning from the Christian Endeavor Convention at Atlantic City, where he had been called as one of the speakers. We have profound reason for gratitude and rejoicing that his name did not appear in the appalling list of dead and injured. It was his good fortune to be in the only car that did not leave the track, though shaken and splintered in the crash; and he was able to make his escape from the car with only the loss of his shoes, and to come quietly to his home on a later train. It is a remarkable fact that with all the traveling involved in his indefatigable service of the Kingdom's interests, Dr. Capen had never before been caught in a railway accident. May this be his last experience!

A Review with a Clear Field

MAGAZINES abound; the display of them in the bookstalls is fairly bewildering. Some die or are merged, but new ones take their places till it seems as if this form of publication was being overdone. Once in a while a new claimant appears, whose right to be is immediately recognized. Such a publication is the projected *International Review of Missions*, to be issued by the Continuation Committee of the Edinburgh Conference, under the editorship of the secretary of that committee, Mr. J. H. Oldham. The purpose of this review is indicated by its title: to encourage and promote the study of missionary problems and the garnering of missionary knowledge, for which the Edinburgh Conference laid new and broader foundation. By the publication of careful and authoritative articles, presentation of results of inquiry, and broad and just survey of the whole missionary field, it is hoped through the pages of this magazine to build up a body of ordered knowledge concerning missionary undertakings that shall be of immense service to the cause.

The new magazine hopes to make itself indispensable to many classes of readers: first of all, to those who are busy in the administration of missions; then to pastors and other leaders interested in the missionary cultivation of the churches; to intelligent and thoughtful laymen who are watching the missionary enterprise; and withal to the general reader, who will find reflected in its pages the stir and progress of those fascinating movements through which modern missions are inwrought with the life of the world.

Though edited and printed at Edinburgh, it is meant that the review shall be truly international, as its name indicates, and that it shall become the standard review of its subject for the entire English-speaking world. Its advisory and editorial board is made up of missionary experts in North America, Great Britain, and the continent of Europe. Its price, post free to all parts of the world, is to be eight shillings, or two dollars in American money. Subscriptions may be sent either to the manager, 100 Princes Street, Edinburgh, or to Mr. William Grant, 156 Fifth Avenue, New York.

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A NIGHT IN A KURDISH VILLAGE

By ROBBINS W. BARSTOW, of MARDIN, EASTERN TURKEY

Mr. Barstow, son of Rev. John Barstow, of Lee, Mass., went to Mardin last summer under a three years' engagement as tutor in the mission high school there. Evidently the last night of his six thousand mile journey was not its least memorable experience. — THE EDITOR.

ABOUT midway between Diarbekir and Mardin lies a village called Upper Khanike; a group of sixty or seventy houses built along a side hill, with a small stream in the valley a few rods below. Here it was my good fortune, with an Armenian from Harpoot, who was to be a fellow-teacher at Mardin, as companion, and with Dikran, my faithful *arabaji*, to spend the last night of the long overland journey from the Black Sea to the deep Turkish interior.

The villagers are nearly all Kurds; their occupation, agriculture, and Turkish the language in common usage. There is no khan in the village, but we drove into a convenient courtyard, and found that the *sahib el bait* (head of the house) would gladly let us sleep on the roof, though he had no room to offer us. We were not sorry for this arrangement, as it is much more agreeable to sleep in the open, and thus escape the numerous pests sure to be found inside.

The house, a typical Kurdish home, was very simple. Around the courtyard were sheds and the stables, while over the latter was the dwelling. This consisted of one long room, which served every purpose, except storing the winter's supply of grain.

While a boy helped Dikran with the horses, our host did all he could to make us feel at home. He might have been one of the patriarchs as far as appearances were concerned, with his varicolored robe and flowing beard. He had a big horse pistol and a long curved dagger in his girdle, seeing which I hastened to give him my most winning smile, as only so could I show him that I was really well disposed.

Just then our negotiations were interrupted by a wail from below. It appeared that several of the village boys had been inspecting our *araba*, and the son of our host, after trying in vain to send them away, had declared war and sent a couple of them sprawling in the dust, little anticipating the result.

One of the boys immediately picked up a stone and ran howling to the roof of his house, which adjoined our improvised hotel, and there, behind a haystack, he continued his lamentations. Soon his mother came out, club in hand, to see what was causing such a commotion. Upon hearing her son's tale, doubtless exaggerated, she advanced with him to the edge of the roof, and with excited flourishings of fist, stick, and stone, hurled defiance at the assembling multitude in words which I knew not, but whose general meaning could not be mistaken.

Among the village fathers, who were having their evening smoke under some near-by trees, was the grandfather of the young hopeful who had started the trouble. At once he took issue with our host and his son, and a heated discussion ensued, wherein he evidently was getting the worst of the argument, for soon, with angry mutterings, he took up his staff and joined his family on the housetop. Thus reenforced the boy felt safe in beginning a fusillade of stones, which he threw with greater zeal than accuracy. Meanwhile his mother and grandfather were backing him up with all the force of an extensive vocabulary. This was more than could be endured, and after a hurried consultation our host's son and three or four supporters armed themselves with clubs and rocks and charged.

With a cloud of dust the forces clashed, and for a minute or two it looked like "a scrimmage under the old rules," with sticks and stones add-

ing zest to the affray. The boy went down at the first onslaught, and from amid the scuffling of many feet issued his heartrending wails. His mother, in the thickest of the fight, used her lungs as ably as her club, and the voices of the others were mingled with the cheers of the onlookers.

After a few minutes of this general mix-up some of the saner villagers, headed by my *arabaji*, stepped in to end hostilities; with difficulty the attacking force was persuaded to withdraw, while the boy and his mother and grandfather, still cursing roundly, returned to nurse their bruises.

Being assured that this was no more than a friendly bout, and that such things were the regular diversion of the villagers, we began our preparations for supper. Our host kindly offered us the use of the fire, and ushered us into the living room, long, low, and dark, with dirt floor and mud walls, upon which, from pegs, were hanging an old Arabian flintlock, a wicked-looking curved sword, a few farming tools of very primitive make, and various odds and ends. In the center of the floor stood the larder, a large, inverted basket, under which the food was placed to keep it from the sheep, dogs, and turkeys that roamed at will in and out of the house. At the farther end of the room was the crude hearth, where glowing coals were hiding among the ashes. A handful of *karat*, or brush, was brought in, and the potatoes were soon boiling merrily.

Our supper over, we had the pleasure of watching the family eat. The household consisted of father, mother, three sons, and the wives of the two older sons. The brides, distinguished by their brass earrings and other ornaments, were the only servants in the house, and it was their duty to prepare the evening meal, just a large bowl of *leben*, a sort of curdled milk, with bits of bread and meat broken into it. The whole family sat crosslegged around this common dish, and, pulling back their sleeves and making good use of their hands as ladles, soon emptied the bowl.

Following this frugal repast came the preparations for the night. The turkeys were "shooed" off the bed, the sheep tied to the bedpost, and the quilts brought out. The *sahib el bait* occupied the only bed, his sons sleeping on the floor, while a place on the upper roof was screened with brush and reserved for the women.

Baron Alexan and I, however, not wishing yet to retire, and hearing sounds of revelry from a near-by shop, went down to see what was going on. We found some Kurdish drivers heart and soul in one of their native dances. It was a fantastic sight, there in the dim light emitted by a small oil lamp. One man had an old fiddle on which he scraped strange discords in a peculiar rhythm of five beats, then a pause, five beats again, and so on. The dancers, five in number, dressed in the loose white costume of their occupation, formed in a half circle, and advanced and retreated in time to the music, emphasizing each odd beat by a stamp. Sometimes crouching, again erect, they worked to a climax, when in a perfect frenzy they waved their arms and gave out bloodcurdling yells, quieting immediately to begin again.

The moon had now risen, and except for the usual barking of the dogs the village was very quiet. Suddenly we heard the sound of many horses coming along the stony road. It proved to be a troop of cavalry, bound north, that had decided to rest here. The soldiers were distributed among the various houses, two or three in, or rather on, each. There were none with us; but three were assigned to the next house, and after feeding their horses they ate their own coarse bread and crawled in between their blankets.

About this time I courted my own little folding bed, but only to listen to some devout Moslems at the other end of the village shouting their evening prayers. For over an hour the moonlit stillness was broken by their shrill cries of "Allah!" "Allah!" "Allah!" "Al-

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lah!" answering each other with unbroken regularity. To keep up this monotonous repetition till one or the other falls unconscious is supposed to be most acceptable to God.

When they had finished their praying I managed to snatch a few hours' sleep, only to be rudely awaked by the family dog, a great, hungry-looking brute, who came nosing around in search of a bite.

Hardly was I asleep again, when from a neighboring roof came a bugle call, twice repeated. In a few minutes another, and at that the troopers on the next roof grunted. A third, and they sullenly arose and prepared to assemble in the bright moonlight just outside our gate. It was a most interesting sight as they came up, singly and in groups, leading their horses and casting queer shadows among the stones, their swords jangling at their heels. There was a short wait; two or three stragglers came galloping up; and, at a gruff command from the officer, the little cavalcade started toward Diarbekir. After a while the sound of the horses' feet was lost down the valley, and the village was still once more.

By this time there was a faint glow in the eastern sky, and before long I felt justified in calling Baron Alexan and the *arabaji*, who had slept soundly all night. While the latter fed his horses the former and I ate our breakfast of fruit, cold meat, and bread, and began to get together our luggage. By the time we had loaded the *araba* Dikran was ready, and our host had washed and prayed, and was on hand to unbar the gate. So, giving him the generous sum of seven piasters (about twenty-eight cents) for our night's lodging, we left his hospitable roof, and with his pleasant, "Go in peace," still in our ears were over the hill and out of sight; and my night in a Kurdish village was but an interesting memory.

A FRIEND OF THE FRIENDLESS

Prabhakar Balaji Keskar, M.D.

BY MRS. LORIN S. GATES, OF SHOLAPUR, INDIA

Lepers are at once the most pitiable and the most neglected of the children of men. Sir Andrew Fraser has said that most of the asylums for lepers in India are now in the hands of missionaries, because there are no others who will devote themselves to such work. The spectacle of a proud Brahman converted to Christianity, and at length founding and personally conducting a leper asylum in his native city, affords a double witness of the powers of the gospel. Dr. Keskar's career, as here described by one who has observed it for forty years, shows the love of Christ constraining a disciple to a life of sacrificial service. — THE EDITOR.

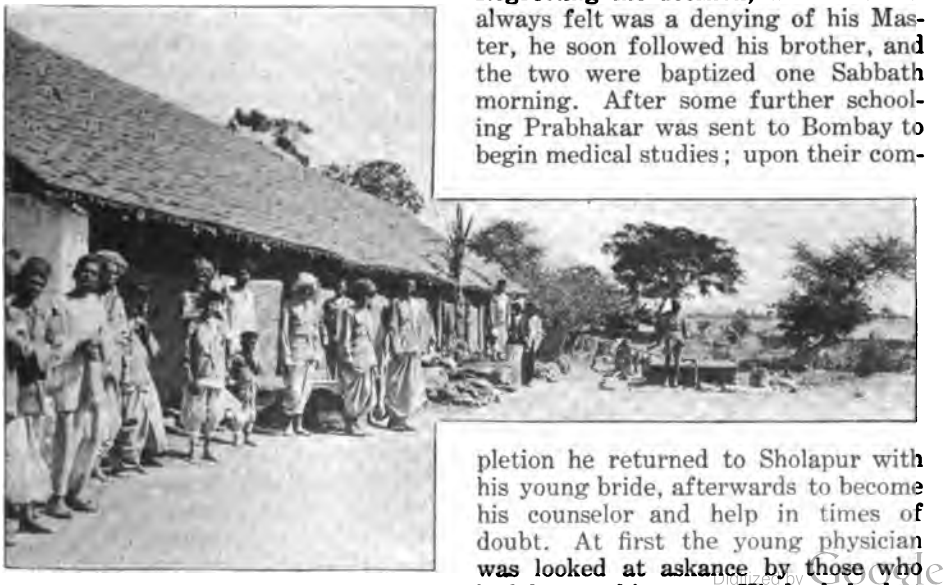
DR. KESKAR was born at Sholapur in 1853, and as the son of an influential Brahman family was trained in its schools. Becoming prejudiced against the name of Christian, at one time he and an elder brother raided a small bookshop where Christian books and tracts were sold, and burned nearly the whole stock. A few books were kept for reading; the Spirit spoke through the printed word, and the brothers conversed together secretly about the wonderful thoughts which had been brought to them. The older brother then decided to

THE CHAPEL AT THE LEPER ASYLUM

come out as a Christian, and tried to persuade Prabhakar to do the same. On pretext of going to see the god Vithoba, the two left their home and visited the shrine of Pasdaarpur. On their way home they stopped at a small village, and after much consultation decided there and then to take a decisive step. Going to the house of some humble village Christians in this out-of-the-way place, they told their secret, violated castes by partaking of food with them, and then returned to their home.

A GROUP OF THE LEPER WOMEN, SHOLAPUR

It was soon learned by their friends that they were becoming too much interested in Christianity, so the brothers were separated and sent to different places to be with friends of the family. Upon an attempt to escape to the missionary's home, a small riot occurred before the two could be got away by their enraged heathen friends. The matter coming before the magistrate, the lads were summoned to appear; it was not easy to find them, but they were finally brought before the court for a trial. When asked the question, "Do you choose of your own accord to go to the missionaries?" the elder brother replied without faltering that that was his wish. The younger brother was timid, and, dreading the ordeal, went back with his heathen friends. But not for long. Regretting his decision, which he has always felt was a denying of his Master, he soon followed his brother, and the two were baptized one Sabbath morning. After some further schooling Prabhakar was sent to Bombay to begin medical studies; upon their completion he returned to Sholapur with his young bride, afterwards to become his counselor and help in times of doubt. At first the young physician was looked at askance by those who had known him as a Hindu lad; but



QUARTERS OF LEPER MEN, SHOLAPUR

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his kindly, sympathetic ways won him friends, and he was able to establish a quite successful medical practice. He destroyed his enemies by making them friends. At the start he received a salary as medical catechist from the mission, but when the missionaries urged him for the sake of his influence to forego the salary from the mission, by taking a smaller sum each year,

DR. AND MRS. KESKAR

And a few of the children gathered into their orphanage

he soon became self-supporting to the great satisfaction of his missionary friends and advisers. Winning the respect of his townsmen, he was elected to the municipality, and for some years received the honorary title of Rao Saheb. Recently he was re-elected, but his health did not warrant acceptance of the honor.

After several years of steady, hard work, Prabhakarrao decided upon a visit to America, and sailed with his eldest daughter, who hoped to take up medical study in one of the famous American colleges. In God's good providence Prabhakarrao was thrown among people who loved the service of Christ, and he returned to his native land imbued with a desire to serve the Lord in philanthropic ways. Just at this time a sore famine was raging in the land. Consulting with his noble wife, Dr. Keskar decided to take into his care such orphans as would come to him. They came in large numbers, till at one time he was providing for nearly 300 boys and girls.

At this time, also, he came into contact with many lepers, and again he consulted his wife as to the wisdom of opening a home for lepers. This was done, and substantial help promised by the Society for Lepers in the East. The municipality and government also, seeing the capital work our brother was doing, began to help in many ways. He next opened a school for boys and one for girls among the Wadar caste people; at the same place a successful evening school was maintained. He was also able to raise funds for employing two preachers and two Bible-women, and for many years they have carried on work under Dr. Keskar's supervision. Sometimes when, a bit discouraged at the lack of funds, he asked his faithful mentor whether he should give up the work for the orphans, the answer would be: "No, God has called you to this work. He will supply your needs. I have some jewels that might be sold; I have plenty of garments, and shall need nothing more for the present." So with courage his wife held up his hands and enabled him to continue the work so finely begun. The world has never seemed the same to our brother since this brave and devoted counselor was called from him, but he has worked on unflinchingly and successfully.

If this humble, faithful follower of Jesus, just called to hear the word "Well done," had remained in Hinduism, it is easy to believe he would never have risen above mediocre mental stature. He was timid and retiring of disposition, not at all a pusher in mat-

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ters relating to his own wishes. It was his love for his Master that enabled him to accomplish great things for his country, for his Christian brethren, for the orphan children, and for the lepers.

May such consistent, simple following of the Lord Jesus be more and more common among those who have taken the name of Christ! It counts in India as everywhere.

EASTER DAY IN JIBIN

BY REV. STEPHEN VAN R. TROWBRIDGE, OF THE CENTRAL TURKEY MISSION

THE story of the Reformation in Europe has become a part of mediæval history which university professors investigate from the archives of ancient libraries. But in Jibin, one of the thousands of earth-colored villages on the vast Mesopotamian plain, tucked into its northwest corner within five miles of the Euphrates — in little Jibin, with its 150 houses, the reformation struggle is now going on.

When the evangelical church was built, thirty years ago, the Gregorians used every means to stamp out "the heresy." Shepherds drove their flocks in at the open door of "the house of prayer" (the Gregorian priest would not allow the people to call it a church). The butchers came there to slaughter animals for the market. Stones were thrown in through the windows until they accumulated in heaps upon the mats which covered the earthen floor. At length the mats were stolen, and services of worship were in various ways interrupted. In one of the late Mr. Sanders's records I found opposite the name Jibin this note: "Future of this church almost hopeless. Cannot attain self-support."

But during the past six years a young man of deep consecration and upright character has served as minister of the little congregation, and gradually the tide has turned. An outer wall has been built, inclosing the grounds of the church and insuring quiet during worship. A pulpit of black walnut has been given by the First Church in Aintab; a communion set of silver plate by the Birejik church; eight carpets have been woven by the women of the congregation, and the men have purchased a clock and a hanging lamp; window shutters, two doors with locks and bolts, and an alcove back of the pulpit have also been added. Sixteen new families have attached themselves to the church; a parsonage and a schoolhouse have been built without any help from the American Board; five boys have been sent to college; one girl to the School for the Blind in Oorfa; another girl enters Aintab Seminary this next fall.

These visible signs of progress are no

AS THEY COME IN TO AINTAB
Turks and Armenians

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more than a natural result of the deep spiritual awakening which has taken place in the community. The reformation has begun! What has counted most of all has been the blameless life of the young man who is their minister. He has sympathized with the poor, taught the little children, restrained the evil passions of men, comforted the sorrowing, and preached the gospel of the cross with such sincerity and power that every home in the village has been touched and in some measure uplifted.

ARMENIAN WOMEN

To spend Easter Day in Jibin, Pastor Bulbulian traveled eastward from Aintab, among the hills and through the pistachio orchards, while I rode westward from Oorfa, over the broad plain and across the fertile wheat fields of Serouj.

On Easter morning, after Pastor Bulbulian had preached at the service in the Protestant church, we heard that the Mohammedans, about forty families, were planning to hold a *zikr* at noontime on a grassy patch of ground at the edge of the village (a *zikr* is a devotional service peculiar to Moslems); and they invited us to watch the ceremony. We replied that we would come, and that after the *zikr* we would be glad to read and explain certain passages from the Gospel. By this time the whole village had heard that something exceptional was to take place.

It was an impressive sight to watch the people streaming out from Moslem, Gregorian, and Protestant homes, the women naturally drawing off somewhat by themselves, but all moving toward the appointed place. As it was Easter, the greatest feast of the year, the Christian men and women were dressed in variegated colors—green, blue, yellow, and all shades of red; most of them had on new slippers. All the children had been duly washed on Saturday and had their hair combed; instead of their ragged little shirts they wore clean white ones. I could scarcely believe that I was in the same Jibin that I had known before.

In front of the procession marched the Moslems, with two religious flags attached to spears and two antique drums beating time to a fantastic tune. First of all the Moslems performed the "namaz" or prostration before God, facing toward the holy cities in Arabia, and repeating the formula enjoined by their prophet. Next they formed a ring with their faces toward the center; within the ring were two Mohammedan devotees, one a religious teacher from a neighboring Moslem village, the other a local sheik or ascetic. The sheik began marking time and murmuring, "There is no god other than God," while his companion beat the time on a flat drum which he held in one hand. Gradually the bodies of all the forty men began to sway forward and back, their heads inclining alternately to left and right, while the words, "There is no god other than God," were quietly chanted in perfect rhythm. Almost imperceptibly the pace quickened, and the sheik moved

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about within the circle, his face animated from an inner fire and his whole body swaying to the chant.

Suddenly the sheik called out a word which means to boil or effervesce. At once the motion became very rapid and the ejaculations deep and loud, the breath being almost exhausted in the double effort. After a few moments, with a wave of his hand the sheik caused all the men to stand still.

Then another chant, "He (*i. e.*, God) is the Permanent, the Eternal," carried on with somewhat different inflections of the body; another, and still another followed. A certain note was sung by the sheik. The men took it up, humming the sound without uttering any words. And then the visiting *Imam* chanted in Arabic, with a voice pitched high in religious fervor, his chant always returning to the note which the men were humming. This was followed by the repetition of the name "Allah" hundreds of times in unison, as the men sat upon the ground and swayed to and fro.

Toward the last the men were much exhausted, as they had been engaged in the *zikr* for almost an hour. The rhythm flagged, and a few of the worshipers withdrew from the circle. Finally the sheik raised his hand and the *zikr* was over.

The visiting *Imam* caused the Moslem banners to be raised and the drums to be beaten as a signal to withdraw to the village. But we invited the Mohammedans to join with us in a service of preaching and prayer. Almost to a man they came over toward the rock which we had chosen as a point of vantage. And the women joined the large company of Christian women who were seated on the grass and on the rocks somewhat back of the men.

After reading the fifteenth chapter of 1 Corinthians I preached upon the living power of Jesus and upon his absolute victory over sin and death. As I contrasted what I had seen this winter at Benares on the banks of the Ganges, where thousands of pilgrims were imploring help from their idol-gods, with the figure of the living Christ, offering men divine forgiveness and quickening all believers into righteousness and newness of life, the people were hushed, and even the little children left their games and began to listen.

Pastor Bulbulian's earnest message was upon the supreme importance of doing the will of God; and then a young man who had come from the Young Men's Christian Association in Aintab, for personal work in Jibin, spoke upon the sins which result from giving way to anger and upon the teaching of Christ with regard to self-control and forbearance.

The meeting was closed with prayer, and as the congregation of five or six hundred joined in the Amen at the close I thought of those days, not more than eight years ago, when persecution was rife, and when those who came with the gospel message were shunned and ridiculed.

From the outdoor service we went to the Protestant church, where communion was held, and in the evening a public invitation was given to attend worship in the Gregorian church, where Pastor Bulbulian was asked to preach. He spoke with deep conviction upon

TURKISH WOMEN

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the peace which comes from the message of the resurrection. And very near to the little children (who in an Eastern church always crowd close to the foot of the altar) I saw two of the village chiefs, one a Moslem and one a Christian, both of whom have led hard lives, marred with deceit and oppression. But in that service of worship they were sitting side by side with the little children.

On Easter Monday two other services for the preaching of the gospel were held in the Gregorian church, which was filled to the doors. There being no priest resident in Jibin this year, the people felt free to extend this invitation to use the Gregorian church. And thus for the first time in the history of the village, the Christians united to hear the gospel preached in the common language (Turkish), and the Mohammedans attended the service without let or hindrance.

THE APPORTIONMENT COMMISSION TO THE CHURCHES

IN order to make clearer the present status of the Apportionment Plan in some of its aspects, the executive officers of the Apportionment Commission, with the approval of the Executive Committee, published a statement to the churches early last month. This statement is herewith briefly summarized.

THE DEFINITE AIM of the plan is now becoming more surely recognized as twofold. From the financial standpoint it ought to give a more adequate and a steadier support to the *regular current work* of the missionary societies from the contributions of the *churches*. The Apportionment Plan seeks to place the regular appropriations on a sound financial basis by winning gifts, not from the few in the churches, as is now so often the case, but from the *many*. The deeper and farther-reaching purpose of the plan is to teach that systematic giving is an essential part of service and worship, and to enlist every individual, beginning with the small child, in personal responsibility to God for the full support of his kingdom. The point of special emphasis here is plainly the child, and that with Paul's declaration in mind, "I seek not yours, but you." Let us do three things: first, secure from each child a definite pledge for a weekly offering; second, divide his money equally between the church's home expenses and its apportionment; third, educate him by pictures, charts, and all concrete ways as to the particular good his money is doing in his own community and throughout the world. The paramount need is to inculcate, at the one period when it can be most effectively inculcated, a fundamental double obligation. This obligation is that every person should devote a portion of the money with which God intrusts him to the regular and adequate support of both his own church and its missionary work, represented by the Congregational missionary societies. Such an obligation will be evidently most successfully taught in those churches where the right example is set by the present generation of adults in thoroughly conducting each year an Every-Member Canvass for home expenses and for apportionment.

INDIVIDUAL GIFTS AND SPECIAL APPEALS. When King Solomon had given the Queen of Sheba at the time of her memorable visit all that the custom of the day required and all she could naturally expect, we are told that then he "gave her of his royal bounty." Such giving is always in order, and the Apportionment Plan does not in any way seek to discourage an individual from sending his contribution directly to the treasurers of the societies, *after* he has contributed a just share of his

church's apportionment. Indeed, it is surely better for him to make such an individual gift than to contribute so much through his church that any of his fellow-members shall feel their share is not needed to make up their church's amount. Moreover, during these early stages of the plan, it may be necessary for some societies temporarily to depend upon individual gifts for a considerable portion of their income. The same principle obtains with regard to asking a church to contribute to some special object *after* it has met its apportionment. If that has not been a particularly difficult task, then it will certainly not object to a suggestion in behalf of some worthy "special," for which the societies cannot provide in their regular budget.

THE WOMAN'S ORGANIZATIONS. It is now doubtless everywhere understood that contributions to the Woman's Home Missionary Unions of any state count for a church's apportionment, and the work of the homeland societies will be greatly furthered if the women of the churches stand loyally behind these unions and give them adequate support. For 1912 the amount asked for the Woman's Board (foreign) will be included in the apportionment figure that goes to a church, and after that it need not be said that all contributions count except those sent to the Woman's Board.

THE APPORTIONMENT FOR 1912. After mature consideration it has been decided to make no radical changes in the apportionments to the states for 1912, except so far as these may be modified by the inclusion of the Woman's Board figures. With regard to the apportionments among the associations and the churches, the Commission would urge that the utmost effort be made to raise the amount suggested to each association and to each church, but that none be discouraged if they find it impossible to reach the goal at once.

PROMPTNESS IN REMITTANCE. The societies not only need more money, they also need to receive it more evenly and steadily during a year; and the Apportionment Plan aims to meet the second of these needs just as much as the first. Hence the suggestion is made that the churches adopt, so far as possible, the Every-Member Canvass and the Weekly Offering System for securing their apportionments, and that remittances be made to the treasurers of the several societies on or before April 1, July 1, October 1, and January 1 of each year.

TWO DANGERS TO BE AVOIDED. One danger is dependence merely upon a plan, however good. Every church ought to feel that just because there is a plan its responsibility and opportunity are all the more definite and compelling. Another danger is neglect of missionary education. It is more important than ever that the secretaries of the societies and the representatives of the Commission should be used to the fullest degree to show what is being done with the money of the churches and how much more could be done if the full apportionment amount were everywhere secured. It is also of the first consequence that missionary sermons, prayer meetings, study classes, and all other means be made more effective for spreading information and interest. Let us beware of becoming formal and mechanical in our giving. We can surely work the Apportionment Plan thoroughly and yet retain a splendid freedom and spontaneity.

APPORTIONMENT PROGRESS. The churches made a remarkable response to the Commission's request of last December that contributions be sent in promptly at the end of the year. If the reports of those most familiar with the situation in the field can be trusted, there will be a real gain in contributions from living donors during the calendar year of 1911. The changes in the method of tabulating the Year-Book statistics of contributions have been accepted with a fine cordiality by the churches, it being understood that during this first year some mistakes and some lack of adjustment were inevitable. Apportionment has been one of the most notable subjects of dis-

cussion at the recent spring meetings of the state conferences, and earnest indorsement of the plan has been general. Those churches which for one reason or another are not yet enlisted in this movement thus have abundant reason to feel that it is more and more commending itself to the denomination as a whole, and that apportionment methods are proving their soundness by their fruits.

The statement thus summarized for the *Missionary Herald* is signed in behalf of the Commission by Samuel T. Johnson, chairman, 10 South Fourth Street, Minneapolis, Minn., and Charles C. Merrill, secretary, 609 Congregational House, Boston, Mass.

A LIFE LAID DOWN

SORROWFUL tidings have been received of the death on June 5, at Madura City, India, of Mrs. Harriet A. Van Allen, wife of Dr. Frank Van Allen, head of the Albert Victor Memorial Hospital. Mrs. Van Allen died of cholera, after an illness of less than twenty-four hours; she had been helping her husband during an epidemic of a malignant type of that disease. The fact is recalled that she once said if she contracted the dreaded cholera her chance for recovery would be slight, inasmuch as she could not endure the specific treatment required. It seems that her anticipations were correct.

MRS. VAN ALLEN

Mrs. Van Allen's maiden name was Harriet Adelia Gurnee, and she was born in Waukegan, Ill., August 7, 1860. Upon her marriage to Dr. Van Allen in 1888 they sailed for India. After twenty-three years of service, during which she continually relieved her husband of much care both at home and in the hospital, and with but two furloughs in America, her earthly labors have ended. Her devotion to her husband's work and to her family has been unmeasured, and the more impressive in that it often involved utmost bravery in the bearing of pain and the overcoming of weakness.

Rev. Edward P. Holton, an associate in the Madura Mission, now in the United States, says of Mrs. Van Allen that "she has been a devoted wife and mother, a loyal friend, and an ideal hostess — a lovely Christian woman. Whenever the cares of her household permitted, she entered heartily into supplying those needs of the patients in the hospital that only a wife and mother would recognize. Her home-going leaves that mission and all South India poorer for a sister and a friend."

Beside her husband at Madura she leaves three children pursuing their studies in this country.

The sympathy of friends in America will be extended to this bereaved household, as well as to the members of the mission, who will feel keenly and long the loss they have sustained.

"AND in that holier world of joy and peace
Our sun shall rise upon a land so blest,
That none in this poor world have words to tell
How great the joy of that pure heavenly rest."

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HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$11,535.01	$5,391.86	$843.68	$616.20	$2,000.00	$887.50	$21,274.25
1911	12,645.91	3,443.48	1,079.11	147.08		639.38	17,954.96
Gain	$1,110.90		$235.43				
Loss		$1,948.38		$469.12	$2,000.00	$248.12	$3,319.29
FOR TEN MONTHS TO JUNE 30							
1910	$177,311.48	$50,640.24	$9,741.30	$129,080.22	$20,000.00	$16,734.01	$403,507.25
1911	210,210.42	47,855.43	13,323.85	107,907.17	6,450.00	17,081.36	402,828.23
Gain	$32,898.94		$3,582.55			$347.35	
Loss		$2,784.81		$21,173.05	$13,550.00		$679.02

THE LAST CALL

TEN months have gone. The treasury has failed to make progress since January 1st. At that time we had an unusually good showing, due in part to the receipt of funds gathered under the Apportionment Plan and held in the church treasuries until the year's end. Doubtless a very large portion of the increase in the autumn of 1910 was due to the widespread interest in the centennial celebration of the Board. Churches took special offerings, and cogent reasons for interest were readily at hand for the pastor's use. Individuals gave more largely than in the ordinary year. Again let it be said that the offerings of the churches have continued strong and made a notable increase of $33,000 over last year. Caused by the exceptional falling off in legacies and conditional gifts, the receipts for ten months show an actual loss of $679; the loss for the month of June is an increased disappointment.

There are two other alarming considerations. The first is that we must raise between $25,000 and $30,000 more than last year, because of the expansion of the work and the increased appropriations. Merely to equal last year's record will leave a deficit of this amount. Last year there was widespread interest in the centennial appeal, and the receipts of August were the largest in the Board's history. This year we need $30,000 more, without the special incentive to a wide and general response to the Board's needs. Before this page is ready an appeal will have been widely circulated throughout the country. We urge every friend of the Board to send a check for the work, and at the same time to make certain that all the funds for the Board held in their church treasury have been sent in. Please add your prayers, that the hearts of thousands may be touched to respond to this appeal. Upon that response so much depends!

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THE NEW STUDY BOOK FOR THE AUTUMN

Yesterday there came to the desk copies of the new book which will be the subject of study for Sunday school classes, prayer meetings, and mission study classes throughout the country. We introduce it to you with most cordial commendation. Sherwood Eddy, the author of the book, has had peculiar opportunities for studying his subject, "India Awakening," for he has been for many years a traveling secretary, visiting various missions and touching the missionary battle line at a hundred different points. For fifteen years he has crossed India from north to south and from east to west, reaching large groups of students in the various educational centers. He has also been a regular station missionary of the Board in the Madura Mission, and knows the intensive as well as the extensive side of our own work. It is of double interest to Congregationalists to know that many of the illustrations and experiences related have sprung from the work which they are supporting. It naturally makes the book more personal when we know that it is written from our point of view.

The book gains in clearness and certainly in vividness by not attempting to cover too much ground. It makes a pleasing appearance in its gray cover, with well-modeled cover design and with a large number of cuts. The frontispiece shows the author seated on his motor cycle, ready for the monthly round of the station. The machine was presented to him by the men of Denver in a mass meeting during the Laymen's Convention last year. Perhaps there are too many inclosures in the form of maps and charts to please the average reader. Some one has said that it has a bad case of appendicitis, from the number of appendixes that have been added. Some will agree with the majority of physicians in favor of an operation in that direction. The personal illustrations and an abundance of local color will hold the attention, aided by the rapid and dramatic style of the author. Those who have heard Mr. Eddy's characteristic style of address, punctuated by many gestures and with descriptions quickened by a genuine dramatic instinct, will know the sort of book to expect.

The first two pages have been added by the editorial committee in this country, in order to give the right background for a study book.

So much for the book—now *who will study it?* In the first place we urge teachers of adult Bible classes to make this the subject of a reading circle during the winter. Have the members of the class buy copies and give one of the four programs (which will be in print by September) based on this book once a month in the class sessions. The second plan is to suggest to the pastor that the book be reviewed in a series of four prayer meetings. By the aid of questions, charts, and features selected from the programs the series could be of wide interest and the attendance of young people at these prayer meetings be largely increased. The same plan can be urged in young people's societies of whatever sort, using the four programs with adequate preparation after the members of the study class have completed their course. Many pastors will doubtless use this material in a series of evening addresses, culminating in a stereopticon lecture.

In a short time there will be in print a pamphlet entitled, "Hints to Leaders on 'India Awakening.'" With the aid of these suggestions any one could lead a class of young people in the study of the book. Will you not take into consideration the founding of such a class? Three or four is a sufficient number with which to start. We have many suggestions to assist you in this work.

Now is the time to be making plans for next autumn and winter. Talk over this matter and see what can be done.

Write to the Educational Department. The book appears in paper and cloth bindings, at thirty-five cents and fifty cents, respectively; postage, eight cents.

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A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

August

SOUTHERN CHINA
(Foochow and South China)
49 Missionaries
413 Native Laborers
83 Churches, with 7,197 Communicants

In our calendar for the Year of Prayer we have separated two great sections of the Chinese empire, simply because of the vastness of the area and the immensity of the population. Southern China, including Foochow and the province west of Fukien, contains probably one-half of the four hundred millions within the empire; but the American Board has in its Foochow and South China Missions only about five-eighths as many missionaries as it has in the northern portion, in Chihli and Shansi. We have touched only the fringe of this field; its multitudes are yet to be evangelized.

A distinctive character is given to the American Board's work in South China from the fact that so many Chinese from that section of the empire have learned something of the Christian message on our Pacific coast, and have returned to carry the message to their own people.

Other suggested special topics of prayer for Southern China are: Enforced absence from their field through sickness of Dr. and Mrs. Hager, leaving Hong Kong without a resident missionary; the resolute attempt in Fukien province (of which Foochow is the capital) to arrest the anti-opium reform (see article in the *Missionary Herald* for September, 1910, on the "New Opium War in China"); revolutionary movements strong in Southern China, with their liability to further outbreaks such as occurred in the recent political riots in Canton and Hong Kong; and the work of the native pastors in mission outstations (see letter of native pastor in Shaowu district printed on page 365).

THIS MONTH OF RELAXATION

IN THE

CHURCHES

IS

THE MONTH OF UTMOST PRESSURE

UPON THE

AMERICAN BOARD

With serious deficit impending when the year closes, August 31, the help of every friend is needed NOW.

But many churches are closed; pastors are away; individual givers are out of reach; it is hard to get anybody's attention at this time.

Will not every reader of this page come to the rescue by forwarding an emergency gift to the Board's treasury?

By September 1 it needs $40,000 more than receipts during July and August, 1910.

Send gifts to

FRANK H. WIGGIN, Treas.

14 Beacon Street, Boston, Mass.

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FOREIGN DEPARTMENT

BY-PRODUCTS OF MISSIONARY WORK

Modern Medicine in the East

BY SECRETARY JAMES L. BARTON

LET no one imagine that medical missions are here classified as a by-product. From the days of Christ until the present hour the sacred art of healing has been one of the most powerful means of winning an indifferent or an openly hostile people to a recognition of the truth. The medical missionary preaches by the silent practice of his profession as powerfully and at times even more eloquently than does the clerical missionary speaking from the sacred desk. The medical missionary and his dispensary and hospital are not a by-product; they are among the most irresistible forces for the Christianization of the East.

We ask, therefore, where the by-product appears in medical missionary operations?

First. In the training of native young men and women of the East to become self-supporting medical practitioners according to the modern practices of the West. Every medical missionary trains a large number of hospital assistants, who not only receive much instruction in Christianity, but also in the simpler details of common medical practice and surgery. Some of these have shown unusual aptitude in the profession, and have later established themselves as self-supporting modern physicians and surgeons. For many years at one of the large mission stations in Turkey, where there were over twenty American missionaries and children and over six hundred pupils in missionary schools, the general medical care of the station was in the hands of an Armenian physician, whose training was obtained through years of association with a medical missionary of the American Board, Dr. West, of Sivas. In this way, and not as the result of any plan for the extension of medical missionary work, a large number of native men and a few native women have, during the century, gone into different parts of their own countries to practice among their own people according to the principles of Western surgery and medicine. These, although incompetent when measured by the standard of the schools, are so vastly in advance of any other professional help at hand that their work has been a great blessing.

Second. The introduction of modern medical colleges for scientifically training a force of native physicians. This development of medical missions has had great significance. It has introduced into the East that conflict between old, traditional, unscientific, and often inhuman methods of treating accidents and disease, and modern methods based upon the best knowledge obtained after years of careful experimentation in Europe and America.

The controversy is now well under way in the great centers of population, and is rapidly extending into the remoter and less accessible areas. The medical colleges, either begun by missionaries, as the Medical Department of the Syrian Protestant College at Beirut, or conducted by them, as the Medical College at Peking, China, are increasing in popularity and influence, and are sending out each year men, who, in all circles of society and gov-

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ernment, demonstrate the supremacy of science over tradition in treating the ills of humanity.

Third. The establishment by native governments of modern medical schools. While missionaries had the high honor of carrying modern medicine and surgery to Africa, Japan, China, India, and Turkey, no longer can they claim the monopoly. Japan has clearly demonstrated to the world the high character of the medical department of her Imperial University. Turkey has her school of modern medicine at Constantinople, by whose faculties even foreign medical missionaries must pass an examination before securing permission to practice in the empire. China is making rapid progress in this direction, and even India and Ceylon are considering the passage of a law that will prohibit from the practice of medicine all who do not qualify before a properly constituted medical board. The Indian government is handicapped by the fact that much of the traditional native medical practice is closely allied with religious rites, orders, and privileges.

It is only a matter of time when the principles of modern medicine, carried into the East by the modest medical missionary, will become the foundation upon which all national schools of medicine will be established.

Fourth. Medical missionaries introduced into the East modern methods of sanitation. It would be an interesting piece of work to collect the list of medical missionaries who have served or are now serving upon local and municipal sanitary boards. In many places where no medical missionary is located the clerical or the educational missionary serves in the same capacity.

Out of such service have come better ventilated public buildings, more sanitary sewer arrangements, the cleansing of sinks of contagion, scientifically organized methods of combating and stamping out plagues and epidemics, and, in fact, the development of machinery for correcting local unsanitary conditions, and for meeting such emergencies as constantly arise in all Oriental countries.

It is a matter of interest in this connection that last winter when the plague in Manchuria was threatening Peking, the responsible Chinese officials held the meeting to outline offensive and defensive measures in the missionary medical college at Peking. Medical missionaries took prominent part in organizing and carrying out preventive measures, and the students in the mission college were the mainstay of the Chinese government in the crisis. The Chinese officials in Manchuria and at Peking are free to proclaim that but for the effective services of the medical missionaries and the men they had trained, North China and perhaps all of China would have been devastated. Had such a wide extension of the plague taken place in China, it is impossible to understand how its ravages could have been kept from Japan, the Philippines, and even our own shores. This condition so impressed itself upon the officers and legislators of several of our Western states that they have made appropriations from the state treasuries to help Harvard University establish and maintain at Nanking, China, a medical school for the training of Chinese young men in modern medicine, and for studying Oriental diseases and their cures. The motive for making these appropriations seemed to be the protection of our own shores from Eastern scourges, the very work medical missions have been doing for generations, but until these latter days without appreciation by the world at large.

Medical missions have not lost in the least degree their original aim and purpose. They represent the compassionate Christ yearning over the suffering masses of his ignorant children, to whom he stretches out his hands in loving invitation. At the same time they are introducing among the people of the East a new profession, are making the modern medical school and hospital indigenous to the Orient, and are constructing barriers through which

the epidemics and scourges that seem to breed in those countries may not break. This movement, steadily increasing in area and force, must eventuate even in the elimination of the breeding grounds themselves.

FIELD NOTES

What Becomes of the Orphans?
(Eastern Turkey Field)

In several fields of the American Board a distinct department of work for a good many years has been the training of orphans, thrown upon the care of missionaries by massacre, famine, or plague. Large sums of money and the labor of many devoted missionaries have been spent in this one line of Christian work. The question is sometimes asked, and is altogether pertinent, What becomes of these orphans? Do they never grow up, come to self-support, and amount to something for the benefit of their people and the encouragement of missionary work? Indeed they do! Letters from the missionaries often refer to this man and that woman, now a power in their communities, as having been picked up years ago in the orphan work of the mission. Rev. J. K. Browne, of Harpoot, in recounting some tours through the villages upon the Harpoot plain and beyond, makes incidental reference to what has been accomplished in this care of orphans.

After the Armenian massacres of 1895, some 1,400 children of murdered Armenians were rescued from famine and neglect by the energy of missionaries. At Harpoot, as at other stations, a large industrial enterprise was the outgrowth of this rescue work. The fruits are now appearing. Hundreds of these boys and girls now grown to manhood and womanhood have married and set up Christian homes near the city or far out in the country; others have gone to America. Some pursued the college course, and a few are now on the teaching force of Euphrates College. Those who have entered the trades are equally valued

THE MARKET AT HAINE
A typical village outlying from Harpoot

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members of the community. In these recent tours Mr. Browne found such graduated orphans leading lives of great usefulness as lights in their region. From their number have come some of the most devoted workers at the task of evangelizing Turkey.

The Secret Working of the Spirit
(Foochow Field)

Mr. Kellogg recently made his first missionary tour into the country, accompanying Mr. Storrs, and was much impressed at seeing how the gospel makes its way among the people. To one who has had the advantage of a Christian heritage, the wonder is how many of these converts are held in the Christian way at all, so meager is their knowledge and so outward and formal the conception of the Christian life which they have so far attained. Yet men and women are continually proving themselves ready to give up many things to which they are accustomed, and which they like, and to suffer even some forms of persecution for the sake of their faith.

At one of the places visited in this tour three men and one woman, all over fifty years of age, who had been learners for some time, were candidates for admission to the church. In their examination, the first procedure of the service, the woman showed the best preparation. One man said his memory was poor, so he could not repeat the Lord's Prayer, but he could read it, he knew who John and Peter were, and the name of the mother of Jesus; the father's name he could not remember, but he knew that Jesus was born in Bethlehem. All these people were evidently in earnest in their purpose to lead the Christian life, and they were received into membership.

In the afternoon of the same day a young man wandered into the missionaries' lodging for no particular reason that they could see; yet he developed an interest, at length was persuaded to buy a Bible, and seemed disposed to enroll himself as a learner. Why he came was a mystery to Mr. Kellogg, also why he afterwards bought the Bible. It was only another evidence that a higher power is constantly working on human hearts by means too subtle for missionaries always to follow.

The Silver Lining of a Dark Cloud
(North China Field)

Great praise has been given to the foreign doctors, especially to those who belong to the Union Medical College at Peking, for the part they played in the suppression of the plague. Their services have been recognized, not only by the people, but by the officials. They were the only outside guests invited to three formal dinners given to the delegates to the Plague Conference by the Foreign Office, the Imperial Body Guard, and the Board of the Interior. Dr. Young in a very modest letter says, "The praise for the successful issue of the campaign against the plague lies with the Chinese rather than with the foreigners, for it was the former who did most of the work, and, so far as Changchun was concerned, practically all the planning." He says that during the time of danger and strain the conduct of the Chinese was certainly praiseworthy, and that so far as the Changchun officials were concerned they went into danger wherever it was necessary in discharge of duty. Two students of the Peking Medical College died of the plague, contracted in Tientsin, where they were engaged in combating it. Dr. Young adds: "The work was so similar to a military campaign in regard to personal bravery that it makes me revise my opinion as to the capabilities of the Chinese as soldiers. I think it is largely a matter of leaders. That was shown in Gordon's leading of the 'Ever Victorious Army' in the Taiping Rebellion."

Such co-operation and sympathy in heroic service of foreigners and Chinese make for mutual respect and a friendlier spirit between East and West. No recrudescence of the plague is expected, and every precaution is being taken to prevent such a catastrophe. Dr. Young and his assistants have prepared 13,000

KOBE COLLEGE AND BAIKWA SCHOOL BASKET BALL TEAMS

The Baikwa (Plum-Blossom) Girls' School is at Osaka. Miss Allchin (at left of back row) brought over the team she had trained for a match with the college girls trained by Miss Hocking (at right of back row), now Mrs. Trueman

doses of anti-plague vaccine, 10,000 of which are to be stored in Changchun in case of need.

Dormitory Life in Kobe College

(Japan Field)

Under the above title Miss Charlotte B. DeForest contributes to *Mission News* a picturesque account of the home life in the institution of which she is acting principal. A room family is built on the principle of the Three Bears. The Great Big Bear is the room mother, generally a student in the collegiate department. A girl from one of the lowest grades is a Little Wee Bear. The Middle-Sized Bear, generally increased in number to two or sometimes three, is taken from the middle grades. These families are made up every April, remaining the same throughout the school year.

On an evening in last March they got together for an exchange of experiences. A Little Wee Bear was the first to speak, declaring that the word that best characterized her room was Peace. They all got along together very well and tried to remember that Christ said he did not come to be ministered unto, but to minister. A Great Big Bear reported resolutions adopted in her room: one, that its members should tell each other their faults frankly and not criticise behind the back; a second, which was quite as hard to keep, called for the talking of English. Another Big Bear spoke of habits that had become fixed in her room, one of which was, leaving sandals at the door in a neat, straight line. A Middle-Sized Bear affirmed that the best thing in the dormitory life was the Sunday evening room meeting, when the members got together for their confidential talk and prayer hour. The motto they proposed was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." All of which reminds us that in Japan, as in America, sometimes the best part of a college course, and that which is most influential, is found, not in the classroom, but in the dormitory.

Figures show that 6 girls were graduated last year from the collegiate Department, 20 from the academic; and that 227 pupils were enrolled in all the departments. The Baikwa Girls' School, Osaka, graduated 19 girls and had a total membership of 227. It is good to reflect upon the influence of

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these educated girls as they go out to take their place in the domestic and social life of Japan.

Welcomed Back

(South China Field)

Mr. Nelson signalized his return to Canton, after furlough, by at once inspecting certain outstations in the Heung Shang district, which no one had been able to visit during the year. Everywhere his reception indicated not only the personal affection of the Christian communities for their missionary, but also their loyalty to their new faith. At the first outstation, a large walled city, on the arrival of the boat, native brethren were on hand to escort Mr. Nelson to the service, after which a sumptuous feast was served at the house of one of the Christian friends. The following day a more formal reception was arranged and a full program of exercises carried out. At the second outstation, fourteen miles further on, a band of students from a private school was standing in line to welcome Mr. Nelson as he approached the church, while within were the boys of the station school, ready also with their salute. Men, women, and children taxed the seating capacity of this church. An impromptu reception followed, another the next day being the real and prearranged one. Mr. Nelson's companion, a native preacher who had opened this outstation a few years ago, was amazed to see the advance and present opportunity. When the house was first opened for worship not a woman dared enter. Now they actually outnumber the men.

MR. NELSON AMID HIS FRIENDS

The center of a group picture showing seventy-seven of the company who welcomed the missionary at the first outstation

Sardis Uncovered

(Western Turkey Field)

Dr. C. C. Tracy, of Marsovan, has made a visit to ancient Sardis and observed the work of his countryman, Professor Butler, of Princeton University, who is uncovering the ruins of that famous city of the past. Already rich "finds" have been made; among them portions of a temple of Artemis, indicating a building of the same stupendous character as those at Ephesus and Baalbec, and an acropolis from whose tombs were unearthed three thousand relics, including utensils, ornaments of gold and precious stones, mirrors, etc. What chiefly impressed Dr. Tracy was the significance of those "Seven Churches of Asia," of which Sardis held one. "When I think of the myriads of various nationality and advanced civilization for whose evangelization these churches were responsible, the messages to the Christian communities occupying the splendid strategic centers fill me with awe. While established amid the splendors of civilization, they were set as candlesticks in the midst of gross spiritual darkness. Did they fulfill their mission?"

One of Dr. Butler's recoveries is the marble throne of the Bishop of Sardis;

looking upon it the message to Sardis recurs to mind. A fact of current history quickened the visitor's appreciation of the word to "the angel" of that church. "Yonder among the mountains overhanging Sardis there is a robber gang led by the notorious *Chakirjali*. He rules in the mountains; no government force can take him. Again and again he swoops down like an eagle out of the sky, in one quarter of the region or another. From time immemorial these mountains have been the haunts of robbers; very likely it was so when the Revelation was written, 'I will come upon thee as a thief.' In each case the message was addressed to 'the angel of the church.' Over every church in the world there is a spirit hovering, as it were — a spirit representing that church and by whose name it can be addressed. The messages are as vital as they were at the first. 'He that hath an ear let him hear what the Spirit saith unto the churches.'"

LETTERS FROM THE MISSIONS

JAPAN MISSION

ANNUAL MEETING IN THE WOODS

Dr. James H. Pettee sends from Okayama this breezy account of the recent annual meeting of the Japan Mission. Difficulty or absence of transportation in most countries where the Board is at work prevents annual assembly of all its representatives. Japan is fortunate in that it can so closely unite the workers and unify the work: —

"There are many recipes for the cooking and serving of a first-class annual meeting. The Japan Mission of the American Board has tried all sorts. It has baked at Kobe, boiled on Mt. Hei, fried at Osaka, and steamed at Kyoto. It has used a freezer, a furnace, and everything between. It has spiced its dishes with wit, repartee, and mixed figures of speech. It has served its salads in private dining rooms, college halls, campers' tents, and Japanese hotels.

"After forty years of experience it is ready by a nearly unanimous vote to recommend the recipe it has just used for the seventh consecutive annual gathering. The leading ingredients of this tasty dish were the pines and maples, rugged scenery and exhilarating walks, medicinal waters and hot baths of Arima, a mountain town ten miles over the hills from Kobe. Time of meeting, the last week in May, Japan's ideal spring month. Social gatherings and committee meetings were held in the dining hall or guest rooms of Sugimoto Hotel, and the more formal sessions gathered in the Union Chapel on the hillside near the waterfall. It makes a fine combination to have one of the juniors, Mr. Cobb, as chairman; one of the middlers, Mr. Pedley, as docket committee; and *the* senior, Dr. Greene, as preacher.

A Year of Bereavements

"Although this thirty-ninth annual gathering was held under the shadow of special bereavement, owing to the loss by death during recent months of four well-loved, highly honored associates, Drs. J. D. Davis and J. H. DeForest, Miss M. A. Holbrook, M.D., and Mrs. Clara Brown Nagasaka, still the note of gladness and triumph which sounded so clear and strong in their masterful personalities and victorious lives keyed us to high hopes and grateful recognition at the memorial service on Sunday evening.

"Add to this a cheerful note of courage in the annual report as read by Mr. Pedley and in the supplementary reports from the stations; exceptional harmony of action in the business sessions; the enjoyable observance of two silver weddings — of the Rowlands and Stanfords — and of one birthday (we'll not mention the name, as ladies over

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THE JAPAN MISSION AT ARIMA

This picture was taken at the annual meeting of 1910

twenty-one are not supposed to have birthdays); a delightful children's meeting, engineered by our youngest member, Miss Bates, and reminiscently addressed by one of the graduate children of the mission, Miss Pettee, who is spending a year in Japan; good weather, except on one day; delightful fellowships and uplifting prayer services on the general subject, 'Our Christian Faith,' and it will be seen there was little to depress and much to strengthen wearied workers.

The Persistent Call for Advance

"Other spicy ingredients of this week's feast of good things were President Harada's informing address on 'The Buddhist Law of Enlightenment,' a strong appeal by Pastor Miyagawa, of Osaka, for aggressive advance work by the mission, and brief speeches by two other Japanese workers and a visiting clergyman from Hawaii; the passage of 'Peace' and 'Federation' resolutions; of a request for four new families and seven single ladies, and of a $15,000 budget for the general work of the American Board's Japan Mission (that of the Woman's Boards being aside from this estimate) for 1912. It was felt we must have this amount of money for the proper handling of enterprises now in hand in the twelve stations of our mission.

"We beg the constituency of the Board to meet these reasonable demands so promptly that next year's gathering under the same old pines and maples of beautiful Arima in Central Japan may prove a feast and not a fast, a victory and not a vanquishment.

"God guide and sustain us every one through all the coming year."

SHANSI MISSION

A RECOVERY FROM BOXER TIMES

Dr. Percy T. Watson, in reviewing the past year's work along medical lines at the Fenchow station, shows how closely it is related to the spiritual victories that have been won:—

"Again this year the medical work has been the means of rendering blessing for the cursing of Boxer days. Mr. Feng, of Shang Ta, has been working for sev-

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A YAMEN AMBULANCE

eral years to bring back into the church the man (Mr. Chang P'ei T'ang) who served as Mr. Atwater's gatekeeper in 1900, but who betrayed his trust, stealing all the things left in his care. Mr. Feng thinks this is the supreme opportunity of Christianity—to show its forgiveness for all that happened in those days of murderous hate and basest betrayal; again and again he has tried to convince this man that the new foreigners who had come never dwelt on those days, and were glad to treat every one and everything as though all were forgotten. This man has lived a life of fear ever since he betrayed his trust, feeling that he was an equal sharer in the crime with those who took the lives of his benefactors. For several years he has seen no ill will shown by the foreigners, yet, though Mr. Feng got him as far as the gate of the mission compound several times, each time fear seized him and he turned and ran away. Finally, on the last Sunday in April, he came to see the doctor, feeling so sick that he must take the chance; at least he could not lose much. When treating him the doctor knew neither his name nor his story, but the wizened face, drawn by eleven years of apprehension, made such an impression that inquiry followed and his story was learned. Later on the man came with Mr. Feng and disclosed himself, and we hope now we are on the way to help him.

A CUT-THROAT PATIENT

Healing Soul and Body

"Although every effort has been made to keep down the medical work, yet over six thousand treatments have been given during the past year in a dispensary room ten feet by twelve feet. All who come have the church and Christianity explained to them on the three regular dispensary days, and are given a chance to buy books and portions of the Bible. Many make their first visit to the mission grounds for medical treatment; so their prejudice is removed, and they come afterwards for other purposes. Most of the men who stay on our compound for treatment are those who are trying to rid themselves of the opium habit, for we have no buildings or rooms for in-patients except three or four rooms used for the opium refuge.

A HORSELESS AMBULANCE

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But these patients stay with us for a month. They have chance daily to study the Bible and Christianity. This year the study has been well systematized, and what has been the result? Over eighty per cent of the men of leadership in the church have come to us in this way. If but one of the number, Mr. Chang, had come into the church during the year, the medical work would have paid many times over. Men who are the hardest to get are often the ones most worth while; to reach them requires both time and concentration such as are possible by a long stay in the hospital, when a man is often in a mood most open to honest inquiry. This Mr. Chang found in Christianity something which he thought had power to help his fellow-townsmen; at his own expense he fitted some of his buildings for a small church and opium refuge, and in less than a year over forty have entered the church.

A Changed Life

"We do not want to be deceived as to what entering the church means. If it does not mean a better man it means nothing. One other man of wealth and prominence in the city entered the opium refuge but has not come into the church; yet people class him with the church because they say he has become an entirely different man. He used to be interested in a gambling house for one thing, but this has been closed; and his treatment of men and management of his business are now such that all respect him and speak well of him. The Chinese do not spend much time theorizing about the nature of God; but they do know when a man is living a life worth while, and they respect that life and the power which makes the transformation."

FOOCHOW MISSION

PASTOR KUAN DECLARES HIS BURDEN

The Letters from the Missions are usually letters from the missionaries at work in them. Room is made here for a message from a native Chinese pastor in the interior Shaowu district who pours out his heart to the "General Officers" of the Board. Dr. Walker, of Shaowu, who forwards the letter (both the original in the Chinese characters and this exact translation of it into English), remarks that Pastor Kuan exaggerates a little in his concern for his field; that Kien-nen, another outstation, has advanced as markedly under its new pastor as has Yang-kou; but both fields are promising and deserving. "Upper circuit" is a technical name for the political division of the four rear prefectures of Fukien province, of which Shaowu, occupied by this Board, is one and the one where Christian work is oldest:—

"*General Officers*
American Board.

"*Sires;*

PLEASE INSPECT.

"The town of Yang-kou in the Middle Kingdom, in the Happy Foundation Province, on the Cimex River, is a general mart of the Upper Circuit where people and households from the Five Regions commingle, merchants and trades gather in clouds, boats and oars are coming and going. With the exception of Foochow, other places will not compare with our Yang-kou church established by the American Board, and preaching the gospel thirty odd years. In reason it ought to be standing alone and self supporting. We can only thank the mother church, and what more can we say.

"But alas this is a very benighted place with vile morals and base customs. It wholly is a fiends' entrenchment, and a demons' stockade. Hence though it has experienced the labors of zealous disciples of Christ, and the members and learners number several tens, careful inspection shows that not many are fruitful, and the Yang-kou church is still weak.

"If we search out the sources of this weakness we find, (1) Teaching and nurture have been deficient; (2) There

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YANG-KOU FROM THE RIVER

is not clear apprehension of the truth; (3) Impassiveness; (4) Exhortation is not thorough. Henceforth I wish to work away at these four things, and bring the Yang-kou church to be strong and really self-supporting.

"I wholly hope that the Sires of the General Board will keep us in their hearts and with one heart will pray the Holy Spirit to send us a Paul and a Barnabas and beloved brothers and sisters to accomplish this urgent task, and save many souls to the glory of the Heavenly Father, the Savior, the Holy Spirit.

"Ardently I hope. Reverently I invite for you the peace of the Way.

"At the Yang-kou Gospel Hall,
Reverently.
Your servant,
Kuan Kin-sz.

"Inclosed is a view of Yang-kou."

NORTH CHINA MISSION

A FIRST GLIMPSE OF TIENTSIN

MISS DAVIS

Miss Edith Davis, writing of her arrival in Tientsin, furnishes a vivid picture both of the city itself and of the station in the suburb of Hsiku. Mr. Ewing met her at the *bund*, as she had come on alone in a Chinese boat from Shanghai:—

"That morning ride of five miles to Hsiku I shall never forget—my first sight of a native Chinese city. Mr. Ewing chose the cleanest *ricksha* for me, and in the 'second best' led the way down the narrow alley-like street, across the swaying bridge of boats, where it was easy by the sudden drops of five or six inches or the quick upward jerkings to know when we passed from one boat to another, and on into the most fascinating part of Tientsin City I have yet seen. Tiny shops, with most of their wares hanging outside in most ingenious ways, line the street and threaten the heads of those who ride. And such wonderful shops! In one little corner two men are making rope, and yards of it coil about their feet. Next door is a smith pounding away on red-hot iron, while another man squats on the floor and leisurely drinks his tea from the nozzle of the teapot. Next is a 'general' store, judging by its exhibits, with shelves of Chinese shoes, fancy soap, lengths of goods, toothbrushes, dishes, and ornaments, all exposed to the dust of the street, and it seems to me dangerously near the grasp of the passers-by. Every third or fourth shop is a restaurant, and only an 'odorphone' could give an idea of the smell which comes from them. (That may be a new word but it's certainly fragrant with meaning.)

The Welcome at the Mission

"Along the way Mr. Ewing called back various places of interest—our street chapel with its gorgeous blue doors, an old temple now used as a Chinese school, the Grand Canal with its muddy waters, and at last the buildings of our own station, just behind a native 'lumber yard,' which really rather

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resembles a group of straw stacks in 'tidy disorder.' By the gate were some of the school children and the women of the compound with Miss MacGown, ready to welcome me with 'America.' The words were Chinese, but the tune was unmistakable, and I felt through it the cordiality they wanted to express. Again, the next day at church here, one of the teachers in the boys' school gave a speech of welcome in English for me. He was as much embarrassed as I shall be with my first Chinese speech. Miss MacGown interpreted my few words of appreciation.

"For two weeks I have been studying. It's both my hope and my despair to hear the other missionaries talk so easily. I felt at first as though the 'Great Wall' had been wrongly designated, but now that I can say two or three sentences it seems possible I may learn more in time.

"One thing which has been a continual joy to me is the radiant happiness of the missionaries whom I have met all along the way. The 'losing' of their life has indeed been the way to their finding life with a hundredfold blessing."

CENTRAL TURKEY MISSION

STRENGTHENING THE HOLD AT MARASH

Rev. F. F. Goodsell's letter of May 25, from Marash, points out several signs of the times that indicate progress in that mission center, where are located both the Theological Seminary and the Girls' College of the Central Turkey Mission: —

"I have had considerable government work to do lately in connection with securing permission for a stone wall around the lot which was recently purchased for the Girls' College. This sounds like a simple task, but it probably takes more time and patience, not to say wits, than to secure legislation in Congress. Not that I have supplied the wits; that's where my story lies. One of our Protestant men, who for twenty years or more has served on local government commissions, has given unstintedly of his time, and what was more effective, of his influence in securing the desired permission. The simple fact in all its grandeur is that the government officials trusted him. He knew their devious ways, but refused to imitate them. He is not a man of wealth, but he is a man of character, and that fact gives him in the eyes of Moslem officials even more than wealth can give him. Men of his type are too scarce even among Protestants, but that kind of business man in Turkey is not so rare as it used to be.

One act in the drama was the invitation to my home of the government commission sent to inspect the lines of the proposed wall. Such visits are usually stiff and unpleasant, but I must say I enjoyed this one. Not long before I had got some new Turkish books, historical, literary, political, etc. The visitors were interested in them, and the conversation drifted to my study of Turkish. I told them how I had worked a good deal over the New Testament in 'Osmanlija.' They wanted to see it in their own print and admired it. I just happened to have a new, extra leather-bound, gilt-edged New Testament at hand, and at a suitable opportunity offered it as a gift to the mayor. He accepted it very graciously and carried it away with him. How much time he will give to the reading of it I don't know, but I have no doubt it will convey a message by its very presence in his house.

The Making of Native Pastors

"We graduate six students from the seminary next month. During the last four months I have come to know them fairly well, and I am very hopeful that each one of them will prove himself a capable, faithful servant of the Lord Jesus. One has accepted a call to the Second Church of Hadjin; one goes to the First Church in Aintab; another will be the pastor of the Third Church in Marash; still another goes to Oorfa; a fifth will co-operate with German missionaries at Zingerdere. They

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have proved themselves industrious students as well as warm-hearted Christian men. Thus far thirteen students have applied for admission to our new class, all of them college graduates; this is encouraging. We are urged to receive a special class for a year's training, particularly in Bible study, with a view to work in villages which cannot at present be supplied with regularly trained men.

Very Like a Young Men's Christian Association

"Another aspect of work here that is encouraging is the reading room, which we hope is the beginning of more aggressive Christian effort among young men of all races. We have a building in which we should like to install a suitable gymnasium and conduct a night school in addition to the reading room. Thus far Mr. Favre, of Geneva, has most kindly helped us to finance the project, which I regard as especially effective in breaking down prejudices and giving greater scope for the exercise of the ministry of friendship among all young men. The military class frequent the reading room a good deal; but also teachers, priests, laborers, and all who can read have found there something to their liking. A young man gives his entire time to the work, and we are gratified to see his grasp of the opportunity."

THE WIDE FIELD

INDIA

THE EDUCATION OF INDIA'S WOMEN

Rev. R. E. Hume, of Bombay, calls attention to a striking illustration of the revolution which has taken place in Hindu society, witnessed in the recent first prize distribution of the Chanda Ramji Hindu Girls' High School: —

"A very wealthy Hindu died some time ago, directing his executor to build a Hindu temple with his estate. The executor fulfilled the direction. But considerable money remained. So this administrator went to the high court with an application stating that he had fulfilled all the requirements of the will, and requesting that he be allowed permission to use the remainder of the estate for the higher education of Hindu females. The request was granted by the high court, and last Saturday occurred the first annual commencement exercises of that school. Is not that astounding? After the building of a Hindu temple a Hindu gentleman managed to divert $100,000 to the educating of Hindu girls and women in a way which cannot but overthrow some of their belief in Hinduism!

"When Miss Cynthia Farrar was starting the first girls' school in Ahmednagar, she called on the mayor of the town and invited him to send his daughter to the school. The proud Brahman pointed to a donkey at the door and said to the missionary, 'When you have taught that donkey to read and write, then you can come to me and I will let you have my daughter for your school.' Since that time, indeed since the time when Gordon Hall, the pioneer missionary of the American Board, who was also a pioneer Protestant Christian missionary in Western India, started the first girls' school that was ever established in all India, a mighty revolution has taken place in the attitude of Hindus toward their women.

"Certainly it was a notable occasion last Saturday. Her Excellency Lady Clark, wife of the governor, presided at this first occasion of its kind in the presidency. The graduating class acquitted themselves about as well, I believe, as would the graduating class of almost any girls' school in America. The other pupils of the school, in which number are included not only unmarried Hindu girls but also some married Hindu women and some Hindu widows,

were present, together with a throng of Hindu men and women, who came to honor the occasion. The openness and publicity would have been almost incredible to my grandfather and grandmother Hume, who came to Bombay seventy-two years ago.

"The Hindus now are wanting the benefits of education for the women whom previously they had been keeping in subjection. However, when they have come to the point of starting a high school designed primarily for Hindus, which now contains 188 pupils (a number larger than in our own mission high school in Bombay), they cannot find a Hindu woman who is qualified for the post of principal. So they have to get a Parsi woman, as one more nearly akin to themselves than the Christians. But, lo, even in her case the fact comes out that she is a graduate of Wilson College, which is the only Christian Protestant college affiliated in Bombay University, and is conducted by the United Free Church of Scotland Mission. It will not be long. I suppose, before there will be a Hindu woman college graduate who will be fitted and available for the post of principal of this Hindu girls' high school. Already the daughter of the maharaja of Baroda has passed the entrance examinations of Bombay, and the recently married chief of Sangli chose for his bride a young woman who had studied one year in Elphinstone College (the government college in Bombay). These facts evidence the need which I feel very deeply for a Christian woman's college in Bombay.

"After all it is not merely education or improved industrial conditions or a better political government that has been changing society in this land. It is pre-eminently the Spirit of Jesus Christ that has been bringing in the kingdom of God in India. May we have more of that from all persons in America who would like to share with their less privileged sisters and brothers in India the blessings of the Christian civilization which they themselves have enjoyed!"

THE PORTFOLIO

A British Admiral's Experience

Rear Admiral Winnington-Ingram told us at Queen's Hall what it was that led him to be interested in foreign missions. It was what he had seen of their effects. He said it needed some pluck, for one not accustomed to speak in public, to stand before that large audience, but when critics like Sir Hiram Maxim were decrying the character and work of missionaries he could not withhold his testimony. The first thing that impressed him and made him "resolve to keep his eyes open" was what he found when his squadron visited the Fiji Islands some thirty years ago. When the Wesleyan missionaries had gone there the islanders were cannibals. But when on his visit these same islanders proposed to perform a war dance for the amusement of the British officers and crews, they could find no clubs and had to borrow some from Europeans who had kept them as curiosities. In China, more recently, he went on board a Chinese man-of-war, a much bigger vessel than the one he was in command of, and when the Chinese captain returned his call and was offered a glass of sherry, he said, "Since I have been a Christian I do not take any alcohol." The admiral must tell the sequel in his own delightful way:—

"I thought it was only very low-class Chinese who were Christians, and to find a Chinese captain a Christian was very encouraging to me. So I asked him on board to luncheon, and he came on board with a Bible as large as that [the speaker stretched out his hands] under his arm. We all received him, and two of my officers who were coming to lunch were a little frightened

when they saw that. After our luncheon I asked him to tell us how he was converted. He said he was educated at St. Paul's College, Hong Kong; that he was not a Christian then; that he had to go and fight the Japanese at the battle of Yalu, and he felt that Taoism was a very bad religion to fight on; and he did not feel happy, though he came through all right and his ship was not sunk like most of the Chinese ships were at the time; and that when he was going through the streets of Tientsin a missionary asked him to enter a mission hall, and he went in and was converted, and he immediately set to work and converted the doctor of his ship and a great many of his crew."

From a report of the recent anniversary of the Church Missionary Society of England as given in the Church Missionary Review.

The Mote and the Beam

No one who travels in our mail steamers or through South Africa can remain long in ignorance of the strong opposition there is in many quarters to the missionary enterprise. What strikes one most about that opposition is its want of information, its unreasonableness, and its illogicality. The other day a leading merchant in one of our large seaports announced with much emphasis that the natives ought to be left in their natural state. When it was suggested to him that he and those who thought with him ought then to be consistent and employ no native labor, he gasped at the suggestion and declared that they could not carry on business without it. After denouncing educated natives as knaves, he admitted that he had in his own employ an educated native who was most useful, and who, so far as he had experience of him, was perfectly trustworthy and honest.

This same merchant had taken great offense at a native lad he had seen in an upcountry railway station because the lad was dressed in rather sporting attire and had a field glass hung over one shoulder. Evidently it had not occurred to him that in all likelihood his own or some other firm had imported both the sporting attire and the binocular, and had sent them to an upcountry trader to be sold; or that the trader had in all probability induced the native to buy these very articles to which such strong exception was taken. Who then was most to blame, the merchant, the trader, or the native? Taste in dress, as in other things, requires education; in our experience the better educated a native is the more modestly does he dress. The most saddening part of the whole conversation was the utter absence of any trace of altruism on the part of the merchant, despite the boasted centuries of Christian civilization behind him. So far as one could see his aim was to get all he could out of the native, but to leave him no better for contact with himself.

From The Christian Express of Lovedale, South Africa.

Christianity the Tonic of Civilization

The Filipino is not endowed with great powers of resistance either physically or morally. The result is that the bad concomitants of Western civilization are a constant menace to him. If we with our higher degree of vitality, and the vigorous moral training of centuries, stand so badly the pressure of that refined materialism which is the bane of modern civilization, we must not be surprised if the Filipinos are injured by it. The question is sometimes asked, Why press Christianity on the Orient? The answer is, Because it is the one means by which the Oriental can be made strong enough to meet the menace of civilization even in a third-rate way. Heathen cults may be good enough for him as long as he lives in isolation, but the moment the flood gates of civilization are opened and he is caught in the swirl, the one conserving force in civilization, Christianity, must be given him or he will perish and involve others in his ruin. The Christianity which the great mass of the Filipinos now profess needs a strong injection of Puritan austerity and love

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of righteousness. It is to a large extent pious rather than moral.

From Bishop Brent's address at the Mohonk Conference, as quoted in the Record of Christian Work.

Theosophy in Its Homeland

The Theosophists in Madras, where the headquarters of the Theosophical Society are situated, are having at present what may be called a bad time. It is well known that there are two sections of this society — one that deals in the platitude of general brotherhood, which does not demand much vigor of thought or activity of life; and the other, called the E. S., or esoteric section, which dabbles in the occult, and which evidently is the dominant section. It is this latter that has come in for severe criticism in the columns of *The Hindu*.

Well-instructed persons know that theosophy was founded by one of the greatest frauds of the last century, Madame Blavatsky. She found a pack of fools (to use her own expression) — European and Indian — ready to hand, eager for her occult manifestations. Indian papers in the eighties were full of these occult phenomena. They were produced by the masters, or mahatmas, who lived in Tibet and occasionally vouchsafed an appearance to the faithful. Koot Hoomi was the most famous of these, and he enjoyed a great reputation, till the bubble was pricked by Monsieur and Madame Coulomb in the pages of *The Christian College Magazine*. Madame Blavatsky left India and never returned. When Colonel Olcott died a few years ago, there was dissension in the society as to who should be its president. Then the mahatmas again appeared, and in no uncertain tones declared that Mrs. Besant must rule. At the time many wondered that Mrs. Besant could put forth such a plea for her assumption of the presidentship of the Theosophical Society. In spite of secessions she has been able to hold her own.

Apparently the interference of the masters has quickened interest in the esoteric section of the Theosophical Society, and prodigies are again forthcoming to satisfy the faithful. The latest is a lad, described as of dull parts, who has written some mystical book which is proof positive of the influence of the mahatmas, though the skeptics say it is due to the inspiration of Mr. Leadbeater, who for a time was under a cloud on account of his teaching young lads practices that cannot be named here. This lad is said to be an incarnation of Alcyone, and his body is being prepared to receive the coming Christ!

These things are too much for the more thoughtful to swallow, and the columns of *The Hindu* are full of letters of remonstrance, protest, and criticism. Mrs. Besant makes no reply save to say that those who criticise remind her of snakes hissing at the Himalayas, which, as one points out, is hardly a brotherly thing for the president of the society of universal brotherhood to give utterance to. The question is still under discussion. We do not anticipate any results; but it ought to open the eyes of those who have been beguiled by the sophistry and oratory of Mrs. Besant. We have not for years come across such careful and severe criticisms of the movement, and all are by Indians as far as we can judge.

From editorial in the Harvest Field, the representative magazine of missionary work in the Indian empire.

THE BOOKSHELF

A Chinese Appeal Concerning Christian Missions. By Lin Shao-Yang. New York and London: G. P. Putnam's Sons. $1.50 net.

One cannot read this book without seriously questioning whether the author is a Chinese. If he is, he must have lived so long in an English-speaking country that he has lost his right to speak for China.

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Whoever he is, his trouble is not so much with Christian missions as with Christianity. The arguments of the book are arrayed against what the author calls "a decadent religion." While acknowledging the great value to China of the missionary medical and educational work, he takes issue with any endeavor to propagate Christianity among the Chinese. He ignores, for the most part, the work of the great missionary statesmen and leaders and centers his attack upon methods used by the most fanatical and ignorant, many of which are not approved by the leading missionary societies. About two-thirds of the volume is given to showing that Christianity is not a world religion. The book contains nothing new except a new revelation of an old prejudice based upon garbled evidence.

J. L. B.

India Awakening. By Sherwood Eddy. New York: Missionary Education Movement of the United States and Canada. Pp. 273. Illustrated. Appendixes, tables, and index. Price, cloth, 50 cents; paper, 35 cents; postage, 8 cents extra.

For review of this new volume in the Forward Mission Study Courses, see article in the Home Department of this issue.

Life of Benjamin Schneider, D.D.: A Missionary of the Reformed Church in the United States through the American Board. By Rev. James I. Good, D.D. Philadelphia: Board of Foreign Missions, Reformed Church in the United States. Pp. 76.

Some of the older members of the American Board will remember the figure of Dr. Schneider, one of that remarkable group of men who laid the foundation of the Board's work in Asiatic Turkey. In this volume of modest size the reader will find not only Dr. Schneider's life story, set forth with much interesting detail, but a vivid picture of the immeasurable sacrifice, toil, and struggle with which the beginnings of evangelical work in Turkey were attended. One can better appreciate such a missionary center as Aintab today after reading how Dr. and Mrs. Schneider and their associates wrought in the day of beginnings at that interior station.

The book is written by Dr. Good, secretary of the Foreign Mission Board of the Reformed Church, in connection with the seventieth anniversary of the organization of that Board, whose origin and inspiration are thus traced back to the representatives of that communion who served under the American Board.

Report of the Conference of the World's Student Christian Federation. New York, 124 East Twenty-eighth Street: World's Student Christian Federation. Pp. 327. Price, 40 cents.

What first attracts attention to this book is its prompt appearance. The echoes of the Conference have not died away, indeed reports of it have scarcely appeared in the monthly magazines, before this compendium of the addresses and discussions of that memorable assembly is put before us in attractive form. It hardly need be said that a book containing addresses of such Christian leaders of all lands as spoke at this international conference contains a wealth of good reading. All who are interested in seeing how the gospel is being presented to the students of the world by men who are expert at that task will wish to read the reports of the Constantinople Conference.

Doctor Apricot of "Heaven Below." By Kingston De Gruche. New York: Fleming H. Revell Co. Price, $1.00 net.

This is a story of the development of the Hangchow Medical Mission of the London Church Missionary Society under the inspiring leadership of Dr. Duncan Main. There are not a few side lights thrown upon Chinese life and character. The value of the book, however, lies in its clear portrayal of missionary medical work in China and in its setting forth of the spiritual purpose of an up-to-date Christian doctor in that land. The hospital and dispensary are made use of in revealing Jesus Christ, though the book makes it clear that medical missions are not a mere adjunct to the preaching of the gospel to the Chinese; rather an integral part of the mission of the church to China. The author describes what she has actually seen and heard, and manages skillfully to make the reader feel the influence of the Doctor's "Cheer Up" Society.

E. F. B.

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THE CHRONICLE

ARRIVALS ON THE FIELD

May 20. At Talas, Turkey, Rev. Charles H. Holbrook.

May 22. At Mt. Silinda, Africa, Rev. and Mrs. John P. Dysart.

ARRIVALS IN THIS COUNTRY

June 14. At New York, Mrs. William O. Ballantine and Dr. Ruth P. Hume, of the Marathi Mission.

June 28. At New York, Rev. and Mrs. Henry K. Wingate, of the Western Turkey Mission.

July 3. At Vancouver, Rev. Mark Williams, of the North China Mission, and Dr. and Mrs. W. A. Hemingway, of the Shansi Mission.

DEPARTURES

July 1. From Boston, Mr. John W. Stanley (see page 339).

July 5. From San Francisco, Dr. Robert A. Hume, returning to the Marathi Mission.

July 12. From Vancouver, Miss Louise DeForest, going to Japan (see page 339).

July 15. From New York, Dr. and Mrs. Edward Riggs and Dr. and Mrs. Alexander MacLachlan, returning to the Western Turkey Mission.

July 20. From New York, Rev. and Mrs. H. M. Irwin, returning to the Western Turkey Mission.

July 22. From Montreal, Miss Eva M. Swift, returning to the Madura Mission.

July 28. From Montreal, Dr. and Mrs. Robert G. Moffatt, going to West Africa (see page 338).

MARRIAGE

June 1. Rev. Frederick P. Beach and Miss Ruth P. Ward, of the Foochow Mission.

BIRTH

June 8. At Harpoot, Turkey, a daughter, Harriet Elizabeth, to Dr. and Mrs. H. H. Atkinson.

DEATH

June 5. At Madura City, India, Mrs. Harriet A. Van Allen, wife of Dr. Frank Van Allen (see page 352).

∴

A beautiful memorial pamphlet has been issued by the editor of *The Ashton Chronicle*, South Dakota, concerning Rev. George L. W. Kilbon, a son of our Zulu Mission in Natal, who rendered missionary service for a brief period in South Africa. For four years he had a pastorate exceptional in its success in Athol and Ashton, So. Dak., where he died in March last. Copies of this impressive memorial may be secured of The Ashton Chronicle Press.

∴

Tidings have been received of the death at Lihue, Hawaii, on May 25, of Mrs. Mary S. Rice, widow of William H. Rice, familiarly known at the islands and elsewhere as "Mother Rice." Mrs. Rice was the daughter of missionaries among the Seneca Indians, and was born, October 11, 1816, at a village near what is now Buffalo, N. Y., and was therefore at the time of her death nearly ninety-five years of age. Mr. and Mrs. Rice were married in 1840, and were designated for work in the American Board's mission in Oregon; but the difficulties in that region were such they finally decided to abide in Hawaii, for which they sailed from Boston, November 14, 1840, the voyage to Honolulu taking 188 days. They established their home at Hana, on the island of Maui, and a few years later removed to Lahaina; after a few months there they were called to Punahau, where, on the death of Mrs. Daniel Dole, Mrs. Rice was made matron of the Punahau School, now Oahu College. In this position Mrs. Rice rendered most excellent service in the care of missionary children, who regarded her with great affection; among them were Samuel C. Armstrong, of Hampton, the Gulick brothers, and W. D. Alexander, to whose education she devoted much attention.

In 1854, when attempting to reduce mission expenses, Mr. Rice moved to Kauai, taking the superintendency of a young sugar plantation. He was the first to introduce irrigation in the Hawaiian Islands. For a time this enterprise was not successful financially, and Mr. and Mrs. Rice were obliged to take their small salary in stock of the company, in place of cash. This, however, proved to be later on a source of large income, which "Mother Rice" spent most generously in various benevolent enterprises far and near. In connection with his work Mr. Rice preached each Sunday until his death in 1863. Mrs. Rice was a woman of intellectual force, full of humor, and skillful in her work, her heart prompting her to a great variety of religious activities. At her funeral the people manifested great respect for her memory; the native pastor and her grandson, Rev. Hans Isenberg, conducted the service, which was attended by crowds of people.

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DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch., 7.19; Friend, 5, 12 19
Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, and Hammond-st. Cong. ch., 75, all toward support missionary, 225 00
Belfast, 1st Cong. ch., of which 10 from Friends, 30 00
Benton Falls, Cong. ch. 10 50
Bridgton, 1st Cong. ch. 17 15
Lewiston, Pine-st. Cong. ch. 46 00
Norridgewock, Friend, 5 00
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 375; St. Lawrence Cong. ch., 43.16; H. W. Shaylor, 5, 423 16
South Berwick, Cong. ch., Helen D. Sewall, 60 00
Warren, Cong. ch. 20 70—849 70

New Hampshire

Amherst, Cong. ch. 14 72
Bradford, Cong. ch. 2 00
Chichester, Cong. ch. 9 70
Concord, J. T. Sleeper, 5 00
Dover, 1st Cong. ch. 100 00
Francestown, Cong. ch., of which 12 from Friend, 36 60
Keene, 1st Cong. ch., for work in Tirumangalam, 140 00
Nelson, Cong. ch. 26 00
Peterboro, Union Cong. ch. 25 00
Rochester, 1st Cong. ch. 33 40
Webster, 1st Cong. ch. 38 13—430 55
Legacies.—Bow, Mary E. A. Dow, 5 25
435 80

Vermont

Burlington, 1st Cong. ch. 350 00
Craftsbury, North Cong. ch. 29 00
East Brookfield, Cong. ch., toward support Dr. C. W. Young, 12 00
Ludlow, Cong. ch. 7 58
Lunenburg, Cong. ch. 5 00
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow, 23 60
Rutland, Cong. ch., toward support Rev. E. A. Yarrow, 65 00
South Woodbury, Cong. ch. 3 00
Springfield, Cong. ch. 135 20
Waterford, Cong. ch. 2 80
Wells River, Cong. ch. 50 00
Williamstown, Cong. ch., toward support Dr. C. W. Young, 19 55—702 73
Legacies.—Leicester, Elizabeth B. Story, by L. A. Severy, Adm'r, 200, less tax, 190 00
892 73

Massachusetts

Amherst, South Cong. ch. 18 70
Auburn, Cong. ch. 36 00
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell, 305; Washington-st. Cong. ch., 43, 348 00
Boston, Pilgrim Cong. ch. (Dorchester), 225; Phillips Cong. ch. (South Boston), 45.25; Shawmut Cong. ch., 24.05; Ezra Gifford, for native workers among Mohammedans in India and China, 100; Merrill Dexter & Co., for Mindanao, 10, 404 30
Boxford, 2d Cong. ch. 5 00
Braintree, 1st Cong. ch., Friend, 1,000 00
Brimfield, 1st Cong. ch. 23 00
Brookline, Friend, 50 00
Cambridge, Pilgrim Cong. ch., 76.61; 1st (Prospect-st.) Cong. ch., 37.07; Austin Phelps Dean, for Aruppukottai, 1, 114 68
Concord, Trin. Cong. ch. 45 65
Dalton, 1st Cong. ch. 500 27
Dunstable, Cong. ch. 26 46
East Bridgewater, Union Cong. ch. 24 00
Easthampton, 1st Cong. ch. 28 71
East Longmeadow, Cong. ch. 35 90
Enfield, Cong. ch., Mrs. Henry M. Smith, 100 00
Fall River, Central Cong. ch. 165 60
Falmouth, 1st Cong. ch. 80 00
Fitchburg, Harry B. Peters, 1; Friend, 25, 26 00
Framingham, Plymouth Cong. ch. 100 00
Granby, Cong. ch. 14 56
Hadley, 1st Cong. ch., 10.23; Friend, 50, 60 23
Hamilton, Cong. ch. 27 66
Haverhill, Riverside Mem. Cong. ch., to const. Rev. Joseph L. Hoyle, H. M., 50; Center Cong. ch., 37.68, 87 68
Haydenville, Cong. ch. 3 00
Hinsdale, Cong. ch. 26 34
Lee, Cong. ch. 137 00
Leominster, F. A. Whitney, 15 00
Littleton, Cong. ch. 17 00
Lowell, Kirk-st. Cong. ch. 140 00
Medford, West Cong. ch. 46 33
Melrose, Ortho. Cong. ch. 206 00
Middleboro, Friend, 2 00
Millbury, Cong. ch. 72 62
Millers Falls, Cong. ch. 7 00
Mt. Hermon, Wm. F. Nichols, 100 00
Nantucket, 1st Cong. ch. 8 00
Natick, 1st Cong. ch. 125 00
Newburyport, Central Cong. ch., 125; Belleville Cong. ch., 89.63, 214 63
Newton, Eliot Cong. ch. 100 00
Newtonville, Central Cong. ch., for Shansi, 300 00
North Adams, Cong. ch. 240 00
Northampton, A. G. Jewett, 15 00
North Chelmsford, 2d Cong. ch. 13 88
Peru, Cong. ch. 3 25
Richmond, Rev. Wm. M. Crane, for Erzroom, 166 66
Sandwich, Cong. ch. 24 00
Saugus, 1st Cong. ch. 8 50
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 36 26
Shelburne Falls, Cong. ch. 76 00
Somerville, Broadway Cong. ch., Friend, for Mindanao, 25; Highland Cong. ch., 10.02, 35 02
South Dartmouth, Cong. ch. 6 00
Springfield, Hope Cong. ch., toward support Rev. B. P. Mathews, 150; U. C., 5, 155 00
Taunton, Trin. Cong. ch., 117.40; Union Cong. ch., 10.26, 127 66
Waltham, 1st Cong. ch., for Mindanao, 30 00
Wellesley, Cong. Club, for work in Sivas, 75; A. M. G., for Adana, 10, 85 00
Wellesley Hills, 1st Cong. ch. 56 77
Westboro, Evan. Cong. ch. 51 60
West Medway, 2d Cong. ch. 25 00
West Somerville, James C Clarke, 25 00
Williamstown, John H. Hewitt, 10 00
Winchester, 1st Cong. ch., of which 125 toward support Rev. A. W. Clark, 275 00
Worcester, Clara Willis, 35; Frank E. Baker, of which 2.50 for Mindanao and 2.50 for Adana, 5, 40 00
Wrentham, Original Cong. ch. 15 46—6,363 48
Correction.—Item acknowledged in July *Herald* from Cong. ch., Fall River, Mass., should have been from Cong. ch., Mill River, Mass.
Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Watertown, Edward D. Kimball, add'l, 6 00—46 00
6,409 48

Rhode Island

Providence, Plymouth Cong. ch., 55.50; Wm. R. Talbot, 10, 65 50

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Young People's Societies

VERMONT. — Ludlow, Jun. Y. P. S. C. E. 10 00

MASSACHUSETTS. — Amherst, 1st Y. P. S. C. E., for Harpoot, 30; Andover, South Y. P. S. C. E., for Ing-hok, 10; Arlington, Y. P. S. C. E., for Mt. Silinda, 4.70; Boston, 2d Y. P. S. C. E. (Dorchester), for Adana, 50; Bridgewater, Scotland Y. P. S. C. E., 5; Cambridge, 1st (Prospect-st.) Y. P. S. C. E., for Pangchwang, 15; Gardner, Y. P. S. C. E., for work in Turkey, 30; Gloucester, Trinity Y. P. S. C. E., for Mindanao, 5; Greenfield, 1st Y. P. S. C. E., for Aruppukottai, 30; Lawrence, South Y. P. S. C. E., for Shaowu, 10; Lowell, 1st Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 30; Millers Falls, Y. P. S. C. E., 5; Warren, Y. P. S. C. E., 1; Wellesley, World in Boston Stewards, for work of Rev. H. A. Neipp, 30, 255 70

265 70

Sunday Schools

MAINE. — Madison, Cong. Sab. sch. 5 00

NEW HAMPSHIRE. — Dunbarton, Cong. Sab. sch. 4 00

MASSACHUSETTS. — Beverly, Washington-st. Cong. Sab. sch., Prim. Dept., for Hadjin, 10; Fitchburg, Rollstone Cong. Sab. sch., 9.63; Lawrence, South Cong. Sab. sch., Prim. Dept., for Mindanao, 2; Lowell, 1st Cong. Sab. sch., 6.75; Millers Falls, Cong. Sab. sch., 5; Newton, Eliot Cong. Sab. sch., 50; Sandwich, Cong. Sab. sch., 4; Springfield, South Cong. Sab. sch., Girls' Dept., 5; Worcester, Bethany Cong. Sab. sch., class No. 3, and Grace I. Chapin, for Pangchwang, 15, 107 38

116 38

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch. 70 00
Derby, 2d Cong. ch., 34.13; 1st Cong. ch., 32.65, 66 78
East Haven, Cong. ch. 23 25
Easton, Cong. ch. 10 00
Fair Haven, Pilgrim Cong. ch. 23 87
Guilford, 3d Cong. ch., for Shaowu, 50 00
Haddam, Cong. ch., toward support Rev. G. C. Raynolds, 18 00
Hartford, Wethersfield-av. Cong. ch., 32.62; Mrs. E. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton, 700; Newman Hungerford, 10, 742 62
Higganum, Cong. ch. 10 00
Huntington, Cong. ch. 30 00
Kent, 1st Cong. ch., for Adana, 10 02
Meriden, Center Cong. ch. 35 00
Middletown, 1st Cong. ch., 26.28; Mrs. H. Lucentia Ward, 5, 31 28
Plainfield, 1st Cong. ch. 10 00
Putnam, 2d Cong. ch. 148 83
Salisbury, Cong. ch. 4 90
Somers, Cong. ch. 4 75
Southington, Cong. ch. 10 00
South Manchester, Cong. ch. 60 00
Southport, Cong. ch., toward support Rev. W. B. Stelle, 25 00
Stamford, Long Ridge Cong. ch. 5 00
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith, 522 50
Thomaston, Cong. ch. 12 31
Waterbury, Mr. and Mrs. L. W. Tillotson, for Adana, 36 00
Westchester, Cong. ch. 4 45
West Haven, 1st Cong. ch. 49 00
Windsor, 1st Cong. ch. 24 51
Winsted, 1st Cong. ch. 30 23—2,068 30

New York

Albany, 1st Cong. ch. 75 00
Brooklyn, Flatbush Cong. ch., 163.62; Immanuel Cong. ch., 42.48; ch. of the Evangel, 28.10, 234 20
Buffalo, Plymouth Cong. ch. 25 00
Carthage, Cong. ch. 27 00
Cortland, H. E. Ranney, for work in China, 100 00
Jamaica, James A. Towle, 10 00
Middletown, 1st Cong. ch., Two friends, for Ing-hok, 30 00
Mt. Kisco, Benjamin Durham, 5 00
North Guilford, Cong. ch. 4 00
Quaker Hill, Christ Cong. ch 17 57
Riverhead, Sound-av. Cong. ch. 37 00
Rochester, Mrs. M. Jagnow, for work in Micronesia, 5 00
Rutland, Cong. ch. for native helper, Madura, 23 00
Utica, Plymouth Cong. 27 62
West New Brighton, Immanuel Cong. ch., for Ing-hok, 20 00
——, Friend, Central New York, 40 00—680 39

Legacies. — Parishville, Caroline M. Adgate, by Edwin M. Perkins, Ex'r, 100 00

780 39

New Jersey

Asbury Park, 1st Cong. ch. 12 00
Wenonah, Redford A. Sargent, 5 00——17 00

Pennsylvania

McKeesport, 1st Cong. ch. 13 95
Ridgway, Priscilla Little, 1 00——14 95

Ohio

Burton, Cong. ch. 6 00
Centennial, Cong. ch. 1 50
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 330; Hough-av. Cong. ch., for Ing-hok, 62.27; 1st Cong. ch., 21.96; Mizpah Cong. ch., 10; Mrs. P. B. Smith, 10, 434 23
Columbus, South Cong. ch. 15 00
Huntsburg, Cong. ch. 5 00
Isle St. George, Cong. ch. 5 40
Mt. Vernon, 1st Cong. ch. 24 00
Oberlin, 2d Cong. ch. 127 05
Oxford, M. F. L., for Ing-hok, 50 00
Parkman, Cong. ch. 22 00
Radnor, Cong. ch. 20 79
Sandusky, 1st Cong. ch. 2 90
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Central Cong. ch., 44; Washington-st. Cong. ch., 31.59, 197 59
Twinsburg, Cong. ch. 54 00
Youngstown, Plymouth Cong. ch. 45 00—1,010 46

North Carolina

Tryon, Cong. ch. 40 00

Georgia

Atlanta, ch. of Christ, 4 00
Nicholls, Cong. ch. 3 00——7 00

Florida

Pomona, Cong. ch. 4 75

Young People's Societies

CONNECTICUT. — Hockanum, South Y. P. S. C. E., 9.46; Plainfield, 1st Y. P. S. C. E., 9, 18 46

NEW YORK. — Brooklyn, Lewis-av. Y. P. S. C. E., for Foochow, 10; Brookton, Y. P. S. C. E., 4; Buffalo, Plymouth Y. P. S. C. E., of which 3 for Aruppukottai and 3 for India, 6; Tallmon, Y. P. S. C. E., for Adana, 15, 35 00

NEW JERSEY. — Jersey City, 1st Y. P. S. C. E., for Aintab, 30 00

PENNSYLVANIA. — Johnstown, 1st Y. P. S. C. E. 5 00

88 46

Sunday Schools

CONNECTICUT. — New Britain, South Cong. Sab. sch., 11; New London, 1st ch. of Christ Sab. sch., toward support Rev. C. N. Ransom, 20.75; Southington, 1st Cong. Sab. sch., 25.29; Stonington, 2d Cong. Sab. sch., 15.11, 72 15

NEW YORK. — Buffalo, 1st Cong. Sab. sch., toward support Rev. C. M. Warren, 50; Henrietta, Cong. Sab. sch., Children's Dept., 6.25;

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New York, Manhattan Cong. Sab. sch., 100; do., Olivet Cong. Sab. sch., 50, 206 25
NEW JERSEY. — Bound Brook, Cong. Sab. sch., for Adana, 30; Montclair, 1st Cong. Sab. sch., for Adana, 30; Westfield, ch. of Christ Sab. sch., for Mt. Silinda, 30, 90 00
PENNSYLVANIA. — Monterey, Hawley Memorial Cong. Sab. sch. 10 00
OHIO. — Cleveland, Hough-av. Cong. Sab. sch., for Mindanao, 30; do., Park Cong. Sab. sch., 26.19; Painesville, 1st Cong. Sab. sch., for Mindanao, 20; Ravenna, 1st Cong. Sab. sch., for Pangchwang, 35, 111 19
489 59

INTERIOR DISTRICT

Kentucky

Ludlow, Cong. ch. 7 00

Tennessee

Nashville, Fisk University, Union ch., of which 8.21 from Wednesday evening missionary meetings, 25 00

Louisiana

Hammond, Cong. ch. 10 00
Roseland, 1st Cong. ch. 5 00 — 15 00

Texas

Dallas, Central Cong. ch. 17 65

Illinois

Aurora, E. E. Bouslough, 200 00
Batavia, Cong. ch. 25 25
Brookfield, Cong. ch. 7 00
Buda, Cong. ch. 55 00
Burnside, Immanuel Cong. ch. 5 00
Caledonia, Cong. ch. 5 00
Chicago, South Cong. ch., 47.06; Bethany Union Cong. ch., 10, 57 06
Dwight, Cong. ch. 10 00
Galva, 1st Cong. ch. 75 00
Joy Prairie, Cong. ch. 87 10
Marseilles, J. Q. Adams, 25 00
Rockford, 1st Cong. ch., 1; Ralph Emerson, to const., with previous donations, MRS. ADALINE E. THOMPSON AND MRS. DORA B. WHEELER, H. M's, 100, 101 00
Sandwich, Cong. ch. 47 90
Springfield, J. E. Chapin, 5 00
Sterling, Cong. ch. 87 00
Waukegan, Ger. Cong. ch. 5 00 — 797 31
Legacies. — Naperville, Mrs. N. C. Knickerbocker, 100 00
897 31

Michigan

Olivet, Cong. ch. 27 28
St. Clair, Cong. ch. 21 76
Three Oaks, Cong. ch. 93 20 — 142 24

Wisconsin

Beloit, 2d Cong. ch. 13 40
Cable, Cong. ch. 5 00
Darlington, John Bray, 25 00
Elkhorn, 1st Cong. ch. 25 00
Embarrass, Cong. ch. 3 50
Hartford, 1st Cong. ch. 200 00
Sparta, 1st Cong. ch. 40 09
Trevor, Liberty Cong. ch. 5 00
Wauwatosa, Cong. ch. 100 00 — 416 99

Minnesota

Alberta, Cong. ch. 3 37
Cass Lake, 1st Cong. ch. 6 00
Chokio, Friends, 7 82
Fairmount, 1st Cong. ch. 20 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 135.96; 5th-av. Cong. ch., 75, 210 96
Plainview, Cong. ch. 14 00
Sauk Center, 1st Cong. ch. 12 50
Waseca, Cong. ch. 20 00
Winthrop, Union Cong. ch. 13 50 — 308 15

Iowa

Baxter, Cong. ch., Ladies' Aid Soc. 5 00
Eldora, 1st Cong. ch. 100 30
Grinnell, 1st Cong. ch. 245 00
Humeston, 1st Cong. ch. 3 76
Little Rock, 1st Cong. ch. 13 00
Sergeant Bluff, Ervine Dewey, 5 00
Van Cleve, Cong. ch. 20 00
Wittemburg, Cong. ch. 6 00 — 397 76

Missouri

Kansas City, 1st Cong. ch., 400; Westminster Cong. ch., 300, 700 00
Lebanon, Cong. ch. 17 13 — 717 13

North Dakota

Barrie, Cong. ch. 13 07
Cooperstown, 1st Cong. ch. 44 55
Crary, 1st Cong. ch. 12 86
Pettibone, Friend, 50
Sanborn, Cong. ch. 25 00 — 95 98

South Dakota

Aberdeen, Cong. ch. 12 74
Elk Point, Cong. ch. 22 35
Hudson, Cong. ch. 10 00 — 45 09

Nebraska

Albion, Cong. ch. 27 75
Aurora, 1st Cong. ch., of which 31.22 for work of Dr. E. L. Bliss and 6 toward support Dr. E. L. Bliss, 37 22
Lincoln, Vine Cong. ch. 5 00
Rising City, Cong. ch. 11 00 — 80 97

Kansas

Dover, Cong. ch. 10 00
Eureka, Francis Moss, 5 00
Wichita, Fairmount Cong. ch. 31 20 — 46 20

Montana

Pompey's Pillar, Cong. ch. 1 00

Young People's Societies

IOWA. — Charles City, Sunbeams Miss. Soc., for Marsovan. 5 00
SOUTH DAKOTA. — Redfield, Redfield College, Ger. Y. P. S. C. E. 4 00
9 00

Sunday Schools

ILLINOIS. — East Moline, Plymouth Cong. Sab. sch., 7; Moline, Union Cong. Sab. sch., 4, 11 00
IOWA. — Clarion, Cong. Sab. sch., Birthday Box, 1 41
SOUTH DAKOTA. — Fairfax, Bethlehem Ger. Cong. Sab. sch., 5; do., Hope Ger. Cong. Sab. sch., 4, 9 00
KANSAS. — Chapman, Cong. Sab. sch. 3 50
MONTANA. — Billings, 1st Cong. Sab. sch., for Adana, 30 00
54 91

PACIFIC DISTRICT

Arizona

Tombstone, 1st Cong. ch. 10 00

Washington

Odessa, Emmaus Cong. ch., 8.80; Pilgrim Cong. ch., 8.20, 17 00
Ritzville, Immanuel Cong. ch., 9; Salem Cong. ch., 4, 13 00
Seattle, Plymouth Cong. ch., toward support Rev. and Mrs. E. W. Ellis and Rev. and Mrs. V. P. Eastman, 400; Prospect Cong. ch., 12.50; Fairmount Cong. ch., 2, 414 50
Spokane, Plymouth Cong. ch. 80 00
Washougal, Cong. ch. 11 46 — 535 96

Oregon

Gaston, Cong. ch. 16 00

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California

Benicia, Cong. ch. 2 50
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Ceres, Cong. ch. 13 15
Ontario, Bethel Cong. ch., Ladies' Aid Soc. 30 00
Pasadena, Friend, 10 00
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang, 5 00
Santa Rosa, Cong. ch., K. E. S. 21 00
Sunol, Cong. ch. 5 50—159 15

Young People's Societies

WASHINGTON.—Seattle, Greenlake Y. P. S. C. E., for Ing-hok, 17.50; Walla Walla, 1st Y. P. S. C. E., for Shaowu, 15, 32 50

Sunday Schools

IDAHO.—Mountain Home, Cong. Sab. sch., for Ing-hok, 10 00
WASHINGTON.—Orchard Prairie, Cong. Sab. sch., 7; Seattle, Keystone Cong. Sab. sch., for Mindanao, 3.07, 10 07
CALIFORNIA.—Benicia, Cong. Sab. sch. 2 50
22 57

MISCELLANEOUS

Canada

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
H. W. Barker, Toronto, Ontario, *Treasurer* 1,500 00

(From Woman's Board of Nova Scotia and New Brunswick, for native preacher, India), 30 00
1,530 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,814 10
Toward new building for girls' school, Talas, add'l, 1,000 00
For appropriation for woman's school, Diong-loh, 150 00
For supplementary housekeeping outfit for Miss Isabelle Phelps, 75 00—14,039 10

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 444 44
17,983 54

Additional Donations for Special Objects

MAINE.—Bangor, 1st Y. P. S. C. E., for pupil, care Rev. R. S. Vaughan, 25; do., Central Cong. Sab. sch., toward new building, care Rev. T. D. Christie, 22; Brunswick, Bowdoin College, for native helper, care Rev. R. A. Hume, 100; South Gardiner, Mite Circle of King's Daughters, 1, Geo. W. Robinson, 2, Jerome Farrell, Jr., 1, Robert C. Lawton, 1, all for native pastor, care Rev. R. A. Hume, 5, 152 00

NEW HAMPSHIRE.—Laconia, Friends, through Miss E. M. Blakely, for work, care Miss A. E. Gordon, 40 00

MASSACHUSETTS.—Amherst, ch. of Christ. Amherst College, for educational work, care Rev. A. H. Clark, 85.95; Andover, Rev. and Mrs. Frank R. Shipman, for native worker, care Rev. E. C. Partridge, 150; Auburndale, Extra-Cent-a-Day Band, for village schools, care Rev. Geo. P. Knapp, 10; do., Friend, for boys' work, care Rev. H. M. Irwin, 50; Boston, 2d Cong. ch. (Dorchester), Friend, for kindergarten, care Miss Mary Tracy, 12; do., Union Cong. Sab. sch., for pupil, care Mrs. E. L. Bliss, 15; do., Mrs. A. C. Thompson, for orphan, care Rev. H. M. Irwin, 44; do., C. C. Noyes, for pupil, care Mrs. J. K. Browne, 37; do., World in Boston, Friends, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 2.25; Bridgewater, State Normal School, for hospital, care Miss M. L. Daniels, 22; Cambridge, Mabel G. Berry, for pupil, care Miss E. M. Chambers, 50; East Northfield, Y. W. C. A., Northfield Seminary, of which 25 for pupil, care Rev. J. S. Chandler, and 25 for pupil, care Miss F. Phelps, 50; Franklin, Persis F. Adams, for work, care Miss M. L. Daniels, 20; Somerville, West Cong. ch., Ladies' Miss. Soc., for pupil, care Miss I. L. Abbott, 20; do., Highland Cong. ch., Women Workers, for boys' boarding school, care Rev. E. H. Smith, 10; do., C. E. Union, for pupil, care Miss M. L. Daniels, 2.40; South Acton, Mrs. Carrie E. Stearns, for Shattuck Hall, Oorfa, 1; Springfield, Hope Cong. ch., Dr. and Mrs. R. A. Clark, for medical assistant, care Dr. F. F. Tucker, 15; do., D. M. Wheeler, for native pastor, care Rev. Edward Fairbank, 30; Wellesley, Cong. Club, for extra work in Sivas, care Rev. C. H. Holbrook, 28.75; Westfield, Mrs. Jane A. B. Greenough, for work, care Rev. L. S. Crawford, 50; Worcester, for native preacher, care Rev. E. H. Smith, 30; do., Old South Cong. ch., for kindergarten work, care Rev. C. A. Clark, 7, 42 35

CONNECTICUT.—New Britain, South Cong. Sab. sch., of which 14 for work, care Miss Caroline Silliman, and 10 for work, care Miss Laura C. Smith, 24; New London, Mrs. Ellen T. Chapman, for use of Miss I. M. Blake, 10; Norwich Town, Friends in Norwich Town, New London, Hanover, and Windsor, for school, care Rev. E. H. Smith, 500; West Hartford, ch. of Christ, Mr. and Mrs. Geo. T. Goodwin and Mrs. Blackman, for an evangelistic hall in Ahmednagar, care Rev. H. G. Bissell, 1,000, 1,534 00

NEW YORK.—Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, M. L. Roberts, for Annie Tracy Riggs Hospital, 12.50; do., Chas. A. Clark, for Bible-woman, care Dr. C. R. Hager, 3; Clifton Springs, Friend, Clifton Springs Sanitarium, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, .15; Lyons, Union Meeting, for Coll. and Theol. Institute, care Rev. L. F. Ostrander, 26.63; do., do., Presb. ch. Ladies' Miss. Soc., for do., care do., 10, 72 28

NEW JERSEY.—Haddonfield, J. D. Lynde, of which 50 for work, care Dr. T. B. Scott, and 50 for work, care Rev. E. Fairbank, 100; Newark, 1st Cong. ch., J. W., for work, care Dr. T. B. Scott, 30, 130 00

PENNSYLVANIA.—Bryn Mawr, Presb. Sab. sch., for scholarship St. Paul's Institute, 40; Edinboro, Union services, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 13.49; North East, do., for do., 16.55; North Girard, do., for do., 2; West Alexander, Presb. ch., through Miss E. M. Stone, for do., 21.50; Wilkinsburg, Marion C. Foss, through Miss E. M. Stone, for do., 5, 98 54

OHIO.—Cleveland, Euclid-av. Cong. Sab. sch., for dispensary, care Dr. R. G. Moffatt, 10; do., James R. Post, for do., 5; Medina, Cong. ch., for new equipment for Indus. Dept., Mt. Silinda, care Dr. W. L. Thompson, 100; Mt. Vernon, Mrs. E. A. Sanger, for woman's room in hospital, care Mrs. H. N. Kinnear, 10; Oberlin, Oberlin Shansi Memorial Asso., of which 83.37 for native helper, Shansi, and 250 for general expenses of academy, 333.37; do., Mrs. Wm. H. Winans, 5, Mrs. C. N. Pond, 5, Mrs. T. L. McKean, 1, Miss S. A. Calhoun, 5, Anne Brown, 20, all for work, care Rev. W. O. Pye, 36; do., Lydia L. Davis, through Flora K. Heebner, for work, care Mrs. Wynn C. Fairfield, 8; Rocky River, A. S. Lucas, for girls' school, care Miss G. McLaren, 25, 527 37

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DISTRICT OF COLUMBIA.—Washington, Calvary Bap. Jun. Farther Lights, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 5 00

WEST VIRGINIA.—Elm Grove, Public school children, 5.45, and Friend, .60, through Miss E. M. Stone, both for land and enlargement of Albanian Girls' School, Kortcha, 6.05; Grafton, Union services, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 25.39; Kingwood, do., for do., 14; Rowlesburg, do., for do., 6.18; Wheeling, Y. M. C. A., through Miss E. M. Stone, for do., 43.42, 95 04

GEORGIA.—Atlanta, ch. of Christ, of which 5 for work, care Rev. Wm. Hazen, and 5 for work, care Rev. L. S. Crawford, 10 00

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MICHIGAN.—Alpena, Cong. ch., of which 25 from Miss. Soc. and 12 from friends, all for use of Rev. J. H. Dickson, 37; Detroit, Mrs. Davis, through Flora K. Heebner, for work, care Mrs. Wynn C. Fairfield, 100; East Jordan, W. P. Porter, for equipment, Mt. Silinda, care Dr. W. L. Thompson, 200; ——, Friend, for use of Rev. H. C. Hazen, 100, 437 00

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IOWA.—Iowa Falls, W. L. Moon, for hospital, care Dr. W. L. Thompson, 10; Mt. Pleasant, Cong. ch. Social Circle, for work, care Mrs. G. G. Brown, 22, 32 00

MISSOURI.—Hutton Valley, Mrs. S. G. McAllister, for work, care Mrs. H. N. Kinnear, .50; Kansas City, through Mrs. H. C. Haskell, for work, care Mrs. H. C. Haskell, 20; La Belle, Mrs. S. F. Johnson, for school, Bible-woman, and orphans, care Miss A. E. Gordon, 140; St. Louis, Dr. and Mrs. A. J. Steele, for equipment, Mt. Silinda, care Dr. W. L. Thompson, 5, 165 50

NEBRASKA.—Lincoln, 1st Cong. ch., Thursday Evening Club, for scholarship, care Miss Jeannie Jillson, 37 00

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CANADA.—Alberta, Calgary, F. D. Beveridge, 10, and Friends, 40, through Miss Elizabeth B. Campbell, for work, care Miss Elizabeth B. Campbell, 50; Montreal, through Margaret Gunn, for work, care Mrs. M. L. Sibley, 5.50; Ottawa, M. G. McEwen, for pupil, care Miss Annie E. Gordon, 25; Toronto, Havergal Sorority, for educational work, care Miss Annie E. Gordon, 15; do., Friend, for do., 45, 140 50

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ANNUAL MEETING

OF THE

American Board of Commissioners for Foreign Missions

MILWAUKEE, WISCONSIN
OCTOBER 10-13, 1911

The One Hundred and Second Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Milwaukee, Wis., October 10–13.

The sessions will be held in two important church buildings. All day sessions will be held in Plymouth Church, near the center of the city, while the evening sessions will be held in Grand Avenue Church, nearer the residential section.

THE BOARD'S ANNUAL MEETINGS ARE OPPORTUNITIES FOR SPIRITUAL INSPIRATION AND FOR A STIMULUS BOTH TO EFFICIENCY AND DEVOTION IN EVERY BRANCH OF CHURCH LIFE. IT IS WORTH SACRIFICE ON YOUR PART TO ATTEND.

The annual sermon will be delivered by Dr. Arthur H. Smith. Dr. Patton is expected to present stirring reports from his world trip. The strongest speakers available will be on the program. The high standard set by past sessions insures increasing power and value to the coming Annual Meeting.

EMPHASIS WILL BE PLACED UPON MISSIONARY EDUCATION AS AN IMPORTANT FEATURE. MATERIALS, CURIOS, CHARTS, STEREOPTICON LECTURES, MODELS OF MISSIONARY BUILDINGS AND DRAMATIC SCENES WILL BE PRESENTED IN THE FORM OF AN EXPOSITION.

Entertainment will be offered to the following classes of persons: Missionaries of the American Board, theological students, officers of the American Board and of the Woman's Boards, Corporate Members and their wives. Entertainment will include supper, lodging, and breakfast.

Applications should be made not later than September 15, 1911, to Eltinge Elmore, 135 Grand Avenue. Notice about railroad rates will be given later.

In behalf of the Committee of Arrangements,

C. H. BEALE, Chairman, 182 22d St., Milwaukee

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The Missionary Herald

A DIAMOND JUBILEE IN SOUTH AFRICA

By Secretary C. H. PATTON

THE DANGER OF THE AWAKENING

BOSTON SEPTEMBER 1911

American Board of Commissioners for Foreign Missions

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Entered at the Postoffice at Boston, Mass., as second-class matter

CONTENTS, SEPTEMBER, 1911

EDITORIAL NOTES. Illustrated 379

THE DAY'S ROUND IN MISSION TOURING. By Rev. John K. Browne. Illustrated 384

THE DANGER OF THE AWAKENING. Illustrated 388

FORTH TO THE FIGHT THEY FARE. Illustrated 390

NATAL HAS HER DIAMOND JUBILEE. By Secretary Cornelius H. Patton. Illustrated. 393

A MESSAGE FROM MILWAUKEE. By Rev. Charles H. Beale, D.D. 396

HOME DEPARTMENT 397

FOREIGN DEPARTMENT 400

BY-PRODUCTS OF MISSIONARY WORK. By Secretary James L. Barton

FIELD NOTES. Illustrated 402

LETTERS FROM THE MISSIONS. Illustrated 407

Central Turkey—Foochow—Marathi—North China

THE PORTFOLIO 413

THE BOOKSHELF 414

THE CHRONICLE. Illustrated 415

DONATIONS 417

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The Missionary Herald

VOLUME CVII SEPTEMBER 1911 NUMBER 9

A Crowded Number

To make room for the unusually long list of donations received in July it has been necessary, not only to enlarge this number of the *Missionary Herald*, but also to encroach on the space of The Wide Field and The Portfolio. We are sure our readers will gladly consent to the absorption of all the space necessary for the acknowledgment of gifts, so timely and cheering, to the needy treasury.

A Touching Incident

IN forwarding the account of the services at Dr. Adams's grave, which appears on page 393, Dr. Patton writes that he met in Inanda a very old man who said that he was the missionary's herder boy, and that after Dr. Adams died he watched his grave for a year in full expectation that he would rise from the dead. In such veneration was that saint of God held by the Zulus, who seemed so unresponsive to his work.

Reconstruction Times in Mexico

DR. and Mrs. James D. Eaton, who were on furlough in this country during the insurrection, returned to Chihuahua safely and with but little delay. They found a hearty welcome and plenty of work awaiting them. Political conditions are still very unsettled; such disorders as shootings and stabbings occur with lamentable frequency. Yet the work of restoring order is going on, and more stable conditions are to be expected. Protestant churches in the city, like all else, have suffered in the revolution, the loss of the American church being the heavier. Questions of readjustment in the field of religious and missionary work are in their way as serious as those in the political sphere, and require the utmost wisdom and devotion of the missionaries on the field. It was a pleasure to the Eatons to find that their presence brought cheer and fresh enthusiasm to the Protestant people. A Mexican paper, whose editor is a Roman Catholic, was particularly cordial in its expression of pleasure at Dr. Eaton's return.

The Fires at Constantinople

THE newspapers of the United States have given only meager reports of the great conflagration which destroyed much of the Stamboul quarter of Constantinople on the 23d and 24th of last month. Letters now received report that there were three distinct fires, the first breaking out on Sunday, July 23, immediately after a parade in celebration of the third anniversary of the re-establishment of the constitution. This fire started only one hundred yards from the Bible House, but the wind drove it in a direction away from that building, which was at no time in danger. After burning from two to three hundred houses, this fire was checked at the square of the War Department. While it was at its height an entirely distinct conflagration broke out about a quarter of a mile away, moving on in the direction of the Marmora, in several streams, through a district of Stamboul crowded with wooden buildings old and new. This fire raged for eighteen hours, and, according to a letter from the Rev. Charles K. Tracy, it destroyed from seven to ten thousand houses before it was checked at sunrise on Monday

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morning. Strange to say, a third conflagration broke out about noon in another quarter of Stamboul peopled largely by Jews. It raged for some ten hours, burning eight hundred buildings. Altogether, the several fires raged for not less than thirty-six hours. No figures are given as to the loss of life or property, but the city has seldom if ever suffered so severely. Suspicions of incendiarism are entertained, but clear evidence of such intent is wanting. It is said that few Protestants were injured, and that no buildings of the Protestant community were burned. The Gedik Pasha district, in which the Woman's Board has such a large and hopeful work, was untouched. While deploring the great disaster, we recognize the kind Providence which protected our friends, for whom our anxieties were especially awakened.

Care for the Body or the Soul

ONE of our missionaries on the field writes of his great surprise at having received quite unexpected responses in money to his portrayal of certain physical needs of the people about him. The statements were made with no thought of appeal for help, and he is led to exclaim: "What is the secret that explains this unasked for help, while to the appeal for aid in view of great missionary needs there is no response? Do physical hardships bulk larger in our thought than other kinds of need?" These questions may well be asked of Christian givers everywhere.

Albania

THERE is as yet no relief in the strain put upon our missionary work in Albania. The Turkish government is putting its heavy hand upon the Albanians, and declines to grant them the liberty for which they are contending. It certainly looks as though it was seriously intended to secure the expulsion of the missionaries from Albania. Mr. Erickson was arrested, but upon disproof of charges made against him was released. This process serves to annoy, but it does not dishearten. The American school at Kortcha, having been opened and maintained by Americans, claims its right to exist without interference. This is denied by the Turkish government, and in the temporary absence of Mr. and Mrs. Kennedy their home was broken into and papers abstracted, apparently in the expectation of incriminating them. Nevertheless the school is maintained, and our government will press, through the American embassy in Constantinople, for the acknowledgment of the claim of our representatives in the case.

In Writing to West Africa

A NEW postal address has been sent us for our missionaries in West Africa. Henceforth letters to all the missionaries at all the stations of the mission are to be addressed simply Lobito, Angola, West Africa, via Lisbon. The Bay of Lobito is about a dozen miles north of Benguella; but it has deep water, so that large vessels can come directly to the wharf instead of anchoring outside as at the old port of Benguella. Lobito is connected by rail with Catumbella, and thence the railroad is slowly progressing inland. It is over this route that we picture Secretary Patton as journeying during the month of August, while passing to and from the West African Mission, thereby saving at least two or three weeks of hard travel, such as our missionaries were compelled to undergo in the early days.

The Orient in Providence

THE first in what promises to be a long line of missionary expositions growing out of The World in Boston is to be held in Providence, R. I., from September 21 to October 7, under the name of The Orient in Providence. While not projected on so huge or elaborate a scale as The World in Boston, within the line which it has set for itself, this display is meant to be equally complete. President Faunce, of Brown University, is the official head. With two of the most active men in the Boston exposition, Messrs. Cotton and Harold, as, respectively, organizing secretary and publicity secretary, there is no question but that "Rhode Island's

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first missionary exposition" will be a wonder.

The World at Northfield

THE Summer School of the Woman's Foreign Missionary Societies at Northfield was notably successful this year (July 14–21). There were 438 enrolled members in the school, 114 of whom were of the Congregational household; sixty girls were housed at Miss Calder's Aloha Camp. There were classes for all sorts and for all ages. Dr. Arthur J. Brown and Dr. Griffith Thomas were greatly enjoyed in their series of addresses. A good share of the care and leadership of the meeting fell upon the representatives of our Woman's Board of Missions, Miss Stanwood being the presiding officer. Mrs. Goodrich, the Misses Baldwin, Mrs. Knapp, and Mrs. Case represented the missionary force. A notable feature of this year's session was the production of The World at Northfield, wherein five tents were used to represent five great missionary lands; they were open for their exhibits on four afternoons. On the Sunday evening an inspiring missionary rally was held in the auditorium.

Death of Dr. Caleb C. Baldwin

AT the ripe age of ninety-one years Rev. Caleb C. Baldwin, D.D., who for nearly fifty years was a missionary of the American Board in Foochow, China, died of heart failure at the home of his son at East Orange, N. J., on July 20. Dr. Baldwin was born in Bloomfield, N. J., in 1820; was graduated from the College of New Jersey in 1841, and from Princeton Seminary in 1847. Immediately after graduation he was married to Miss Harriet Fairchild, and they embarked at once for Foochow. After a long and most useful missionary service they returned to the United States in 1895, Mrs. Baldwin dying the next year. Dr. Baldwin was unwilling to remain longer in the mission through fear that a younger man would not be sent to the station if he remained on the list, and he therefore resigned in 1899. He has since lived with his children, most of the time with a married daughter at Glen Ridge, N. J., having comfortable health and a happy home. He was an indefatigable missionary. His monumental work was a "Dictionary of the Foochow Dialect." Every

DR. BALDWIN

missionary who has labored in Foochow has been entirely dependent on this volume. Another volume prepared by him was the "Manual of the Foochow Dialect," which is still a standard work. The dictionary he revised prior to returning to the United States. In connection with Mrs. Baldwin he prepared text-books and translated much of the Bible into the colloquial, in which language he was an acknowledged authority. Dr. Baldwin's name should certainly be enrolled among the heroes of foreign missions. Though feeble in health, the end of the good man was peace. His daughter writes, "Words are inadequate to express the sweetness and gentleness of his last years." His love for the Foochow Mission continued

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to the last, and he had bright and cheering visions of the future before him. Four children survive him—a widowed daughter, Mrs. Gerry, and Mrs. Agnes B. Fairchild, both residing at Glen Ridge; Albert A. Baldwin, of East Orange, N. J.; and Mrs. Alice Robbins, of Durban, Natal, South Africa.

Turkey's Valuation of Mission Schools

STRIKING evidence confirming previous reports of the changed attitude of the people of Turkey towards missionary work among them, is found in *The Orient* (of Constantinople) for July 19. That one issue contains reports of the commencement exercises of three prominent educational institutions in Turkey, and the testimony there given by prominent Turks and Armenians is worthy of special note. At the twin cities of Cesarea and Talas, the Catholicos of Sis, one of the two highest spiritual heads of the Armenian church, addressed the people in the large Gregorian church, and the principal point in his discourse was a hearty commendation of the Christian character and motives of the American missionaries and of the work done in their schools. People were urged to take pattern of their Christianity and to avail themselves of the educational advantages offered. Later on the Catholicos added other hearty words of appreciation and of brotherly feeling. This was in a city where opposition from the Gregorian church has been very bitter.

The report from Harpoot tells of the graduation of twenty-two girls and twenty-eight young men from Euphrates College. On the platform, when diplomas were given, sat the Turkish Vali, the Armenian bishop, the lieutenant general, and other prominent men. President Riggs reports that the courtesy shown by these officials and men of wide influence was very marked, and was the most prominent indication he had seen of the new attitude toward education and toward the Armenian people.

Similar was the impression made at Beirut at the commencement of the Syrian Protestant College. The attendance was characterized as vast, including imperial commissioners and other government and ecclesiastical guests. After the program was finished, "an unscheduled address was listened to, when the representative of the Vali leaped to the platform and, first in Turkish and then in Arabic, praised Beirut as a center of learning, and thanked the Americans for doing so much to foster education there and throughout the empire."

Such words of appreciation are not altogether new, especially within the last two years, but their multiplication at so many points and by men in high position gives evidence that missionary work in Turkey has made a mighty impression. The day is surely hastening when Christian populations of the Orient will have before them a better representation than they have heretofore had of what Christianity is and what it can do.

The Jubilee in Natal

SECRETARY PATTON'S article on the Natal celebration deserves the attention of every reader, not only as an interesting account of a remarkable series of meetings, but as fresh and unanswerable testimony to the power of the missionary enterprise. It was not only the missionary secretary or the missionaries themselves that were thus impressed. Evidently the city of Durban, not to say Natal itself, was stirred by the evidence. The *Natal Mercury* gave full and enthusiastic reports of the meetings, beside publishing the impressions of other than its own reporters. One of these contributors affirms that Viscount Gladstone's address will be quoted for years to come, and in other countries, as a crown classic on missionary effort. Secretary Patton's sermon on Sunday morning also made a profound impression. But the great surprise and the most moving testimony to the city was apparently the witness of the Zulus themselves. The address of their

spokesman, Rev. John L. Dube, the singing of the Zulu choir, and the exhibit of native industrial work were convincing proof to many that the Zulus were not only capable of being Christianized and civilized, but that they were actually in the process of that transformation.

A Correction

THROUGH misapprehension of figures the *Missionary Herald* unintentionally misrepresented the financial condition of the Church Missionary Society in an Editorial Note of the July number. It seems that while that society is carrying an accumulated deficiency of the amount named, during the last three or four years it has set aside £41,500 in its Capital Fund, so that as regards actual receipts and expenditure there is a real deficiency of only something between £7,000 and £8,000. We regret the misstatement and are glad to learn that the situation is not so serious as we had thought. But even on the revised statement the point of that Editorial Note is not much blunted; the financial outlook of the foreign missionary societies in England is not just now bright. There is reason there as here for sober and prayerful thought and for the wisest planning, in order that missionary giving may keep pace with the growing work.

An Umbundu Vocabulary

THE latest volume to come to our table is from the mission press of Kamundongo, West Africa. It is not called a dictionary of the Umbundu language, but only a vocabulary; yet it has in all 648 pages, 400 of them giving Umbundu-English and 248 English-Umbundu words. This makes a thick volume, printed on good paper with large, clear type, and marks a step forward in the work of the Board's West African Mission. Rev. Mr. Fay during his life prepared a vocabulary which was useful in its day, and this has been added to by all the members of the mission. The work has been especially under the care of Mr. and Mrs. Sanders at the Kamundongo station. They have superintended the preparation and printing of this volume, which will be invaluable in all the region where the Umbundu language is spoken. It will be remembered that this language was unwritten and wholly unknown when our first missionaries reached Bailundu and Bihe. Already considerable literature has been prepared on the mission press, giving to the natives a goodly amount of Christian reading, including, of course, translations of the most important parts of the Scriptures. This new volume of over 600 pages is a striking testimony to what has been accomplished in this African mission, begun thirty years ago.

A University (American) Club in Peking

WHEN at the close of 1910 it was proposed to form in North China a club of American college men, both Chinese and American, it was found that a list of 240 eligible names could be secured, and 120 men actually gathered for the first dinner at the Wagonlits Hotel, about a third of them being Chinese; the president of the club then organized was a Chinese, while the American minister and Dr. Lowry of the Methodist mission were made honorary presidents. Naturally most of the Americans present were from Peking, but Tientsin sent up quite a delegation. The significance of this event as regards the sure progress of Western thought in China, the increasing friendship of men of the West and men of the East, and the service of our colleges and universities in promoting peaceful relations hardly needs remark.

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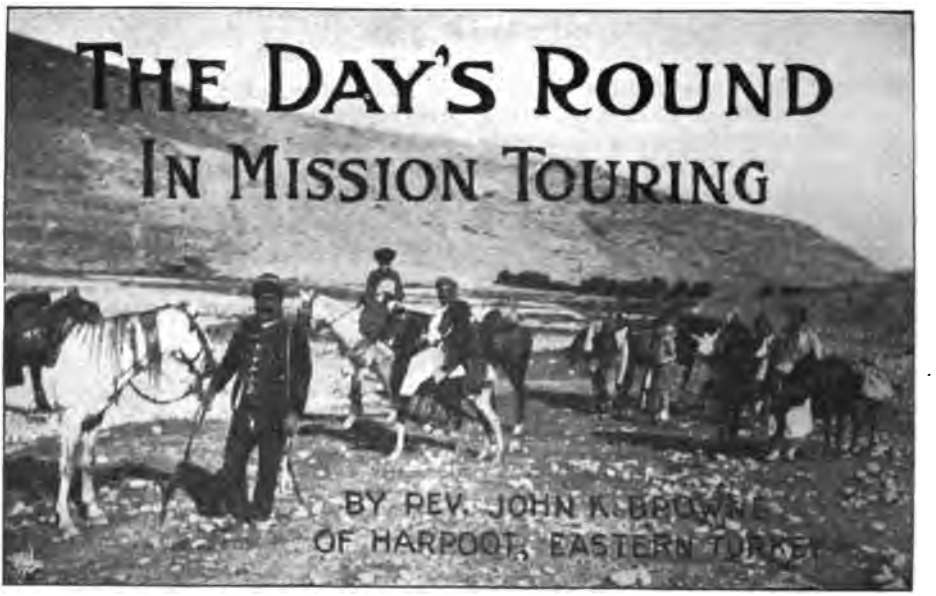

A TOURING SERVANT

NEARLY all our touring is done on horseback, as there is yet but one road suitable for a wagon within our field. Usually we carry, hung or bound to our saddles, raincoat, extra wraps, and well-filled saddlebags, while bedding, clothing, food, and cooking materials are taken in large, leathern bags in care of our touring servant. The season extends from October until May, since then only are our farming people to be found at home; this is also the most inclement season and the most difficult for travel.

Discomforts and dangers are of more kinds than need be mentioned. Prominent among them are rains and snows. The former are heavy and continuous during their period; the latter often such as to block all travel for weeks, making the roads dangerous if not impassable. At such times we are liable to meet wolves that, desperate from hunger, will devour animals and men. The blizzards we have found hardly less perilous. When we come to rivers bridges are comparatively few and of varying security; hence we cross most streams in bulky scows crammed with all kinds of people and with all sizes of animals, from kids to camels; or by fording, our horses almost swimming; or on rafts of inflated goatskins. We have crossed both the Tigris and the Euphrates on the ice.

Robbers were far more numerous before the new régime; we were then unsafe even with soldiers. Many missionaries have been robbed; some beaten; others wounded; more of us, protected in God's mercy, have escaped capture.

When the touring season is prolonged into the hot months, these precipitous mountain roads, with all their dangers, are not as exhausting as the long stretches of treeless plains, with their broken cisterns, dry fountains, and deceptive mirages, which make touring a weariness indeed.

But when we arrive at our destination, we are met, sometimes a long way out, by Christian brethren, teachers with their schools, chief men not a few, and the preacher, who conduct us joyfully to the parsonage, which offers us its utmost hospitality. Group after group of callers, with hearty welcome, often delay the evening meal, sorely

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needed after ten, twelve, or even fifteen hours in the saddle. Our preparations for rest are few and simple;

A PREACHER'S HOUSE
With chapel in the rear

on one side of the big touring curtain are the touring woman and her belongings; on the other the touring man and road servant soon camp down on the floor; before we know it we are off in the delights of a traveler's dreamless sleep.

FOR THE TOURING MAN

With the dawn our alarm clock tells us to be up and doing, though it would have said so hours before had we been journeying. Only before breakfast are we sure of any time to be alone and to make any suitable preparation for the duties and meetings of the day. Breakfast comes at seven, or, if we have a sunrise meeting, perhaps at 7.30. Calls often begin before breakfast; the early comers visit and watch us eat. Before they go others may arrive, and so on as long as we stay. In some places it is regarded as a lack of courtesy to leave us alone. These calls are of every kind and from all sorts of people, and they last from minutes to hours. The first visits are naturally from the pastor and his family; then from the teachers, Bible-woman, bookseller, or other worker; then from the brethren and sisters; probably from the Gregorian ecclesiastics, or chief man, as well as from some Turkish officials. The latter, official calls, are returned at our earliest leisure.

Of course no one day's round embraces all the above or following elements of touring work, though it may include many of them. In general my work is quite as much that of the priest as of the preacher: examining the relations between pastor, church, and congregation; inquiring as to their

THE VILLAGE GRISTMILL

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A VILLAGE CHURCH

activities, benevolences, schools, encouragements, difficulties, and the like; listening to heartbreaking confidences, promoting reconciliations, receiving confessions of long-hidden sin, meeting inquirers.

Generally our villages have daily meetings from December until Easter. In the village where I am writing they have meetings of forty-five minutes at sunrise and sunset, and three on the Sabbath; a bookseller acts as leader when here. Since my coming there has been one or more neighborhood meeting every evening, besides a brief, daily report of the personal workers and prayer circle. We have already had four church members' meetings, and if the interest increases, as formerly, we shall have noon meetings in the largest stables for those who do not attend church, and especially to reach Gregorian young men. So the crowded, blessed day passes with experiences which are memories for eternity. Sometimes my room is so filled in the evening that door and windows are kept open and prayers and hymns continue for two hours or more. Finally the last lingerer passes out with new light and peace on his face. I can hardly wait for my bed to be spread on the floor. I have been fighting off my weariness, I dare not say how long. Almost upon lying down I am asleep, with Hezekiah's prayer upon my lips, "O Lord, I am oppressed; undertake for me."

FOR THE TOURING WOMAN

Necessarily I cannot do justice to this part of the story. I simply know that the day generally lasts from 8 A.M. till the sunset meeting, and that its work is done under most exhausting conditions, physical and spiritual. Among the more prominent calls upon the visitor's wisdom, patience, and love are these: to select the sister best fitted to accompany and second her efforts; to examine thoroughly the work of the village Bible-woman; of the girls' school and the influence of its teachers in school and church; and of the women's meetings in their attendance, fruitfulness, and special lacks.

OUTSIDE A VILLAGE HOUSE

X. The householder. O. His youngest son. All are Armenians except the second from the right, the man with the boots, who is a Turk

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Most of her time and strength are given to house to house visitation in the spirit of that ministry proclaimed by Christ when he returned to the village of Nazareth. Her first visits are generally with the Bible-women, to examine her pupils, mostly Gregorians; then at the homes of the Protestant sisters, where she is awaited with loving impatience. Often she shares her visits with Gregorian houses, where, latterly, she is welcomed with similar eagerness and seeming appreciation. Among her pleasantest visits sometimes are those to the Gregorian Girls' School. Not less encouraging, sometimes thrilling, are her visits to Turkish harems. Frequently Turkish men desire to remain to hear her read and explain the Bible, and join with their women in urging her to come whenever she visits the place. Sometimes her calls are neighborhood meetings, followed by most fruitful work with individuals. Much labor is given to reconciliations of church members; and of brides with their mothers-in-law; and to preparation of converts for church membership.

THE INTERIOR OF A VILLAGE HOME

This is a dwelling of the better class. The man's dress shows that he is well to do. Note the bed on the floor, where one lies sick; the cradle beyond; the jars for grain, the staple food; the fireplace with open chimney

Insistent and exacting as are the duties that crowd the day for the woman missionary on tour, we cannot value them aright without seeing the conditions in which she works. Can you picture the filth of most village streets during the touring season, or the rude boys shouting and possibly throwing mud or stones at the gracious lady; the fierce dogs ready to spring and bite (as last winter one bit her leg through all the clothing); all this often to be endured before reaching the refuge of a house? Then think of the houses where she leads so many into the light and life of Jesus! Most of them are dark churches, unwholesome, and in winter chilling as well; so dusty, close, and ill-smelling as often to be well-nigh unbearable; yet here sits the woman in loving contact with those she longs to help, unmindful of the possible consequences. Quite as many, probably more, of her visits are made to families living in stables, where the above conditions are emphasized by the presence of all kinds of animals. What wonder if our refined associate comes home at times almost in a state of nervous collapse, which despite the "solar light" in her eyes or the assertion that she has had "one of the most blessed experiences of her life" does not mislead us as to the strenuousness of the day's round for the touring missionary!

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THE DANGER OF THE AWAKENING

"In this great awakening that is taking place in the different parts of the field lies our greatest danger."

THE trouble with the missionary enterprise seems to be that it succeeds. So long as it is the day of small things there is no insurmountable difficulty; its chief cost then is in the endurance of the missionaries, and there is no limit to the patient courage with which they can face hostility or indifference. When at last prejudice yields, doors open, and hearts respond, the real struggle comes. Resources, meager before, then become altogether inadequate. Men and money available simply cannot meet the need. Eager reports of the changed situation bring no larger support from the homeland. Arguments, even entreaties, are met with cautions not to exceed appropriations and with warnings that, unless receipts increase, further retrenchments may be required. There follows the slow agony of declining calls from new quarters, turning away scholars, refusing teachers and preachers for shepherding the outstations; of watching doors gradually close again; of planning how to prevent growth and to keep away from fields white to harvest.

A recent report of one missionary, Mr. Pye, of Fenchow, Shansi province, China, furnishes fresh illustration of this anomaly. The first part of his letter is fairly exhilarating. Work accomplished at that station last season is impressive to contemplate. Seven classes, numbering 243 men, have been engaged in Bible study and Christian training from one to two months each; the plan indeed contemplated giving the same instruction to the more than three times that number of men enrolled in the church, but that proved impossible. The summer school of Bible study through three months of last year did much for the preachers and colporters of the station. The street chapel work has brought still wider and new acquaintance, and some genuine results have been secured. The life of the business men of the city has been touched, and an unusual number of scholars, some of them men of high standing — fourteen in all — have come into the church. At the Easter service it was anticipated that nearly fifty men would enter the covenant of the church, with twenty more on probation. As the report was sent, the

STARTING THE NEW BUILDINGS AT FENCHOW

Turning trees into a church, a girls' school, and a residence

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big fairs were opening in different sections of the field, and the colporters were busy at them, eleven men preaching and selling Bibles at one of these fairs. The number of Scriptures sold on the field of this station last year was over 32,000.

Similarly good account is appended of the educational department. The Atwater Memorial School has over one hundred scholars enrolled, and the boarding schools in both the eastern and western part of the field are so crowded that pupils are being turned away, as are day scholars at every outstation save one. New buildings at Fenchow, the church, girls' school, and the ladies' house, are all advanced in construction, promising to a certain extent better facilities for the enlarged task.

Now while so much and more can be reported with gratitude and satisfaction, the situation is yet desperate, as the remainder of Mr. Pye's letter shows. The need of a more continuous and thorough training is evident on every hand. Failure to give such Christian teaching to the crowds that come to the church, and even more to new members and the candidates for membership, means certain disaster. When the people are ignorant and have no clear knowledge of the truth as it is in Jesus, that tie is wanting which alone can bind them together. Disaffection and discouragement at length appear and reaction is sure to come. Such failures are now being experienced in this field and others are threatening. There are sections of the field, including outstations and churches, that have never been seen by the missionaries, though they are making utmost effort to visit as many places as possible. Two years ago portions of the work practically fell to pieces for lack of sufficient supervision and pastoral care. Missionaries are doing all they can to avert trouble and are carrying their load to the breaking point; a native pastor caring for the training class has been compelled to stop for rest, and Mr. Pye himself has nearly collapsed under the strain. The emergency here, it is only fair to say, is due in part to the inability of one missionary family appointed to the Shansi Mission to go to the field because of sudden loss of health, but that fact adds only one item of distress to a situation that was crushing before.

Another way in which success adds to the burden in this field appears in the falling off of receipts from the opium refuges, as the use of opium is stopped. Formerly these refuges were a source of income to help the other lines of work; at several of the outstations this aid is now (happily!) lost and the burden upon the mission is correspondingly increased. In some of the outstations, one, for example, which has enrolled the names of nearly 150 men, there is a constituency that ought to make a self-supporting church; and it would do that if for a time the people could be trained in this as in other directions; only thirteen of the people are baptized and they know very little more than do the mere probationers.

In this martyr mission of Shansi, where ten years ago it seemed as if Christianity had been exterminated, it now appears that every roadway is open and that nothing is impossible in the way of Christian advance, if only there are the resources to meet the need. The few men and women on the ground, less than a score in number, are doing their utmost; native workers are also burning out their lives; but they cannot work fast enough to do all that needs to be done, and they cannot keep the present pace long. The closing paragraph of Mr. Pye's letter, not, of course, intended for the public, deserves to be pondered by every reader of this magazine: —

"We shall do all we can to keep the work together and to keep it going in right lines. But it is pretty heavy and I know I cannot safely continue the strain of the past years for many more to come. Dr. Atwood once said that in every great cause it was necessary for some one to fill up a breach until help could come, even if it meant that he could never do anything more than give his life in doing it. If that is necessary

I think I can say now I am willing to do it. I was not before. Had always hoped I might have a long life in China and regretted keenly the having to do more than I knew was safe. But if God asks it, one ought not to withhold. Our hope is that help may soon come to change matters."

The situation in Shansi presents a striking instance of the peril of missionary success, but substantially a like situation is observable in many other fields of the American Board. It is practically duplicated in reports from stations in other parts of China; from Turkey, Africa, India, and Japan; and from Papal Lands as well. It is wearing out the lives of noble men and women on all these fields. It is the hardest problem before the Prudential Committee at its meetings. It is the heaviest strain upon the minds and hearts of the Board's officers. It is the burning question before the Board's constituency. In one way or another it must command the attention of the annual meeting at Milwaukee. What is to be done in the face of this new menace of the American Board's work — the Danger of the Awakening?

FORTH TO THE FIGHT THEY FARE

IT is a great joy to be able to report in this issue the names of ten recent appointees going out for the first time for life service as foreign missionaries, besides six others who for various reasons go not under full appointment, but for a limited term of service as teachers or assistants.

Mr. and Mrs. F. Sidney Dart are to re-enforce the Rhodesian Branch of the South African Mission. Mr. Dart was born in Oberlin, O., and spent his youth on a farm in that state. After high school his main studies were in industrial lines, particularly as an electrician, machinist, and draftsman. Later he entered Oberlin College and took the general course, graduating in 1910. The past year he has served as industrial superintendent in Talladega College; though urged to remain, he leaves that post to carry out a long-cherished hope of entering foreign missionary service in Africa. Mrs. Dart, whose maiden name was Clara I. Miller, was born at Springfield, Mass., but has lived in Des Moines, Ia. She was graduated from Mt. Holyoke College in 1904, and for three years was in the business office of her father; for the past three years she has been teacher of science in Talladega College, where she met Mr. Dart. It is expected they will be located at Mt. Silinda, Rhodesia, and that they will labor particularly in the industrial department.

MR. NILSON

Miss Isabelle Harley has gone to Eastern Turkey to be connected with the kindergarten work in Harpoot. Miss Harley was born in Pawtucket, R. I.; after graduation from the Rhode Island State Normal School in 1901, she became a teacher and for five years was principal of a kindergarten, with marked success. She has been adopted by the Woman's Board of Missions.

By the same steamer the following six persons sailed for terms of service in Christian work in Turkey. Mr. J. Franklin Candy and Mr. Paul E. Nilson, both recent graduates of Beloit College, are to teach for three years in St. Paul's Institute, Tarsus. Mr. Candy was born in Dakota, Ill., and Mr. Nilson in Rockford, Ill.; both have received the degree of A.B. from Beloit the present year, and have been prominent in Young Men's Christian Association work, also having some experience in preaching. They have a special interest in going as instructors to the Institute at Tarsus, since Dr. Christie,

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MR. DART

MRS. DART

MISS HARLEY

MR. CANDY

its president, is a Beloit graduate; under him they should be able to carry out the ideals of their college.

Rev. Fay E. Livengood was born in Scott City, Kan. His parents were connected with the Christian Church, with which he united in 1887. Mr. Livengood entered the University of Kansas in 1905 and was graduated four years later. He spent one year in Drake University Bible College and the last year in Harvard Divinity School, and now undertakes a three years' term of service in Euphrates College, Harpoot.

Miss Isabelle C. Darrow, of Middlebury College, is engaged for three years as a teacher of science in Anatolia College, Marsovan. She has been warmly commended by her instructors and friends for this work, and expects later on to take up further studies in this department.

The Misses Ida A. and Ina B. Verrill go to practically self-supporting work at Aintab, in the hospital and in general evangelistic service, but in close alliance with the Woman's Board of Missions. The Misses Verrill are twin sisters, born in Alexandria, N. H., where their early years were spent. Miss Ida was graduated from the Northwestern Hospital Training School for Nurses, Minneapolis, and has done a good deal of hospital work. Miss Ina has been pastor's assistant in several churches. Dr. F. D. Shepard, of Aintab, became acquainted with them through the Woman's Board while on his recent furlough, and cordially invited them to return to Aintab with him for such service as they can render, for a period of at least five years. Such consecration of person and possessions to the foreign missionary work is becoming more possible and more frequent than formerly.

Few appointments of late have been made for the Japan Mission, but we may record this month the going of Miss Amy E. McKowan, who comes from Bowmanville, Ontario. She received her training as a teacher in Toronto Normal School and Toronto University, and proved herself a teacher of marked success. For a long time her heart has been in foreign missionary work, as witnesses her Student Volunteer pledge. She has specially desired work in Japan, and has been gladly adopted by the Woman's Board

MISS DARROW

MR. LIVENGOOD

MISS IDA VERRILL

MISS INA VERRILL

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of Missions. Mention should be made here of the fact that Rev. F. A. Lombard, who returns to the Japan Mission after furlough, as recorded in The Chronicle, takes with him a wife, formerly Miss Alice G. Ward, of Newton Center, Mass., who, though not unacquainted with Japan, is a new appointee.

Three recruits are on the way to the Madura Mission. The American College will be glad to welcome Mr. and Mrs. James H. Lawson. Mrs. Lawson is a daughter of Dr. and Mrs. J. P. Jones and was born in Madura; and her husband's birthplace was in the northern part of India. On coming to this country Mr. Lawson studied first in the Ohio Wesleyan University and afterwards in Oberlin College, graduating in 1907. He has been an industrial teacher for two years and is desirous of being connected with the industrial department of the Madura Mission. Mrs. Lawson studied at Lake Erie College and Oberlin College, taking a special teacher's training course; she has taught physical training in Oberlin College and Denison University. The Madura Mission will value greatly this addition to its force. With Mr. and Mrs. Lawson goes Miss Gwen M. Jones, another daughter of Dr. and Mrs. Jones, also born in Madura, where her life was spent until 1899. Coming to the United States, she resided at Oberlin, taught for a time in Oklahoma, and entered Oberlin College in 1907, becoming a Student Volunteer the same year. Having finished her college course this year, she goes back at once to India, where she will be eagerly welcomed by those who have known her well.

MISS JONES

MISS MCKOWAN

MR. LAWSON

MRS. LAWSON

To North China have sailed Miss Edith C. Tallmon and Miss Myra L. Sawyer. The former was born at Grinnell, Ia., graduating from the high school there in 1900. After she had enjoyed one year in Iowa College her family moved to California, where she studied in the University of California and in the state normal school. She returned to Oberlin, was graduated from the Oberlin Kindergarten Training School in 1907, and has since been a kindergarten teacher. She is the sister of Dr. Susan Tallmon, of Lintsing, North China, and hopes to be associated with this sister in mission work in that needy and hopeful section of China. Miss Tallmon has been adopted by the Woman's Board of Missions of the Interior. Miss Myra L. Sawyer was born in Malden, Mass. After residence in the Pennsylvania State Hospital for Miners, and training in other hospitals, she pursued her calling in private work with great success. At the time of The World in Boston she was chief nurse in the medical section, and there met Dr. F. F. Tucker, of North China, who was much impressed by her abilities, as were other medical missionaries who saw her. It was carrying out the desire, which had long been in her heart, to unite direct evangelistic work with her nursing, that led her to accept appointment by the American Board as a missionary nurse and, after adoption by the Woman's Board of Missions of the Interior, to accompany

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Dr. and Mrs. Tucker to Pangchwang. Miss Sawyer's picture appeared in the July *Herald* (page 300) with an article on "The Day's Round in a Mission Hospital." Unfortunately Miss Tallmon's picture is not available this issue.

For all these laborers we give hearty thanks to the Lord of the Harvest who has pressed them into his field, and pray for them abundant joy and success in the holy service to which they have gone forth.

NATAL HAS HER DIAMOND JUBILEE

BY SECRETARY CORNELIUS H. PATTON

THE Zulu Mission has scored a brilliant success in the celebration of its seventy-fifth anniversary. The occasion may appropriately be compared with such events as the seventy-fifth anniversary and the centenary of the Board itself and the Carnegie Hall meeting in New York, when President Taft made his notable missionary utterance. When it comes to classifying the great closing meeting on the night of July 4, in the Town Hall of Durban, at which Lord Gladstone presided, I find myself quite at a loss. There was a combination of excellences in that meeting which will make it live long in the memory of every one present. The next day every one was talking about it, and those who were fortunate enough to get into the hall were eagerly questioned as to what took place. I think it is safe to say that that single meeting, following what had gone before, converted thousands to belief in mission work. One might almost say it converted the city of Durban. I have tried to think where else in the world such a meeting could have been held, and I cannot discover any likely place. Not in England or America, because in those lands there would not be the background of unbelief and bitter antagonism; not in Constantinople, because the government officials could not participate sympathetically; not in Peking, because there are not enough Europeans there; not in Bombay, because it is doubtful if our American missionaries would be allowed to lead off to such a degree in a movement involving the Church of England and other denominations. Still Bombay will have a chance to try at its centenary in 1914.

This is the combination which made the Durban meeting unique: the most beautiful city in South Africa, and

THE TOWN HALL, DURBAN

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one of the most beautiful in the world, at the height of the season; a superb public hall, not inferior to Symphony Hall in Boston and the Auditorium in Chicago; an audience of not less than 4,000 (some say 5,000) with hundreds turned away, crowding every nook and cranny, and representing the flower of Durban and Natal; a choir of 345 Zulu young men and women, drawn mostly from the American Board schools and led by Lutuli, our teacher at Adams; the representatives of some twenty religious bodies and all the prominent government officials on the platform; Lord Gladstone, Governor-general of the Union of South Africa, in the chair; and last, but not least, a spirit of enthusiasm which swept everything before it.

The speeches by His Excellency, the chairman, by the Anglican Bishop of Natal, and by Rev. John Dube, the representative of the Zulu race, simply made themselves. The occasion spoke rather than the men. Most of all the choir spoke. Such singing! For weeks Mr. Lutuli had been drilling his chorus in sections in the different institutions, and when they came together the effect was wonderful. Beginning with "All hail the power of Jesus' name" and ending with the sublime hallelujahs of Stainer's "Trust ye in the mighty God," the Zulu chorus fairly thrilled the vast assembly. A repetition of the leading numbers was demanded, and no speaker, not even Lord Gladstone himself, could make himself heard until the choir had responded. The Zulus certainly can sing, and this meeting proved that they can sing artistically as well as voluminously. By all means the choir was the feature of the occasion. There is no space here for quotations from the speeches or from the hearty editorials which appeared in the local papers.

For fear some of the *Herald* readers may think the meeting was too exclusively a white folks' affair, I will add that the upper gallery was reserved for natives, and that the night before there was a native mass meeting attended by at least three thousand. Too much praise cannot be awarded the mission for making the celebration interdenominational in character. Although the first mission work in Natal was started by the American Board, the celebration was simply called "The Seventy-Fifth Anniversary of the Coming of the Gospel to Natal." The Board lost no glory by this generous policy, and at the same time was able materially to advance the cause of missionary comity and co-operation. More than that, international co-operation was also advanced. The holding of the meeting on our American Independence Day (Lord Gladstone selected the date) gave the Secretary of the Board, who was asked to speak for the Americans, a fine opportunity to refer to the closer relations developing between Great Britain and the United States, as indicated by the pending treaty of arbitration, the tercentenary of the English Bible, and the constantly merging lines of missionary work.

Coincident with these Durban celebrations was an exhibit of native industries and of mission work, the first ever held, and one which attracted much attention. Is was opened by Mr. Smythe, the governor of Natal, who spoke strong words of commendation for this effort to advance the natives industrially. The skill of the Zulus in basket and mat making and in pottery as evidenced by this exhibit was a surprise to many, revealing the native of Natal as a natural artist. The assembling of so many interesting objects made it possible for the Board to secure at a low price a superb collection for use in missionary exhibitions in America.

Next to the Durban meetings, I would mention the interdenominational conferences at Pietermaritzburg, the capital of Natal, which were held June 23-27, as the greatest feature of the anniversary. For years the work here has been seriously handicapped by the rivalry and overlapping of societies. Natal attracted the unfavorable attention of the Edinburgh Conference in

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this particular, and what was said there was construed here as instruction to put the house in order. It was a master stroke on the part of our mission so to bring it about, that the annual gathering of mission boards should this year devote itself exclusively to the consideration of a definite plan for co-operation. Such a plan was drawn up in advance and printed on the program. It laid down the lines of co-operation now usually recognized in great mission fields, and provided for a council of reference and guidance. The plan was adopted substantially as drawn up,

AT ONE OF THE INANDA MEETINGS

and the meeting adjourned feeling that this would be the greatest permanent outcome of the anniversary.

Of course the mission must have a time by itself in which to review the wonderful past and to stir up courage for the future. The annual mass meeting of the Christian natives was utilized for this purpose, the sessions being held for five days at Inanda. Even here greetings were received from delegates representing the leading denominations, conspicuous among whom was Rev. E. Jacottet, of the French Mission in Basutoland, one of the foremost missionaries in South Africa. The capacity of the Zulu for attending meetings was here convincingly demonstrated. Not content with a program which called for a meeting every morning at seven that lasted all day until ten at night, the native Christians would flock to the church at four in the morning for a special service of prayer. At Inanda the deep gratitude of these Zulu people for the sending to them of this precious gospel found frequent expression, notably in a beautifully illuminated address inclosed in a leather case. Offerings were taken on every possible occasion, and covered such objects as home missionary work in Natal, foreign missionary work in Gazaland, and the purchase of the site near Durban where Dr. Adams and his associates first preached the gospel in this land. Plans were also started for a fund to aid the widows of pastors. In all about $850 was contributed in such ways. I am amazed at the giving of these poor people. Evidently they were started right by the first missionaries, for they consider that giving must occupy a large place in their church life.

No account of this wonderful anniversary would be complete without mention of the skillful planning and untiring labor of our greatly depleted mission force. The thing was done in a masterly way. The labor fell especially heavy upon Rev. F. D. Bridgman, as secretary of the mission and chairman of the committee on arrangements.

The conference of native pastors at Adams was not strictly part of the anniversary meetings, but to my mind a little service held there was one of the most significant and precious

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of all the events. One day we went down to the cemetery by the riverside, where the Amanzimtote ("Sweet Waters") winds its way to the sea, and stood around the grave of Bhulosi, the first Christian convert in Natal. Mr. Pixley, the oldest missionary of the Board in service, told of this poor, old blind woman and how she came to Christ. After singing a hymn and joining in prayer, we passed over to the grave of Dr. Adams and sang his Zulu version of "From Greenland's icy mountains." This grand man of medicine and faith worked for eleven years before a convert was made. Today 60,000 church members are enrolled, and fully 200,000 Zulus may be considered as followers of Christ. What a contrast! what a record! Standing there by the graves of the first missionary and his first convert there came to us a vision of the great multitude who have followed in Bhulosi's train, and ultimately of the whole Zulu race redeemed out of heathenism and walking with the people of God. May this anniversary inspire us all to greater courage, and consecrate us as we seek to finish the task begun by Adams, Grout, and Champion seventy-five years ago.

A MESSAGE FROM MILWAUKEE

By Rev. CHARLES H. BEALE, D.D.

MILWAUKEE will welcome the American Board in October.

Milwaukee is a beautiful city. Its location on the bluffs of Lake Michigan, its fine residence streets, its extensive parks, and its public buildings combine to make it one of the most attractive of our American cities.

Milwaukee is an interesting city. Its extensive and varied manufactures, its shipping, its commercial institutions, appeal to the business man.

Its people in the early days were largely German, and this element has had a dominating influence in determining its character and shaping its institutions. In recent years the German immigration has fallen off, and all the nations of Europe have contributed to make up its population of nearly four hundred thousand, the largest factor being Polish. Its citizenry is thus overwhelmingly foreign, or children of the foreign-born.

Milwaukee has a world-wide reputation for some things in which our visitors will take little interest, but it has lately gained an almost equal reputation as a center of socialistic activity, and its present experiment in municipal government attracts the attention of all who are studying the signs of the times.

Religiously, Roman Catholics and Lutherans constitute the vast majority. Among the evangelicals, Presbyterians, Baptists, Methodists, and Episcopalians are numerous and active. Our Congregational Israel is small, but vigorous and influential. Plymouth Church, with honorable history and fine prospect in a new field, is the mother of us all; Grand Avenue is one of the strongest in the state; Pilgrim is aggressive and hopeful; Hanover Street is making a brave fight against adverse conditions; Wauwatosa is counted with the city churches, and is growing in all Christian graces as rapidly as in numbers.

Not only these Congregational churches, but all the evangelical forces will join in welcoming the American Board, and will greatly appreciate a large attendance of their brethren from other sections of the country.

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HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JULY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$19,263.75	$6,120.49	$703.36	$2,868.50	$2,000.00	$2,904.24	$33,860.34
1911	24,867.86	25,662.30	847.48	541.48		2,672.25	54,591.37
Gain	$5,604.11	$19,541.81	$144.12				$20,731.03
Loss				$2,327.02	$2,000.00	$231.99	

FOR ELEVEN MONTHS TO JULY 31

1910	$196,575.23	$56,760.73	$10,444.66	$131,948.72	$22,000.00	$19,638.25	$437,367.59
1911	235,078.28	73,517.73	14,171.33	108,448.65	6,450.00	19,753.61	457,419.60
Gain	$38,503.05	$16,757.00	$3,726.67			$115.36	$20,052.01
Loss				$23,500.07	$15,550.00		

A SPLENDID RESPONSE

THE Board's friends are responding generously to the appeal sent out early in July. The number of gifts has been very large; larger perhaps than ever before in a single month, though in total they do not reach an unexpected amount. Doubtless scores of persons have given with genuine sacrifice, and their letters of affectionate regard for the welfare of the work have cheered us all.

It will be remembered that an appeal was issued last year in August, so that this report for July is compared with a month that was unmarked by any special effort. The total increase of gifts from churches and individuals reaches the notable figure of $25,145.92.

It should be added that one gift of $5,000 from a lifelong friend of the Board, one whose earnest interest has been constant and generous to the last degree, has come this year in July instead of in August, so that we must expect a corresponding decrease next month.

The increase of $25,000 in receipts to date will almost meet the growing cost of the Board's work for the current year, leaving us but one great element of anxiety, and that is a possible falling off in the last month. It will require the combined loyalty of us all to hold the ground gained. We must equal the unprecedented figures of last August to come through without a deficit. On the dark side it is recalled that a year ago August saw the flood of gifts called forth by the centennial appeal, and that the great total of the year's increase was centered in that one month. We dare to pray that from sources now unknown the impending danger may be averted. Any failure would mean calamity to our missionaries, and would prevent that steady, gradual, and insistent growth which has been the Board's policy.

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When these lines are read in type, only a few days will remain before the financial year closes. We bespeak the earnest intercession of all who read, and the unfailing loyalty which will be expressed in those eleventh-hour letters and checks which will bring the year to its close with blessing and thankfulness.

IS THE BOARD LOYAL TO THE APPORTIONMENT PLAN?

A number of letters have come in answer to the recent appeal, urging that the principles of the Apportionment Plan require that no such appeal be made. This view rests on two errors. In the first place, the receipts of the Board from the churches are not within most distant view of the mark set by the Apportionment Plan. The figures are not at hand, but there is a gap of well over $100,000 not yet bridged. Those who urge the claims of the plan have forgotten to ask how near to its achievement we have come. No appeal would be necessary if the plan was working throughout the denomination. Progress is being made rapidly and hopefully, and the Board's friends have not been backward in hearty enthusiasm over the ultimate success; but until that success has been fully attained must we not make use of particular appeals, as needed, to the thousands of friends who assist the Board in its work?

In the second place, it may well be said that each of the seven societies counts upon gifts from individual friends in addition to the gifts through the church channels. Thousands of such friends are outside of the denomination, or interested in personal ways in the work of particular missions. Any society would be untrue to the possibilities of its work and to its representatives on the field were no opportunity given for these personal remembrances. It is, of course, understood that *all such gifts are credited to the apportionment of the local church when so suggested by the donor.*

It cannot be imagined that such an appeal is carelessly undertaken. It has been pondered and prayed over; hope had sprung up that it would be unnecessary this year; yet the cold facts of the ledger could not be disguised. It was a real danger confronting the work of our missions, and in this spirit has the appeal been answered by thousands.

May the Apportionment Plan thrive and grow in favor with the churches. We of the Board believe in it, and praise God for the notable advance made by the churches in their gifts, largely due, doubtless primarily due, to the successful working of the plan this year. Every pastor and layman who befriends and approves its principles is working at the central point of denominational progress.

STUDY CLASSES IN "ASIA AWAKENING"

A big increase has been made this past year in the number of study classes enrolled. A determined campaign is now to be undertaken to spread the study of the new text-book into every class and group. It is adapted for Sunday school classes, and the plans for brief exercises are based in part on the study of India.

But among young people and in the midweek service this book has a great claim. Programs will be ready for all who inquire, and helps for leaders will be available.

To all who are willing to organize a class we offer our literature and beg for their correspondence. Organized study, definite educational plans, reading circles, are direct steps towards missionary efficiency.

GLIMPSES AT OUR MAIL BAG

Letters have been pouring in that fill the soul with thanksgiving for the host of friends that the Board may claim in almost every town and in remote corners of our land. Their prayers are constantly behind the work. Many of them have made sacrifices in

sending forth their children into the foreign fields. Their letters are reminders of the solemn responsibility and the beautiful privilege centered in this task.

Here is one letter: —

"Your letter surely touched my heart most profoundly. Nothing would give me greater pleasure than to bestow a wealth of money on the A. B. C. F. M. I love it and its work. The only time I know of my dear sainted mother (long since gone home) breaking down and sobbing in her prayer was when she prayed for the American Board, its missionaries, and the churches, that they might meet their obligations and privileges. The enclosed $5 is my little gift in memory of her whose birthday was the 7th of August."

A minister, now out of work, sends $40 for the present need, with the statement that this is the only way he can work now for winning souls.

Extract from letter to treasurer: —

"Enclosed find money order for $5. I intended to send this money soon, though our church has taken no collection. Our church has less than forty members, and sixteen of these are non-resident and non-paying members. The farms around us are fast passing into the hands of foreigners. For the most part these people are very poor, and we do not feel like asking them for money, though we do try to have them come to church. Really we have need of foreign missionary work right here, as only the children can understand much English. Our Sunday congregation does not average over sixteen. We have preaching only twice a month. I am not finding fault with the Apportionment Plan, but if the men who drew it up had lived all their lives in one of these country towns it would not look so easy to raise money. Am glad to know Christ's kingdom is enlarging, and souls being brought into that kingdom elsewhere, even if the work does not look very promising here. Am glad to help in the work so far as I am able."

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

September

JAPAN

69 Missionaries
211 Native Laborers
92 Churches, with 15,384 Members
Doshisha University, with 799 Students

Japan continues to be the marvel among the nations. A half century ago she sat alone, glorying in her exclusiveness, unwilling that any one from the outside world should reside within her borders, and especially resolved that the Christian religion never should be tolerated there. But suddenly awaking from her sleep of centuries, she has flung open her doors, put away her feudal system, and has welcomed light and help from all quarters. Her progress in less than half a century in science, in education and the arts, and in arms, has been phenomenal. It is a fact that the land that fifty years ago publicly proclaimed the direst penalties upon any one who dared to hold the Christian faith has now within her borders no less than one thousand foreign missionaries, male and female, earnestly preaching their faith, while there are more than two thousand native preachers engaged in the same work, with over six hundred organized churches, having 67,000 communicants.

These facts are sufficient to call for devout thanksgiving, with earnest prayers. Pray for its rulers, its teachers, home and foreign, its missionaries, and its people, that in their zeal for the best things they may be wise and peace-loving. What has been accomplished in so short a time gives promise for rapid advances in the immediate future. It should be kept in mind that not one per cent of Japan's fifty millions of people has as yet been reached by the gospel message.

The staff of the American Board in Japan is calling for re-enforcements.

Pray ye the Lord of the Harvest!

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FOREIGN DEPARTMENT

BY-PRODUCTS OF MISSIONARY WORK

A Blunted Sense of Responsibility

BY SECRETARY JAMES L. BARTON

WHEN foreign missions were young there were few who took interest; some because they had given little or no attention to the subject, while others maintained that it was no part of the duty of the church to propagate Christianity in other lands. The great mass of Christians were indifferent because uninformed.

Through reports that came back from the pioneer missionaries, knowledge multiplied, interest deepened, and contributions increased. The returned missionaries found little difficulty in securing and interesting large audiences. Missionary literature was eagerly read, and to its appeals there was ready response.

In the case of the American Board, contributions for its first year, amounting to less than $1,000, became $50,000 for the tenth year, and over $100,000 in the seventeenth year. The $200,000 mark was passed in the tenth following year, and $300,000 was contributed during the next fifth year. From 1841, after thirty years of missionary endeavor, there was a varying scale of increase in gifts, in spite of the constant increase in church membership and a rapid piling up of wealth within and without the church.

It has seemed to those upon whom rests the responsibility for raising funds for missionary work that it is becoming increasingly difficult to get the demands of the various fields fairly before the churches, and that when the appeal is presented it fails to command the attention and support it once did. All this in the face of the fact that there has never been a period in the history of missions when there was so much said and written upon the subject, when the cause seemed so generally to have the approval of those in whom all have confidence, and when even native leaders in the great mission countries freely testify to the value of the presence of the missionaries.

No longer does any one apologize for the missionary work, and the general consensus is that it is well worth while, for the preservation of pure Christianity in so-called Christian countries, as well as for the promotion of intelligent righteousness at the ends of the earth.

These ideas have made marvelous progress since the Ecumenical Missionary Conference in 1900 in New York, becoming a part of the settled conviction of the Protestant Church of Christ. There is no branch of the Evangelical Protestant Church today that does not openly proclaim its belief in the duty and privilege of propagating Christianity among the non-Christian peoples of the earth.

Under these circumstances we might well expect that this almost universal interest in missions would result in constant and rapidly increasing contributions. It is here that we are confronted by the other fact, that while interest and an acceptance of the missionary idea seem general, gifts for the work from living donors have made gains not at all commensurate with the outward approval of the cause and the

wealth of professing Christians. Surely no one will say that Christians are now giving all they are able to give, when the average contribution by the Protestants of the United States for foreign missions is less than fifty cents per member per year, or less than one cent a week per member.

In the United States there is a Protestant church membership of 20,000,000, with a full portion of the large and increasing wealth of the country, with abundant information regarding the needs and opportunities for aggressive missionary work abroad, which, while professing belief and confidence in that work, withholds its gifts, while the missionaries at the front stagger under the load and the work languishes for the want of proper re-enforcement and support.

We are led to ask how this state of affairs is possible, as we know it to be, and are forced to the conclusion that Christians are becoming "missionary hardened," as we sometimes speak of a community in New England as "gospel hardened." We have heard so much about the needs and opportunities abroad, we have read so many appeals for money and re-enforcement, that no longer do they make the same impression upon us that they once did. We take it for granted that the missionaries are too few to meet the demands of the work and the support too inadequate, and appear willing to let these conditions continue.

This is demonstrated by the fact that a few years ago an appeal in the *Missionary Herald* for a specific and pressing need for money was almost never known to pass without one or more quick and eager response. Within the last few years there have been repeated cases where a crying need has been clearly stated without raising even a question from any one. As an illustration, a few months ago it was stated that a missionary family in China was living in a house sanitarily and in almost every other way unsafe, and $3,500 was asked for the construction of a new, permanent, and wholesome building. There was no response, even in the form of an inquiry.

It is inconceivable that among the great circle of readers of the *Missionary Herald* there was no one able to build this house by himself, or in combination with others. It cannot be that none cared whether that devoted and able missionary family suffered even unto death for the lack of a proper roof over its head. We can account for the silence only by assuming that the appeal made no distinct impression upon any one, for, had it done so, the house would already have been built.

This is a practical illustration, of which many might be given, of the point under consideration. We have reached, or are reaching, a point where individual responsibility for the support of the work seems to be merging into a kind of corporate consciousness that actually means the elimination of personal responsibility.

Often the statement is made, "If the need is so great, why does not the Board do it?" thus attempting to shift personal obligation upon an impersonal Board. Such forget for the moment that the Board uses every dollar it can command, and by making public these special needs is endeavoring to share its trust with others.

It is possible that familiarity with the work and the needs abroad is leading to careless indifference upon the part of us all. It would seem as if we have witnessed the mental, moral, and spiritual destitution of the East so long that we are no longer stirred by the spectacle; that we have heard the cry for help so many times that it no longer pierces our hearts and drives us to sacrifice.

It may be that the very privileges we have enjoyed and the work in which we have been engaged have tended to dim our spiritual vision and weaken our first high impulse. It would indeed be a sad conclusion to the modern missionary movement if those who have been its chief supporters should gradually, because of their

familiarity with its ever recurring and constantly increasing needs, become indifferent and irresponsive.

We surely need to guard our spiritual vision, that it be not dimmed by the sight of many needs, and our spiritual understanding, that it be not blunted by the multitudinous calls for aid to God's helpless ones at the ends of the earth.

FIELD NOTES

Protestantism in Turkey Means Evangelism

(Central Turkey Field)

The most significant event at the conference of the Cilicia Union and the Central Turkey Mission in connection with the recent annual meeting of the latter body at Marash was the emphatic protest of the Protestant churches against all plans for their union with the Gregorian Church. They felt that their religious freedom had been too dearly bought to be lightly surrendered; moreover, it was necessary that the Protestant churches should remain distinct in order to fulfill their missionary purpose. In his address, the retiring moderator, pastor of one of the churches of Marash, declared that the only body in Turkey which considers it its duty to preach the gospel to the people of the empire is the Protestant church.

Dr. Merrill, who reports these facts, adds that this judgment was expressed by formal resolution at the conference of 1908; it now appears that the idea has become generally and vitally accepted by the Protestant people of the evangelical churches, and probably marks an epoch in their life. On the question of joint Gregorian and Protestant district schools, the opinion was not so unanimous, though on the whole unfavorable.

Though Dr. Christie was the only man of those entitled to be present at this annual meeting of the Central Turkey Mission who was kept away, yet there were but three male missionaries of the American Board in attendance, a fact which is eloquent as to the depleted condition of this wide and whitened field of Central Turkey.

Hurrahs for Secretary Patton!

(South Africa Field)

Reviewing his tour of the Natal field in his progress through Africa, Secretary Patton reports that he visited twenty stations, including Johannesburg and Pretoria in the Transvaal and counting some places which are perhaps, strictly speaking, outstations. At each station he was given an enthusiastic welcome: school children waved their palms across the road and sang a welcome song; their elders lined up

The Induna

A WELCOMING BAND WITH INDUNA (CHIEF) AT THEIR HEAD

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THE PROCESSION OF MARRIED WOMEN

nearer the church to utter a genuine "hip, hip, hurrah!"; around the church stood a company of raw heathen, "the men wearing only the *mutsha* (a covering of monkey tails or skin of wild beast), and carrying assigais and shields —a superb sight, as they bear themselves with great dignity. The heathen women, as a rule, when dressed up wear only a narrow loin cloth of beadwork and bead ornaments about the neck; but when appearing at church most of them wear a blanket in addition, which they have soaked in oil and rubbed over with red clay. If unmarried they wear their hair hanging down in strings, smeared with clay, as low as the end of the nose. In some places the style is to work beads into these strings—rather effective, on the whole. The married women wear the long headdress projecting behind, the hair being reddened with clay and gathered around a wicker framework."

The welcome service in several cases overtaxed the capacity of the church and was held out of doors—a picturesque scene, with the people seated on the grass. The program included addresses of welcome, emphatic expressions of gratitude to the American Board, some grumbling against the hut tax, and the presentation of extraordinary gifts: shields, spears, baskets, snuffboxes; indeed, about every article the people possess. Then came the response by the visitor, bringing greetings from America and from the other mission lands already visited, and closing with a bit of preaching to the Christians and an evangelistic appeal to the heathen onlookers. These exercises were followed by a big feast, in which the pastor's wife tried to show that she could cook with any American woman; and she succeeded. Dr. Patton admits that at the end of the tour he no longer had such thrills as when he heard the people from Chikore singing "From Greenland's icy mountains"; he was no longer capable of sudden emotion; but there was never failing interest in the throngs that came and thankfulness for the evidences on every side of the great work that has been done. At twenty stations he addressed 8,525 natives.

A Polyglot Service

(Eastern Turkey Field)

A new pastor has been settled over the little evangelical church at Kutterbul, a village on the Tigris, opposite Diarbekir. The former minister was killed in the massacres of 1895, and lies buried in the same mound with 180 of his congregation and fellow-villagers. The new man, Selim, son of Pastor Jurgis, of Mardin, had been for ten years ministering to this church, until, fearing lest they should lose him, they obtained his consent to be ordained and installed as their pastor.

The ordaining council, held on Sunday, May 28, comprised representatives of six churches of the region. Mr. Andrus, of Mardin, in reporting the

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event, calls attention to the fact that at the service of ordination the Scripture was read in Turkish, the ordaining prayer offered in Arabic, the charge to the pastor spoken in Armenian, while the "red-hot charge to the people was in the terse and incisive Kurdish." Thus four out of the five languages employed every Sabbath in preaching the gospel in the Mardin field were used in this service with one congregation, a striking illustration of a prime difficulty besetting work in this field.

Cholera at Marsovan

(Western Turkey Field)

An epidemic of cholera, spreading from Samsoun, has reached Marsovan. Foreseeing its approach, the schools were abruptly closed ten days early. Even so, some of the pupils could not get away before the city was quarantined, and many who were able to go home were obliged to take roundabout and tedious routes. Mr. Elmer's report, dated the last of June, indicates that the cholera had got only slight hold on the city, but twenty cases and ten deaths having then occurred. Unsanitary conditions (Marsovan is dirtier than even the average Turkish town), and the ignorance and prejudice of the people, make the situation anxious. Physicians' orders are disregarded, and simple precautions are neglected. The bodies of men who have died of the disease are carried to the mosque to be washed at the public fountain, according to Moslem custom.

At Samsoun the situation was very bad. As high as thirty deaths a day had been officially reported. The town's water supply was contaminated through carelessness of workmen on the railroad, some of whom were infected with the disease. The railroad line runs parallel with the city aqueduct. When workmen died their bodies were put into shallow graves within a few yards of the canal, whose water was also used by the workmen. All this happened apparently without anybody knowing or hearing of it. The physician appointed by the minister of public works to look after the men made himself a head physician, attending the engineers and other high officials, but refusing even to inspect the men's quarters or to verify the rumors of the presence of the cholera among them.

AMBULANCE AT MARSOVAN HOSPITAL

MARSOVAN HOSPITAL

Interruption of mission work by this outbreak appears in other ways than by the closing of the schools. Missionaries ready to come home on furlough are prevented by the quarantine, while the annual meeting of

the Western Turkey Mission, which was to have been held at Marsovan this summer, is omitted because of the difficulties of travel.

The Magic of the Magic Lantern

(Western Turkey Field)

In a recent nine days' trip among the outstations and villages south of Sivas, Mr. Partridge experimented with the stereopticon to see if it would not prove a key to unlock new doors of opportunity. And to test particularly the evangelistic value of this method, he took but one set of slides, a choice collection on the life of Christ. Results were gratifying beyond all expectation; large audiences were secured in almost every place visited, and attention was almost perfect during the full hour of the lecture. In many of these assemblies a large proportion of the people were from the Gregorian church; in some cases the lectures were given in Gregorian school buildings, sometimes separately to men and women. On one evening in a Gregorian school building Mr. Partridge was able to speak to 600 men and boys, telling them the story of Christ's life. Meanwhile the colporter was busy in the markets selling Bibles and preaching; on this trip he disposed of all his wares. The total charge to the touring account for these visits, including ten lectures to 2,600 people, three communion services and three preaching services, was about six dollars; the cost of running the lantern was about six and seven-tenths cents a lecture.

A Gift that Counts

(Marathi Field)

Miss Anna L. Millard had a happy surprise upon her return to Bombay from her furlough in America, in finding that friends of the blind school there, which is her special charge, had during her absence raised a sum of money for the school amounting to 10,000 rupees, or $3,300. This money was carefully invested as the beginning of a building fund for the institution; though not enough for the purpose, it is hoped that more will come in time. The gift is doubly gratifying in that it not only increases the school's resources, but testifies to the approval of

BOYS OF BLIND SCHOOL, BOMBAY, AND BASKETS

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its work on the part of citizens of Bombay who see it at close range. Industrial work and music are increasingly emphasized in the instruction of the forty boys and girls in this school.

Japan Evangelizing Chosen (Korea)

(Japan Field)

The Kumi-ai churches of Japan have undertaken evangelistic work for the Koreans at Seoul. Following an evangelistic campaign for the Japanese in that city, conducted by Rev. Messrs. Ebina, of Tokyo, Osada, of Osaka, and Watase, of Kobe, Mr. Watase, who had resigned the pastorate of his church in Kobe for the purpose, was left behind to begin work among the Koreans. He plans to make Seoul his headquarters, and, upon securing a suitable house, to establish his church. The Kumi-ai churches have been considering this venture for some time, and at their meeting last October adopted a scheme involving a term of five years' effort and the expenditure of 30,000 yen ($15,000). A Korean Christian recently graduated from the Doshisha is to be associated with Mr. Watase.

It is announced that there is no purpose to encroach upon the work of foreign missionaries, or to compete with any other Christian enterprise in the city, but to co-operate in the friendliest spirit. Mr. Stanford thinks it remains to be seen whether this project is wisely undertaken at this time. Chosen is perhaps already as well supplied with missionary forces as is Japan, and the call to minister to the Japanese who have moved to Chosen needs a better response than it has yet received. It is to be hoped that no violation of a spirit of comity will be felt in this instance, and now that the Kumi-ai churches have taken the step, that it will lead only to happy and successful results.

The Testimony of a Funeral

(Japan Field)

The death of Dr. Fuzinaka, proprietor and chief physician of the Choshun Hospital in Osaka, brought striking testimony to one instance of quiet Christian influence in the empire of Japan. Dr. Wallace Taylor reports that Dr. Fuzinaka's funeral was entirely Christian and simple in its conduct. No Buddhist or Shinto rites were in any way connected with it. Representatives from every church in the city, and several from outside, took part in the services. Among those present was a large delegation of the city police, also companies of boys and girls from the city schools and vicinity. The city physicians, though not seated together, were present in large numbers; over 380 'rickshaws were included in the procession, which was between two and three miles long. Dr. Taylor records his own surprise at the demonstration; he had not realized that Dr. Fuzinaka had so large a hold on the esteem and sympathy of the city. It was a tribute to the worth and Christian influence exerted by the man and his hospital.

Dr. Taylor's acquaintance with this Japanese physician covers a period of more than twenty-five years, and the entire history of the Choshun Hospital. In the days when that hospital was in his charge he took Dr. Fuzinaka as his assistant, and later aided him in completing his medical education. When it became difficult for an American to continue in charge of the hospital, Dr. Taylor persuaded his protégé to purchase it and stood by him in the venture. Dr. Fuzinaka finally accumulated a considerable fortune for a Japanese through this institution; he was a conscientious, Christian man, and benevolent, not only in his hospital, but outside in his medical work and by direct gifts to good causes.

Overworking a Missionary

(Zulu Field)

Mr. Maxwell's report of the last year at Esidumbini station incidentally reveals the overcrowded life which missionaries are compelled to endure on many fields thus insufficiently manned. In this field there are 1,171 church members in good standing; Mr. Maxwell personally ex-

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amined 615 at the last round of communion services; 104 members have been received on confession of faith; thirty-seven classes have been conducted in catechism and Bible study; church buildings have been renovated in every North Natal station; 1,878 miles of horseback travel have been covered in visiting these widely scattered churches.

The situation is made the harder because of the lack of native helpers. There is no ordained pastor in all this field of fifty-two preaching places, and only five native preachers. The labor agents recruiting for the Johannesburg mines are constantly drawing off men until it seems as if they would deplete Northern Natal and Zululand of their native male population. In one church, out of the four lay preachers, three had gone to Johannesburg. In another station one-half the men had been taken, while at Imfume only two male members were found on a recent visit. Mission work is thus being turned from the country to congested labor centers, to find, not only a difficult problem there, but a new and disturbing situation in the country churches of the mission.

THE MAXWELLS' HOME AT ESIDUMBINI

LETTERS FROM THE MISSIONS

CENTRAL TURKEY MISSION

A BUSY HOSPITAL

The International Mission Hospital at Adana is a direct outgrowth of the massacre of 1909; it is also a symbol of the better time that seems to have dawned in that region, an era of growing confidence, recovery, and good will. The second year's work in the hospital shows encouraging advance and really remarkable results considering the obstacles that had to be overcome. Enforced delay in the arrival of Dr. Haas to take up the surgical work, the sickness of Miss Wallace, a too meager equipment (the building still lacks an operating table or the means to get it), and the unsatisfactory location of the hospital were some of the difficulties to test the resourcefulness of those in charge; the more credit is due them for what they have achieved. Dr. Salidian, the Armenian physician in charge,

has succeeded well with the medical side of the work, some notable cures being recorded. More than 300 patients have been in the wards, representatives of ten different races and religions; 7,700 attended the daily clinics; 1,200 medical visits were made; in all there were about 26,000 treatments. Miss A. Davies gives some interesting pictures of the inner life of the hospital: —

Curing Diseases

"Many a sad history could be told in connection with some of our patients, histories which reveal the ignorance and darkness of these poor people. Late one afternoon an old man was brought in, frostbitten, helpless, covered with bedsores, and in a condition of filth and disease altogether beyond description. On inquiry we found that he had been ill for some time and that his only daughter getting tired of him had left him, refusing to give him even a drink of water. Some neighbors, taking pity on him, roped him to a donkey and brought him here. I shudder to think what the poor man must have endured during that two days' ride. After a long time of nursing and care he left us perfectly well, full of gratitude for all that had been done for him. Think what it must have meant to him to be taken in, washed, and cared for, when he had been neglected by his own family! Was not this a good preparation for him to receive the message of a Father's love and pity which is preached here daily?

"Another was brought to us who had been found dying by the roadside. It seems he had been taken ill at the inn, and so great is the native's horror of disease, that he was put out and left to die. We soon found it was too late to do anything for him except make his last days as comfortable as possible. One man whose foot had been crushed by part of a building falling upon him went to a native doctor. He first sewed up the wound, not troubling to clean it. After a few days the man came to us in a fearful state. Had he waited much longer he would certainly have lost his foot and very likely his life.

Healing Enmities

"Among the patients there are found many nationalities: Moslems, Armenians, Greeks, and others living together, getting to know each other and often helping each other. Surely there can be no better way than this of breaking down prejudice and native hatred. Let me give you an instance. Not long after the recent massacre an Armenian came in, with his heart full of bitterness toward the Turks who had

IN BUSY ADANA

Two thousand were killed at this spot in the massacres of 1909

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been the cause of all his troubles. He noticed that a Moslem who was very ill was receiving much care. One day he said to the native nurse: 'Let that man die. I hate him. Why do you take such care of him?' After a while a great change came over this Armenian. It was noticed that he himself was doing many little services for the man whom he so hated. On being asked the reason, he said, 'Since hearing the Bible read and explained here every evening, God has given me love and pity even for my enemy.' Not only are the bodies healed, but influences are at work which will surely help to heal the open sore of hatred in this dark land.

"Now a word about our helpers. How often during the past year have we praised God for our native workers! Ignorant and untrained they are in many ways, but I truly believe each one is seeking to live for the Master. As one hears them at morning prayers praying for God's blessing on the hospital, the thought comes that God surely will bless such an earnest band of workers in their efforts to do their part towards the extension of his kingdom. Most of these helpers are the fruit of the mission schools. So to those who have little faith in missions I would say, let them come out here to see what God has done in the hearts of some of these people.

Enlightening Souls

"A few words on what has been done for the spiritual good of the patients. Each morning a Bible-woman gives her message in both men's and women's wards. Most evenings Mariam, our clinic helper, reads to the men, and often has opportunities for serious talks with her listeners. Many have testified to the good they have received through these talks. Morning prayers are always held in the women's ward. On Sundays young men from the Protestant church hold a short service in the men's ward, while teachers from the girls' school occasionally sing to the women.

"It is a most interesting sight to see them gathered together in the waiting room as they listen to the Bible-woman telling the old, old story, which alone can meet their great need. They are indeed a mixed multitude, for Moslems, Greeks, Armenians, Syrians, etc., are found there, making a quaint picture in their various costumes."

FOOCHOW MISSION

BIBLE STUDY IN SHAOWU

Summer conferences begin early in China. Miss Frances K. Bement writes, while touring the field about Shaowu, under date of April 24: —

"I am fully five days' journey from Shaowu, at Li Sen; it is 11 P.M., and our meeting is just over and some personal talks are still going on. It is all so interesting: to see forty men and as many women between the ages of twenty-five and seventy all studying the Bible, for this is a Bible conference. Some are just learning to read their first verse, some can read a little

TEACHERS IN GIRLS' BOARDING SCHOOL, SHAOWU

Three are graduates, the fourth a former pupil. Miss Bement says, "The graduating class for this year is a fine one. I trust they may make as good teachers as our present staff. I thank God for the graduates and the work they are doing every day!"

more, while others are learning the meaning of the simple truths of the gospel which is daily changing men and women for good.

"It is wonderful what a little will do. No missionary has been here since my last visit a year and a half ago, and the intervals between our visits are sometimes much longer. In fact, this church throughout its history has never had but one visit from a man of the station. Can't you send us another man? And have him bring a wife with him!

Other Tests of Devotion

"It is hot; I think it almost too hot to speak or even to sit and listen, but these men and women have walked here gladly, and they seem to feel repaid for coming. They have just made a generous contribution toward the salary of the pastor at Kienningfu, though their own church has had no preacher for two years. When people can do that while there are not preachers enough to go around, I think they are a step beyond 'rice Christians,' don't you?

"One man walked 300 li, or 100 miles, to be present at these meetings; another 110 miles, and he has attended two conferences; he does not think it too far. Now I would walk twenty miles to hear President King or Professor Bosworth, but I don't know that I would walk 100 miles if it were hot. One old woman walked five miles, and unwilling to come without a gift of love she brought four fresh eggs in her pocket. I have recently been away from home sixty days, and have not visited quite all of our thirty and more churches, and only a few of the homes; but Miss Funk has visited the three churches that I have missed, and a number of the others. The chair bearers are much interested to see how many people urge us to spend the day and night with them. They say, 'She knows every one along every road throughout all these counties, and has pupils everywhere. It would take her at least three years to make the visits that they urge.'"

MARATHI MISSION

THE ITEM OF ATMOSPHERE

The World in Boston had no more interested observers than the missionaries, most of whom had to view it at secondhand and from afar. Miss Anna L. Millard, of Bombay, calls attention to one characteristic of "The World" which of necessity was lacking in this attempt to portray it: —

"The last number of *The Congregationalist* about The World in Boston was most interesting, and I could well imagine how attractive it must be; but I could not help thinking how much of 'true heathenism' was left out in the dirt and smells and heat and noise to which we are accustomed.

"As I sat reading the account, a singing beggar passed down the street, singing at the top of his voice, beating his cymbals, and stopping in front of each shop as he went along. I am sure it took him two hours to get around the block which our mission compound occupies.

"In the night, a wedding procession came down the same road with torches and drums, presumably waking up the entire neighborhood. O that Boston could have *seen* and *heard* the real thing!

"Within hearing distance of our church and compound are a Mohammedan mosque, with its usual call to prayer; a Jewish synagogue; and a Hindu temple, with its clanging bells and loud worship. There are hundreds of Jews in this neighborhood, and I can hear them and the Mohammedans at prayer from early dawn.

"Such are our surroundings, with our great Christian Church towering in the midst, the most conspicuous building anywhere around. I often wonder if we even touch the fringe of these teeming multitudes who thus press upon us on every side.

The New Pastor's Influence

"You will be happy to know that at last we have a strong, helpful pastor (native), beloved and respected by the

entire community, for he has been long known among them. I only regret that he has to give some of his time to teaching in the high school, as the church feels it cannot yet assume his entire support.

"On Wednesday last, at the monthly conference with our strongest Christian workers, we had an earnest season of prayer, with the formulation of plans for the church and its members, and for reaching the large non-Christian community about us. It was a great joy to me to see such an earnest spirit and to feel that it is quite general among our church people. They have been having meetings for prayer in one another's houses, and we feel that now is the time for concerted effort.

"There seems to be a beautiful spirit of unity, and our pastor is dead in earnest in his efforts to win souls for Christ and his kingdom. It was certainly a wise choice when we called him.

"I am hoping much from the next two years of work in this church, and pray that our coming centenary celebration may be a very helpful and inspiring occasion both here and at home. I think our people are beginning to catch the spirit of it and will heartily co-operate in its celebration."

NORTH CHINA MISSION

CHRISTIAN TENT *versus* IDOL TEMPLE

A letter from Miss Mead, of Peking, in the *Missionary Herald* for July described the remarkable opportunity for preaching the gospel to the multitude afforded by a recent temple fair at that city. Letters from other missionaries emphasize the stimulus of these "fair days" to mission work. Miss Jessie Payne takes up the story at Peking: —

"Two weeks ago, another large fair began about four miles out of the city, near a place where we already have a little church. It is in the midst of the Manchu encampments. These people have always been very conservative, and have wished for no intercourse with foreigners; the younger men are all in military or government employ, while

STREET TO DRUM TOWER IN PEKING

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the older men, with the women and children, live at home, comparatively well off, with little to do.

"Here we put up our preaching tent, and these conservative Manchus came, filling it day after day, over forty giving in their names as desiring to follow this new doctrine. It was wonderful the way the crowds listened. They invited us to their homes, and one young man said he would do all in his power to aid in starting a church among them. The readiness to hear the gospel at times almost overcomes us, when we realize how comparatively little we can do."

THE WAY TO REACH THE VILLAGES

Miss Nellie Russell, also of Peking, writes particularly of the wider reach of this opportunity: —

"It has been a time of broad seed sowing. I have been touring in our outstations this spring, and everywhere there is a general feeling of friendliness such as I have not seen in my twenty years. Crowds everywhere, and we left each village with most pressing invitations to remain and 'tell more.' During one of my talks an old woman made her way up to me through the crowd, and taking hold of my arm with a strong grip she asked, 'Is it really true what you say, that there is no such thing as transmigration?' For some time afterward my arm bore the mark of the intensity of feeling of that dear soul of seventy-eight winters.

"We are hoping much for results this week, as at that outstation, a market town, there is to be a five-day festival, and we are making plans for extra services for women. I believe this method is the one by which the hundreds and thousands of villages on this great plain are to be reached. It is so easy now to get at people and there is a growing open-mindedness. It is a joy to work in this way with the other missions; it brings our Chinese Christian workers into a broader vision of the real Church of Christ."

UNSATISFYING WORSHIP

Rev. Emery W. Ellis, of Lintsingchow, draws a picture of one of these temple festivals, which makes clearer both the need and the opportunity to give something worth while to these drifting masses of humanity: —

"The great fair of the year has just passed and it was attended by many, many thousands. The goddess who is supposed to preside over this great festival is the same heavenly grandmother who lives on the sacred T'ai Shan. On the eve of the first of the fourth month she is said to arrive here, and is greeted by a great procession, with music, lantern, and banners. This year it was announced that at 10 P.M. she would reach the eastern suburbs of this city. So teachers and the unlearned, rich and poor, young and old, turned out to welcome her. One strange feature of the occasion was that, instead of the one sedan chair that is usually carried to meet the goddess, this year, four were carried with all due ceremony. The crowd moves slowly on in the rear of the chairs, hour after hour, until some physical sensation, probably of cold or weariness, leads them to announce that she has arrived, and then the procession turns back with her to some temple. This year she was divided among four temples, as the four chairs were carried to four different temples. The explanation of this quadruple ceremony is partly found in that these four temples are all dedicated to the goddess. The people come from far and near. They come walking, or in wheelbarrows, or on carts, or by house boats, which come by scores bringing as many people as can find room to sit on them. The people often go first to the temples to burn incense, then attend to business and pleasure. Almost every line of business known to the Chinese is represented at this great fair.

"The preaching this year, as last, was carried on from both the old and the new compounds. We estimate that

over 12,000 persons passed through this new compound, and many more came who did not secure the opportunity of being escorted through the yard after having listened to the preaching. At the old compound, doubtless, the people were still more numerous, but there was no attempt to estimate the total number of those who were in attendance."

THE PORTFOLIO

Islam's Future

In what direction, under this pressure of education, is the Moslem world drifting and towards what end? Unless all signs deceive, there lies before the Moslem peoples a terrible religious collapse. Islam as a religion is not holding its own against the unbelief that is flooding it from the European civilization. Young men are growing up into crass and material forms of atheism, forms that the best intellectual life of Europe has itself thrown off. And as education spreads and deepens, as history vindicates for itself its place, as the moral feeling becomes more watchful and sensitive, so the legend of Mohammed will crumble and his character be seen in its true light. And with Mohammed the entire fabric must go. It is, then, for the Christian schools and preachers to save these peoples, not only for Christianity, but for any religion at all; to vindicate to them the claims upon their lives of religion in the broadest sense.

From the Introduction to Macdonald's "Aspects of Islam."

A Typical Country Meeting in Japan

It is in a great farmhouse in the Yoshikawa and all the paper doors have been taken out, thus throwing the matted rooms into one. Every inch of space is taken up with men, women, and children, sitting close together on the mats. The meeting began at two o'clock. I gave my little talk and the Bible-women talked too, and by and by we dismissed the meeting, but they did not want to go. Four times Ono *san* talked, and we sang and sang until at last it was half-past seven o'clock and the big room grew so dark that I could hardly see Ono *san's* face; and yet those eager people stayed and listened. At eight o'clock we had our supper, served by the dim light of a tiny lamp, and out in another room the old people and younger members of the farmhouse family were eating their supper around the blazing kettle, for the guests always are served alone.

About half-past nine the Christians began to come back for an evening of conversation and song, and I bethought me of my Perry pictures of the life of Christ, so I brought them out and oh, what pleasure they gave!

As those toil-hardened hands picked up one picture after another, and as those people saw that Life pictured before them for the first time, it was a privilege just to watch their faces and listen to their remarks.

But most of all my attention was drawn to Mr. Hitomi, a man saved from drink to become one of the strong, earnest Christians of the little community. He was holding in his hand the picture of Christ in Gethsemane and looking at it with eager eyes; then he laid it down to take up another, only to come back again to that face.

Soon his breast began to heave and tears came into his eyes. Still holding the picture in his hands he wiped his eyes with a big handkerchief and looked and looked, all unconscious of our presence, until finally overcome by his emotions he got up and abruptly left the room.

We could hear him walking up and down outside, but he did not come in; and he was still weeping when one of the other men went to bring him in

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later to sing that much loved hymn, "Alas, and did my Saviour bleed," which had been suggested to them by the incident.

The burly farmer sat quietly listening until we came to the words, "But drops of grief can ne'er repay the debt of love I owe," and then, his voice shaking with feeling, he joined in the words, so truly his own, "Here, Lord, I give myself away; 'tis all that I can do."

It was after eleven when the little meeting finally broke up and we saw the lanterns go bobbing off among the trees and shrubbery of those country roads.

From an article in the Japan Evangelist.

THE BOOKSHELF

William Scott Ament, Missionary of the American Board in China. By Henry D. Porter, M.D., D.D. Fleming H. Revell Co. Pp. 377. Price, $1.50 net.

Few are so fortunate in their biographers as Dr. Ament; Dr. Porter was his associate and fellow-laborer in the North China Mission for twenty-three years, and kept closely in touch with him and his work throughout his entire career. Moreover, Mrs. Ament contributed largely to the wealth of material at the disposal of the author, thus giving the book the stamp of thoroughness and accuracy.

Dr. Ament used his pen so freely and naturally as to provide an abundance of material, while the widely different character of his correspondents permitted a great variety of presentation. More than half the matter in the book is in the exact words of Dr. Ament himself. It is all so deftly woven together in the narrative that the quotations do not interrupt the continuity of the story, the subject of the biography being permitted to complete the narrative in his own way.

The early part of Dr. Ament's life is quickly yet comprehensively reviewed, and the reader is speedily drawn to the young missionary who, under "a deepening and ever increasing conviction that his duty pointed in that direction," appears with his bride in the center of the conflict in North China early in 1878. Few lives have been more fruitful in results—in churches organized, congregations formed, and territory occupied—than was Dr. Ament's in the twenty-two years of the constructive period of his missionary career.

The story, full of romance, adventure, sacrifice, and rewarding endeavor, carries the reader rapidly through the several critical periods of the Boxer uprising of 1900.

During the time of the Boxer supremacy he again and again jeopardized his own life for the protection of the Christians and for the safety of his missionary associates. Many a man has worn the Victoria Cross for deeds that reveal a lesser heroism. This part of of Dr. Ament's career is perforce told largely in the language of others. The cruel and thoughtless attack made upon him by Mark Twain because of his activity in the work of restoration and reconstruction is thoroughly but most kindly treated. The final triumph which he was permitted to witness, in the reconstructed and aggressive church rising out of the ashes of its own furnace of affliction, is but a fulfillment of the patience, the untiring devotion, and masterly ability of the man who, counting not his life dear unto himself, built that life into the resurrected church of Jesus Christ in North China.

This biography is not only a vivid narrative of what a single life can accomplish, if linked with divine power; it is an exposition of the most critical and thrilling period of the history of missions in China, since Dr. Ament was one of the principal actors in it all. To one who is seeking for an opportunity to invest wisely a life, the call of such a career is mighty. Encouragement to tireless endeavor and unfal-

tering faith in the face of obstacles more formidable in appearance than all the combined forces of righteousness, breathes through this biography in the example of the man whose career it narrates. J. L. B.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

June 9. At New York, Rev. and Mrs. George B. Cowles, of the Zulu Branch of the South African Mission.

July 6. At San Francisco, Dr. and Mrs. George M. Rowland, of the Japan Mission.

July 19. At New York, Rev. and Mrs. John X. Miller, of the Madura Mission, and Rev. and Mrs. Stephen v. R. Trowbridge, of the Central Turkey Mission.

July 26. At New York, Miss E. Gertrude Rogers, of the Eastern Turkey Mission.

July 27. At New York, Miss Emily R. Bissell, of the Marathi Mission.

August 3. At New York, Mrs. Emma D. Woodside, of the West Africa Mission.

ARRIVALS ON THE FIELD

June 5. At Kodikanal, India, Misses Alice Powers and Zada Curtiss.

June 17. At Bombay, India, Dr. and Mrs. Lester H. Beals.

June 22. At Tientsin, China, Rev. and Mrs. Robert E. Chandler.

June 22. At Mt. Silinda, South Africa, Mr. and Mrs. Dysart.

July 8. At Sivas, Turkey, Dr. and Mrs. Charles E. Clark.

July 14. At Bombay, India, Mr. and Mrs. D. C. Churchill.

July 18. At Chihuahua, Mexico, Dr. and Mrs. James D. Eaton.

DEPARTURES

July 29. From Montreal, Rev. and Mrs. Leroy F. Ostrander, returning to the European Turkey Mission.

July 29. From New York, Dr. F. D. Shepard, returning to the Central Turkey Mission.

August 1. From Boston, Mr. and Mrs. F. Sidney Dart, to join the Rhodesian Branch of South Africa Mission.

August 12. From Boston, Rev. and Mrs. W. P. Clarke, returning to the European Turkey Mission; Miss Nina E. Rice, returning to the Western Turkey Mission; Miss Isabelle Darrow and Mr. Walter James, going to the same mission for terms of service (see page 391); Miss Isabelle Harley and Mr. Fay E. Livengood, going to Eastern Turkey; Misses Ida A. and Ina B. Verrill, Messrs. Paul E. Nilson, J. Franklin Candy, and Lewis H. Mounts, going to Central Turkey (see pages 391, 392).

August 12. From Seattle, Dr. and Mrs. F. F. Tucker, Miss Bertha P. Reed, returning to the North China Mission, and Miss Edith Tallmon and Miss Myra L. Sawyer, to join the same mission (see page 392).

August 22. From Boston, Mr. and Mrs. James H. Lawson and Miss Gwen M. Jones, to join the Madura Mission (see page 392).

August 22. From San Francisco, Rev. and Mrs. C. Burnell Olds, Miss Susan A. Searle, returning to the Japan Mission, and Miss Amy E. McKowan, to join the same mission (see p. 391).

August 23. From Vancouver, Rev. and Mrs. Frank A. Lombard, going to the Japan Mission (see page 392).

MARRIAGES

June 21. At the United States Consulate, Canton, China, Rev. Obed S. Johnson and Miss Vida M. Lowrey, of the South China Mission.

July 19. At Frankfort, Mich., Mr. F. Sidney Dart and Miss Clara I. Miller.

BIRTH

July 14. At Bombay, India, a son, Edward Putnam, to Rev. and Mrs. Robert Ernest Hume.

DEATH

July 20. At East Orange, N. J., Rev. Caleb C. Baldwin, D.D. (see page 381).

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But for a mistake, which is sincerely regretted, earlier mention would have been made in these columns of the decease of Mrs. Sarah S. Jencks, who was connected with the Japan Mission from 1877 to 1887, and who died at her home in Colorado Springs, Col., on May 19, 1911.

She is survived by her husband, Mr. DeWitt C. Jencks, who was for ten years secretary and treasurer of the Japan Mission, by two sons, a daughter, and two grandchildren. Mrs. Jencks was born at Abington, Conn., January 23, 1856, the daughter of the Congregational pastor

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there, Rev. Henry Bogg Smith; her mother, seven brothers, and a sister are still living.

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When the Congregational church at St. Johns, N. B., gave a reception one evening in July to their minister and his bride, Rev. and Mrs. J. T. Tucker, who have just been appointed to the West Central African Mission of the American Board, it so happened that Mr. Herbert D. Wilder, of the Prudential Committee, and two Corporate Members, Dr. Jefferson and Rev. H. G. Person, were in the neighborhood on a vacation trip, and were able to be present to join in the felicitations and to represent the Board.

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The delay of a week in the sailing of Dr. and Mrs. Beals, who left Boston, May 9, to return to their field in India, enabled them to go with happier hearts, for in that last week gifts and pledges amounting to $2,700, which otherwise might not have been secured, came in toward the Wai Hospital Fund. This sum, added to what had been already received, brought the amount of the fund to $6,551, or within $1,500 of the total amount needed for the building, the object to which these missionaries had devoted their furlough. And now upon their arrival in India comes back the word that from the estate of a wealthy Parsee gentleman of Bombay the sum of 10,000 rupees ($3,000) has been pledged to them, a sum sufficient to provide for the full expense of the hospital and also for some much needed houses for servants and medical assistants and for a good water supply. We rejoice that the hospital thus seems assured for the important field of Wai, and congratulate our friends on the success of their unceasing labor in its behalf.

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The Chronicle picture this month, from the camera of Miss Coan, a new member of the Marathi Mission, represents that mission as it has gathered for the annual meeting at Mahableshwar. These busy people have to use their time of flight to the hills in the hot season to make plans and transact business by which they shall work during the rest of the year. For those who may like to study a picture puzzle we add the names of the company as given by Miss Coan. Standing: beginning at front, Mr. Burr, Mr. Clark, Mr. Gates, Mrs. Clark, Mr. Ballantine, Miss Fowler, Mrs. H. Fairbank, Mr. H. Fairbank, Mrs. Hazen, Dr. Ballantine, Miss Nugent. Seated: front row, Mr. Burr, Miss Millard. Second row, Miss Bissell, Mr. Bissell, Mrs. Gates. Third row, Mr. E. Fairbank, Mr. E. Gates, Miss J. Gordon, Mrs. Sibley, Mrs. McBride. Fourth row, Mr. Hazen, Mr. Harding, Mr. McBride. Fifth row, Mr. Hume, Mrs. Bruce, Miss Harris, Miss Bruce.

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"SMILE! LOOK PLEASANT!"

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch., 5.34; Mrs. B. Frank Bracy, 6, 11 34
Auburn, High-st. Cong. ch., 160.25; Mrs. Mary A. Frye and sister, 2; Friend, 1; Friend, 1, 164 25
Bangor, 1st Cong. ch., toward support Rev. C. Stanley Vaughan, 35.58; Rev. John S. Sewall, 10; Rev. E. C. Brown, 1; H. A. Daggett, 5; C. H. Cutler, 2, 53 58
Bar Harbor, Cong. ch. 217 88
Bath, Rev. O. W. Folsom, 1; Annie L. Palmer, 25; Mrs. Samuel W. Cushing, 1; Mr. Wm. B. Nussander, 1, 28 00
Belfast, R. F. Dunton, 1 00
Bethel, Isabel Shirley, 2 00
Blue Hill, F. A. F. and M. A. Fisher, 2; Friend, 1, 3 00
Boothbay Harbor, Rev. W. Stanley Post, 1 00
Brewer, 1st Cong. ch. 17 20
Bridgton, Friend, 1; Friend, 1, 2 00
Broad Cove, John S. Fiske, 1 00
Brunswick, S. W. Pearson, 2; Mrs. M. E. Getchell, 1, 3 00
Camden, Mrs. J. H. Montgomery, 5; Mrs. F. M. Richards, 1; Friend, 1, 7 00
Carlisle, Friend, 2 00
Cumberland Mills, Isaiah S. Manchester, 1 00
East Machias, John A. Pope, 50 00
Eastport, Rev. Chas. E. Beals, 3 00
Farmington, Cong. ch., 46; Rev. R. H. Clapp, 1; Crary F. Cushman, 2.50; Mrs. J. P. Cushman, 2.50; W. G. Mallett, 2; Katharine M. Titcomb, 1; W. A. Titcomb, 1; Mrs. M. T. Wade, 1; Friend, 2, 59 00
Farmington Falls, Nancy Watson, 1 00
Foxcroft, Ernest Thayer, 1 00
Gardiner, Cong. ch., 26; Frederic Danforth, 20; Mrs. S. M. Whitmore, 1, 47 00
Gray, Rev. Wm. F. Slade, 10 00
Hallowell, Old Cong. ch., "In His Name," 5; Friend, 1, 6 00
Hampden, Cong. ch., 10.73; W. H. Tribou, 1, 11 73
Holden, G. H. Wiswell, 2 00
Kenduskeag, Cong. ch. 3 00
Kennebunk, Mrs. George Parsons, 200; Mary L. Nason, 5; Rev. M. P. Dickey, 1, 206 00
Kennebunkport, Mrs. Sarah W. Chapman, 5; Mary A. Smith, 2, 7 00
Lewiston, Rev. Leavitt H. Hallock, 5; Lilian F. Wells, 2; Juliette S. Abbott, 1, 8 00
Litchfield, Cong. ch. 8 00
Litchfield Corners, Several friends, 2 00
Machias, Miss M. O. Longfellow, 2; Friend, 3; Friend, 1, 6 00
Madison, Cong. ch., Rev. Frederick H. Means, 20 00
Millbridge, Cong. ch. 5 00
Milford, Cong. ch., C. M. Cousins, 3 00
Newagen, Elsie C. Porter, 1 00
Newcastle, Joel P. Huston, 5 00
New Gloucester, E. V. Bridgham, 10 00
Norridgewock, Cong. ch. 15 00
Northampton, Friend, 1 00
North Bridgton, C. H. Gould, 2; J. E. Bird, 1; E. W. Gould, 1; Perley W. Kilbourne, 1, 5 00
North Harpswell, Mrs. Harriet Wilson, 1 00
North Waterford, Cong. ch. 6 00
Old Orchard, Emily C. Wheeler, 10 00
Orono, Rev. Joseph B. Lyman, 2 00
Portland, Woodfords Cong. ch., 51.78; Second Cong. ch., J. W. Stevenson, toward support Rev. J. P. Dysart, 5; Rev. H. W. Hulbert, 1; M. J. Norris, 5; A. S. Burbank, 5; Mrs. L. E. McPherson, 5; C. W. Morton, 5; Mr. and Mrs. Horatio Staples, 5; Danetta M. Lowe, 3; Mrs. W. O. Hough, 2; George F. Black, Frank J. Bragdon, Walter T. Foss, Clarence A. Weston, each 1; "Portland," 121.90; Friend, 25; Friend, 1, 239 68
Princeton, Nellie C. Mercier, 1 00
Saco, 1st Parish Cong. ch., 41.16; J. F. Stevens, 1, 42 16
Sanford, Benj. Jepson, 2; Ellen M. Emery, 1, 3 00
Skowhegan, Island-av. Cong. ch., 14.75; R. W. Morrill, 2, 16 75
South Berwick, Cong. ch. 67 00
South Eliot, Leander Brooks, 1 00
South Gardiner, Cong. ch. 19 86
Sunset, X. 2 00
Walnut Hill, Rev. A. J. McGown, 5 00
Waterford, Susan H. Wilkins, 2; Mrs. Charlotte S. Rice, 1, 3 00
Waterville, Henry L. Tappan, 5 00
West Boothbay Harbor, C. H. Beale, 5 00
Westbrook, Cong. ch., 20.29; P. E. Hinckley, 1, 21 29
Windham Hill, Cong. ch., Friend, 5 00
Woodfords, P. S. Watts, 2; Bertha W. Chapman, 2, 4 00
Yarmouthville, W. W. Thomas, 1 00—1,471 72

New Hampshire

Acworth, Cong. ch. 14 00
Alstead, Cong. ch. 5 00
Atkinson, S. B. Mason, 1; Geo. Albert Page, 1, 2 00
Barrington, Cong. ch. 8 26
Bennington, Cong. ch., of which Friend, 5, 15; Mary A. Rogers, 10; Nathan Whitney, 5; Friend, 2, 32 00
Brentwood, Annie E. Craine, 2 00
Candia, Rev. James F. Scott, 1 00
Charlestown, Evan. Cong. ch. 11 50
Claremont, Cong. ch., 29.25; G. S. Nott, 2, 31 25
Concord, South Cong. ch., 20; Rev. Edw. A. Tuck, 5; Mrs. Julia F. and Miss Bertha B. Gill, 10; C. G. Remick, 5; Mrs. Herbert W Denio, 2; Mr. J. T. Sleeper, 2; Mrs. P. W. Webster, 2; E. H. Woodward, 2; Col. L. H. Carroll, 1; Friend, 5; Friend, 5, 59 00
Derry, Central Cong. ch., 18.45; Mrs. Martha Day, 5; Harriet Chase Newells, 1, 24 45
Dunbarton, Emma F. Fowle, 2 00
East Walford, Mrs. Mary E. Shepard, 5 00
Epping, Cong. ch., Mrs. Geo. Thompson, Mabel Thompson, Mrs. Delia Piper, Grace Piper, Mrs. Sarah J. Ladd, Mrs. Mary E. Boynton, Rev. E. T. Pitts, each 1; Mrs. E. H. Pearson, 1, 8 00
Exeter, Rev. F. E. Delzell, 3; Rev. E. B. Pike, 3; Rev. N. F. Carter, 2; Mrs. Elizabeth S. Hall, 452; Miss S. M. Buzell, 25; Mrs. Mary E. Chapman, 1; Chas. Edward Smith, 1, 487 00
Franklin, Mrs. I. N. Blodgett, 5; Alice R. Goodwin, 1, 6 00
Gilsum, Cong. ch. 15 00
Goffstown, Mrs. Laura E. Gerould, 3; Isabelle G. Mack, 3, 6 00
Gossville, Sarah N. Holmes, 1 00
Greenfield, John K. Birge, 5 00
Greenland, Cong. ch., 45; Josephine H. Pickering, 1, 46 00
Greenville, Tyler E. Gale, 1; Friend, 1, 2 00
Hampton, B. F. Perkins, 1 00
Hanover, Ellen M. Pierce, 5 00
Hinsdale, Cong. ch., 10.36; Emily H. Estey, 1, 11 36
Hollis, Mrs. R. F. Richardson, 1 00
Keene, Mrs. Bancroft, 5 00
Laconia, Cong. ch., 70.40; Mrs. Gertrude S. Blakely, 5; Helen J. Busiel, 2, 77 40
Lancaster, Miss P. R. Plummer, 25
Langdon, Cong. ch. 6 20
Lebanon, Mrs. E. S. Haskell, 1 00

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Lisbon, Miss S. E. Merrill, 4 00
Littleton, Mrs. C. F. Lewis, 1 00
Lyme Center, Chas. H. Greenough, 2 00
Manchester, Franklin-st. Cong. ch., 128; 1st Cong. ch., S. S. Marden, 2; Miss E. M. Priest, 5; Theodore F. Kockle, 2; F. S. Piper, 1; Friend, 2; Friend, 2, 142 00
Mason, Mary Whitaker, 1 00
Milford, W. D. Sargent, 1 00
Milton, E. W. Plummer, 1 00
Mt. Vernon, Mrs. Mary P. Marden, 5 00
Nashua, Mrs. M. E. and Miss Mary A. Frost, 2; F. F. Norris, 2; C. H. Bliss, 1; Mrs. Geo. W. Flanders, 1, 6 00
Newfields, Cong. ch. 8 50
New London, Miss E. L. Maynard, 1 00
Northampton, Friend, 2 00
Plymouth, Martha Hazelton, 50
Portsmouth, North Cong. ch., 582.40; Victoria C. Verman, 10; Horace B. Parker, 2, 594 40
Rindge, 1st Cong. ch. 10 00
Rochester, Rev. C. H. Percival, 5 00
Short Falls, Cong. ch., 6; Rev. J. E. Everingham, 1; Mrs. J. H. Dolbeer, 1, 8 00
Somersworth, 1st Cong. ch., 32; Rev. A. M. Parker, 5, 37 00
Suncook, Cong. ch., of which 7 from Geo. P. Thompson 10 25
Sunapee, Mrs. Geo. H. Bartlett, 5 00
Swanzey, Cong. ch., Rev. G. A. Furness, 10 00
Tilton, J. R. Williams, 5 00
Warner, Mary H. Wilson, 5; Mrs. Lora E. Courser, 1, 6 00
Webster, Rev. J. Henry Bliss, 1 00
Wilton, 2d Cong. ch., 12; Mrs. W. E. Fiske, 1, 13 00
West Rindge, Friend, 15 00
Winchester, Friend, 1 00
Woodsville, Albert B. Stearns, 5 00
——, Friend, 3 00—1,785 32

Vermont

Barre, Cong. ch. 33 19
Barton, Cong. ch., Mrs. H. B. Borland, 15 00
Bellows Falls, Mrs. Mary L. Bowers, 50; Ira Goddard, 10; H. C. Johnson, 5, 65 00
Benson, Cong. ch., toward support Rev. E. A. Yarrow, 58 35
Brandon, Cong. ch. 23 60
Brattleboro, Geo. L. Dunham, 25; S. B. Emerson, 1; Mrs. Mary L. Mosse, 1, 27 00
Brookfield, Cong. ch., Members, 9.75; 2d Cong. ch., John B. Perham, 1, 10 75
Burlington, College-st. Cong. ch., Mrs. K. A. Benedict, toward support Dr. L. H. Beals, 5; Mrs. Mary R. Englesby, 25; T. S. Brown, 2; Friend, 1, 33 00
Chelsea, Rev. Carl H. Corwin, 5 00
Colchester, Cong. ch. 5 00
Coventry, Cong. ch. 10 00
Danby, Cong. ch., toward support Rev. E. A. Yarrow, 25 00
Danville, Cong. ch., Friend, 5 00
Derby, 1st Cong. ch. 25 00
Dorset, Mrs. S. H. Cobb, 5; Rebecca S. Lowrey, 5, 10 00
Dummerston, A. D. Dutton, 5 00
East Berkshire, Cong. ch. 9 00
Essex Center, H. T. Morgan, 1 00
Fairfax, Mrs. E. S. Chamberlin, .50; Mrs. M. S. Forsyth, 1, 1 50
Franklin, Mrs. L. R. Gates, 25
Georgia, Cong. ch., Rev. C. W. Clark, 5 00
Greensboro, Cong. ch. 21 00
Guilford, Cong. ch., Mrs. Lucy I. Chandler, 1 00
Holden, Miltmore E. Merrill, 1 00
Island Pond, Rev. Thomas Hall, 1; A. W. Bosworth, 1, 2 00
Jamaica, Cong. ch. 17 00
Lunenburg, Rev. Henry C. Howard, 2 00
Manchester, Mrs. L. Munson, 1 00
McIndoe Falls, Cong. ch. 36 75
Middletown Springs, D. Leffingwell, 1 00
Montpelier, Mrs. S. J. Bailey, 1 00
Newbury, Rev. E. G. French, 3 00
Newport, 1st Cong. ch. 100 00
Northfield, Rev. James B. Sargent, 10 00
Orleans, Cong. ch., Amy B. Fisk and Mrs. Gay, 5 00
Pittsford, Cong. ch., 52.73; Emily Hitchcock Terry, 5, 57 73
Plainfield, Rev. Perrin B. Fisk, 2; F. P. Gale, 2, 4 00
Rutland, Geo. K. Montgomery, 10; G. G. Marshall, 1, 11 00
St. Johnsbury, North Cong. ch., Rev. Geo. W. C. Hill, 2; B. Frank Harris, 3; Friend, 2; Friend, 1, 8 00
Saxton's River, Cong. ch., 51; Henry F. Jones, 2, 53 00
Sheldon, A. S. Gallop, 1 00
Shoreham, R. R. Holmes, 2 00
Springfield, Justus Dartt, 1 00
Swanton, Friends, 20 00
Warren, W. Rand, 5 00
West Brattleboro, Cong. ch., 39.46; Susan E. Clark, 5, 44 46
West Glover, Cong. ch., Mrs. H. B. Borland, 15 00
Westfield, N. Grace Cooledge, 2 00
West Woodstock, Mason W. Ladd, 25 00
White River Junction, Friend, 1 00
Wilmington, Cong. ch. 25 00
Windsor, Mrs. Richard M. Hall, 1 00
——, Friend, 20 00—870 58

Legacies.— Burlington, Samuel S. Tinkham, by F. S. Tinkham, add'l, 170 00

1,040 58

Massachusetts

Abington, Cong. ch., 44.58; A. B. Vaughn, 10; W. C. Lean, 2; Forest D. Hunt, 1, 57 58
Adams, 1st Cong. ch., toward support Rev. A. E. LeRoy, 300; F. E. Mole, Wm. Orr, Sr., Friend, each 1, 303 00
Amesbury, Union Cong. ch., 12; Thomas Clark, 10, 22 00
Amherst, North Cong. ch., 42.33; 1st Cong. ch., Friend, for Aruppukottai, 10; do., Friend, 5; W. H. Atkins, 15; F. S. Gaylord, 15; Charlotte E. L. Slocum, for Aruppukottai, 10; B. Hartley Williams, 5; Wm. L. Cowles, 5; Miss S. G. Ayres, P. C. Guernsey, Mrs. Dwight W. Marsh, Frank A. Waugh, each 1; Friend, 20; Friend, 5; Friend, 2, 138 33
Andover, South Cong. ch., 250; Free Christian Cong. ch., 140; Rev. and Mrs. Dean A. Walker, 25; Rev. Wm. L. Ropes, 20; Rev. C. C. Carpenter, 1; Harriet A. Barrows, 50; Frank T. Carlton, 25; G. F. Merrick, 15; Walter Buck, 10; Mrs. Warren F. Draper, 10; Anna G. Chamberlain, 5; John F. Kimball, 2; Annabel Richardson 1, 554 00
Arlington, Edwin Mills, 5 00
Arlington Heights, Park-av. Cong. ch. 20 00
Ashcroft, W. 2 00
Attleboro, H. D. Baker, 10; Francis A. Bliss, 5, 15 00
Auburndale, Rev. W. C. Gordon, 5; S. C. Johnson, 2, 7 00
Ballardvale, Rev. Geo. P. Byington, 1 00
Becket, Mrs. Salome C. Norcott, 2 00
Bedford, Emily M. Davis, 2 00
Belmont, Mrs. G. A. Choate, 2 00
Berkley, Cong. ch., 25; Friend of Missions, 25, 50 00
Berlin, 1st Cong. ch. 6 00
Beverly, Wm. F. Lee, 10; Miss M. E. Glidden, Chas. H. Symonds, H. O. Woodbury, each 1, 13 00
Billerica, Ortho. Cong. ch., 24.92; Everett Bull, 10, 34 92
Boston, Central Cong. ch. (Jamaica Plain), 150; 2d Cong. ch. (Dorchester), 103.47; Park-st. Cong. ch., Florence St. J. Baldwin, 100; Union Cong. ch., Friend, toward support Dr. E. L. Bliss, 100; South Evan. Cong. ch. (West Roxbury), Friend, 100; Cong. ch. (Brighton), 83.78; Eliot Cong. ch. (Roxbury), 22.55; Immanuel-Walnut-av. Cong. ch. (Roxbury), 10.85; Winthrop Cong. ch. (Charlestown), 8.80; Phillips Cong. ch. (South Boston), 5; Rev. Edw. C. Ew-

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ing (Roxbury), 10; Rev. F. B. Richards, 5; Rev. Geo. L. Cady, 5; Rev. A. A. Stockdale, 3; Rev. Chas. F. Weeden (Dorchester), 1; Chas. G. Cook, 50; Mrs. A. W. Tufts, 50; Geo. B. Knapp, 25; Ernest L. Miller, 25; Emma Packard (Jamaica Plain), 25; H. S. Robinson, 25; John P. R. Sherman, 25; Theodore Stadtmiller, 25; F. W. Field, 10; Annie S. Penfield, 10; Geo. W. Pierce (Jamaica Plain), 10; Mr. and Mrs. C. A. Ufford, in memory of Dudley Heale Ufford, 6; Stephen Bartlett, 5; Wm. H. Cooley, 5; A. L. Davenport (Dorchester), 5; John M. Dick, 5; Herbert S. Drew, 5; Mrs. Josephine E. Drew (Dorchester), 5; M. K. Flint (Charlestown), 5; W. L. Greene, 5; Nathan Heard, 5; Benj. Moody, 5; Elizabeth E. Backup (Roxbury), 3; Harry G. Dixon, 3; A. McLean, 3; Miss A. E. Blodgett, Pearl J. Caldwell (Neponset), Herbert Z. Coles (West Roxbury), Samuel Keene (Brighton), A. A. Kimball (Dorchester), Geo. F. Page (Dorchester), H. Philip Patey, Julia H. Strong, Mary C. Wiggin (Dorchester), Frances S. Wiggin (Dorchester), each 2; J. P. Bradley, John B. Cornish, Mrs. C. L. S. Eager, Miss S. J. Elder (Neponset), Henry Goodwin (Allston), John Herbert, Miss C. F. Hill, Jennie Lyon (Roxbury), J. T. Maclean, Geo. W. Mehaffey, Carrie H. Murdock (Dorchester), Florence S. Nickerson, W. W. Ollendorf, Cyrus N. Richardson, Edward F. Stone, Sue Frances Sylvester, Mrs. John H. True, Mrs. John E. Tuttle, Mrs. Samuel Williams, each 1; M. M. T. (Roxbury), 50; Contents of a Mite Box, 6; Friend, 100; Friend, 2; Friend, 2; Friend, 1, 1,253 45

Boxford, Friend, 10 00

Boylston Center, Robert C. Stewart, 1 00

Bradford, 1st ch. of Christ, 55.65; Louisa S. Carleton, 1; Marietta Kimball, 1, 57 65

Braintree, 1st Cong. ch. 27 22

Bridgewater, Dr. Merritt, 1; Mrs. J. C. White, 1, 2 00

Brockton, Porter Cong. ch., of which 2 from Friend, 202; Wendell-av. Cong. ch., 30; Rev. Edgar B. French, 2; F. P. Mills, 25; Mrs. Harry Dunbar, 5; Rosa A. Field, 5; Geo. H. Leach, 5; Mrs. Geo. C. Cary, Joshua Reed, John Simmons, Rufus E. Tilton, each 1; Friend, 2; Friend, 1, 281 00

Brookline, Harvard Cong. ch., 755.42; Miss P. P. Edwards, 15; J. B. Sewall, 10; Alice D. Adams, 5; Mrs. Louise L. Adams, 5; D. N. Blakely, 5; Mrs. David H. Rice, 2; F. M. Newcomb, 1, 798 42

Buckland, Mrs. Harding Woods, 2; Friend, 1, 3 00

Cambridge, North-av. Cong. ch., 750; Pilgrim Cong. ch., of which 10 from A. L. M., 35; Geo. B. Roberts, 25; Mrs. W. H. Goodridge, 5; M. H. Bailey, 1; Friend, 10, 826 00

Carlisle, Rev. Philip A. Job, 5 00

Centerville, South Cong. ch., 27.50; Friend, 10, 37 50

Chelsea, 1st Cong. ch., 64.80; Friend, 5, 69 80

Chicopee, Sarah Z. Pease, 25; E. C. Sparks, 2.17, 27 17

Chicopee Falls, 2d Cong. ch. 28 22

Clinton, 1st Cong. ch., 75; German Cong. ch., Rev. and Mrs. Ed. L. Hobein, 5; Mrs. G. J. Carter, 10; Edward P. Sawtell, 2, 92 00

Cohasset, 2d Cong. ch. 43 40

Colerain, Cong. ch. 10 00

Concord, Mrs. Alonzo Tower, 5; N. A. Davis, 1, 6 00

Concord Junction, Rev. Wm. J. Batt, 1; Mrs. E. C. Damon, 2, 3 00

Dalton, Rev. G. W. Andrews, 5; Rev. Edson L. Clark, 5; Payson E. Little, 1, 11 00

Dana, Christ Cong. ch. 3 00

Danvers, 1st Cong. ch., 100; W. E. Smart, 2; F. W. Fisher, 1.50; Mrs. Mary E. Peabody, 1, 104 50

Deerfield, Mrs. Marion Stebbins, 2 00

Dighton, Cong. ch. 15 00

Dracut Center, Persis A. Barnett, 5 00

East Boxford, Cong. ch., A. B. Peabody, 2; Mary N. Cleaveland, 1, 3 00

East Bridgewater, Union Cong. ch., 25; Huram Wade, 10; Mrs. H. H. Harlow, 2, 37 00

East Douglas, Friend, 1 00

Easthampton, Anna C. Edwards, 5; Jas. Keene, 5; Mrs. A. C. Kendall, 1; Martin L. Gaylord, 25, 11 25

East Longmeadow, Rev. C. S. Wilder, 1; E. S. Ellis, 5, 6 00

East Northfield, Cong. ch., for Paotingfu, 47.50; Rev. H. Fay Smith, 5; W. R. Moody, 5, 57 50

East Orleans, Miss H. O. Nelson, 1 00

East Taunton, E. W. Porter, 1 00

Edgartown, Rev. Horace Dutton, 5; Eunice F. Faulkner, 1, 6 00

Enfield, Cong. ch., of which 100 from Marion A. Smith and 25 from Mrs. Henry M. Smith, 175; Frances W. Kimball, 20; Mrs. Lucretia P. Chamberlin, 10; Francis W. Chandler, 10; Anna F. Woods, 10; Anonymous, 20, 245 00

Essex, Rufus Choate, 1 00

Everett, Mystic Side Cong. ch., 39.35; Fred P. Greenwood, 1, 40 35

Fall River, Central Cong. ch., N. R. Earl, 5; Anna H. Borden, 25; Carrie L. Borden, 25; A. J. Abbe, 10; Annie B. Jennings, 5; Geo. L. Richards, 5; Mrs. Robert A. Wilcox, 1; Friend, 1, 77 00

Falmouth, Celia L. Rogers, 10; S. D. Robinson, 1, 11 00

Fitchburg, Finnish Cong. ch., 10.73; Mary A. Downe, 5; Harry B. Peters, 5; Gottlieb Shenerle, 3; Gifford K. Simonds, 1; Friend, 1, 25 73

Florence, Mr. and Mrs. Frank N. Look, 50; Leroy F. Purrington, 2, 52 00

Foxboro, Sarah T. Cary, 5 00

Framingham, Plymouth Cong. ch., 40; Mary S. Stone, 25; C. A. Lummas, 1, 66 00

Franklin, R. A. Stewart, 2; Friend, 10, 12 00

Gardner, 1st Cong. ch., toward support Rev. Geo. H. Hubbard, 250; Henry H. Smith, 5; Francis S. Whittemore, 5; Friend, 10, 270 00

Georgetown, Francis J. Stevens, 10 00

Gilbertville, Chas. Dexter, 2 00

Gill, Cong. ch., for Paotingfu, 10 00

Gloucester, Magnolia Cong. ch., 25; Trinity Cong. ch., Mrs. Reuben Brooks, 15; Friend, 2, 42 00

Great Barrington, C. E. Platt, 3; Mrs. E. S. Beckwith, 1; Friend, 1, 5 00

Greenfield, 1st Cong. ch., 45; 2d Cong. ch., E. P. Hitchcock, 25; Mrs. Mary E. Weissbrod, 2, 72 00

Groton, Mrs. Emma P. Shumway, 100 00

Hadley, Friend, 1 00

Hanson, 1st Cong. ch., of which 1 from Malinda A. Carr, 6 00

Hatfield, Cong. ch., 49.28; Mrs. M. C. Graves, 3, 52 28

Haverhill, Myron A. Nichols, 50; Mr. and Mrs. Perley A. Stone, 15; Chas. N. Dyer, 10; E. A. Dwinells, 2; John H. Orne, 1; F. B. Pierce, 1; Friend, 15, 94 00

Hawley, West Cong. ch. 9 60

Hingham, Cong. ch., Mrs. S. B. Pratt, 5 00

Holbrook, Frank G. Morse, 5; Friend, 1, 6 00

Holden, Cong. ch., 19.29; Frank J. Knowlton and family, 5, 24 29

Holliston, 1st Cong. ch., 36; Abbie F. Daniels, 1, 37 00

Holyoke, 2d Cong. ch., of which 25 from F. B. Towne and 10 from Emma L. Hubbard, 531.80; 1st Cong. ch., 145.97; Frances D. Hubbard, 10; Wm. A. Allyn, 5; A. H. Dawley, 5; Mrs. F. H. Chamberlin, 1; E. B. R., 2.25, 701 02

Hopkinton, Quincy J. Collins, 1 00

Huntington, 2d Cong. ch. 20 00

Hyde Park, Clarendon Cong. ch., 2.45;

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Clara B. Freeman, 2; Wm. A. Mowry, 1; Friend, 1, 6 45
Ipswich, J. Harrison Tenney, 1 00
Lancaster, Evan. Cong. ch., 12.75; Mr. and Mrs. R. M. Farnsworth, 5; E. F. Merrick, 5; B. F. Wyman, 3, 25 75
Lawrence, United Cong. ch., 80; Mrs. Frank Emerson, 5; Mabel E. Emerson, 5; John W. Rutter, 2; Perley B. Richardson, 1; Wm. S. Swindells, 1, 94 00
Lee, Grace L. Gibbs, 3 00
Leicester, 1st Cong. ch. 100 00
Lenox, Cong. ch., 55.14; Henry Sedgwick, 10; Friend, 1, 66 14
Leominster, Francis A. Whitney, 15; E. A. H. Grassie, 10; C. W. Carter, 5, 30 00
Lexington, Julia E. Johnson, 1; G. W. Spaulding, 1, 2 00
Lincoln, Rev. E. E. Bradley, 10; Mrs. C. H. Trask, 5, 15 00
Littleton, Orthodox Cong. ch., W. E. Conant, 5 00
Lowell, Kirk-st. Cong. ch., 140; Pawtucket Cong. ch., 25; Rev. James E. Gregg, 1; Mary E. Fletcher, 5; Miss C. A. Lathrop, 5; Walter H. Hoyt, Robert L. Read, Julia E. Ward, each 2; A. M. Horr, Louis A. Olney, Mrs. Louise E. Shepard, each 1; Cash, 100; Friends, 20, 305 00
Ludlow, 1st Cong. ch. 50 17
Ludlow Center, 1st Cong. ch., 5; Rev. John S. Curtis, 1, 6 00
Lynn, 1st Cong. ch., 11.65; M. R. and C. M. Staton, 12; E. L. Pease, 10; C. H. Hastings, 1, 34 65
Magnolia, F. J. Libby, 1 00
Malden, Joseph W. Chadwick, 5; Arthur T. Tufts, 5; Henry D. Hervey, 1; Friend, 1; Friend, 1, 13 00
Mansfield, Ortho. Cong. ch. 74 28
Marlboro, G. H. Cuthbert, 2; Mrs. Geo. A. Beckwith, 1, 3 00
Maynard, Cong. ch., Wm. H. Guttridge, 5 00
Medford, Oliver Blackington, 10; Sidney K. B. Perkins, 1, 11 00
Melrose, Horace F. Carlton, 3; F. Robertson Sims, 1, 4 00
Merrimac, Pilgrim Cong. ch., Anna F. Bird, for Aruppukottai, 20 00
Methuen, 1st Cong. ch., 163.04; F. A. Reed, 1, 164 04
Middleboro, W. Osgood Eddy, Miss C. S. Pickens, Mrs. Everett Robinson, each 1, 3 00
Middlefield, Mrs. M. E. Searle, 15 00
Millbury, Mrs. Elizabeth W. Peirce, 5; Lyman S. Waters, 3, 8 00
Millis, Cong. ch. of Christ, 11 54
Milton, 1st Cong. ch., 5; Anna T. White, 10; Albert Durell, 3; Mrs. E. D. Wadsworth, 1, 19 00
Mittineague, Cong. ch., 23.20; H. A. Goodman, 5, 28 20
Monson, Cong. ch., toward support Rev. H. J. Bennett, 339.50; Hattie F. Cushman, 15; Emily J. Chapin, 6, 360 50
Mt. Hermon, Cong. ch., toward support Rev. Geo. N. Newell, 25 00
Mt. Washington, Cong. ch. 12 00
Nantucket, Elizabeth K. Ela, 10 00
Natick, 1st Cong. ch., Friend, 5; Friend, 2; Friend, 20, 7 20
Needham, Evan. Cong. ch. 20 27
New Bedford, North Cong. ch., 38.85; Mrs. Mary A. and Bessie M. French, 10; Amelia B. Sears, 2; Annie W. Tilton, 2; W. J. Tilton, 1, 53 85
Newbury, Mrs. Daniel A. Brown, 2 00
Newburyport, Rev. Vincent Moses, 10; Rev. H. C. Hovey, 1, 11 00
New Salem, Rev. Haig Adadourian, 1; S. Marshall Keith, 1, 2 00
Newton, The Misses Spear, 25; Mr. and Mrs. Wm. Kellogg, 10; Minnie May, 5; Mary Lewis Speare, 5; Miss J. A. Worcester, 2; Chas. A. Haskell, 1; Friend, 1, 49 00
Newton Center, 1st Cong. ch., of which 2 from Wendell P. Marden, 195.24; Harriet S. Cousens, 25; Frank M. Forbush, 10; C. M. Goddard, 10; Geo. E. May, 10; R. C. Gardner, 5, 255 24
Newton Highlands, E. W. Hyde, 2 00
Newtonville, Edward W. Green, 2 00
Norfolk, Union Cong. ch. 5 00
North Adams, H. E. Wetherbee, 2; Geo. French, Geo. W. Chase, W. E. Penniman, Friend, each, 1, 6 00
North Amherst, Mrs. E. P. Colton, 1 00
Northampton, 1st ch. of Christ, toward support Dr. and Mrs. F. F. Tucker, 700; Edwards Cong. ch., 1; Rev. Henry M. Tyler, 5; C. J. Bridgman, 10; Mrs. S. E. Bridgman, 10; Miss C. P. Bodman, 5; Ellen P. Cook, 5; Mrs. Julia A. Edwards, 5; Mrs. Sarah W. Reed, 5; Albert W. Howes, 2; S. D. Drury, Mrs. H. H. Lamb, H. M. Porter, each 1; H. S., 5; Friend, 25, 781 00
North Attleboro, Oldtown Cong. ch., C. F. Hunt, 10 00
North Billerica, Mrs. E. R. Gould, 10 00
Northboro, Friend, 5 00
Northbridge Center, Mrs. S. T. Greenwood, 1 00
North Brookfield, Ezra D. Batcheller, Mrs. Frances T. Blanchard, Frances T. Lawrence, Sumner H. Reed, each 2; Mrs. S. C. Batchellor, 1, 9 00
North Chelmsford, 2d Cong. ch., Harriet N. Bryant, in memory of H. E. Bosworth, 10; F. E. Varney, 1, 11 00
North Dana, Charles L. Clay, 2 00
Northfield, S. E. Brigham, 2; S. N. Yerrington, 1, 3 00
North Leominster, Cong. ch., 16.84; Carrie L. Wood, 2; Albert F. Newton, 1, 19 84
North Scituate, Mrs. Salome A. Litchfield, 1 00
North Wilbraham, Grace Union Cong. ch. 16 80
North Wilmington, L. R. Carter, 1 00
North Woburn, B. F. Kimball, 1 00
Norwood, Henry P. Kendall, 20; Mrs. John C. Lane, 10; H. E. Rice, 2, 32 00
Oak Bluffs, Mrs. Sarah E. Perkins, 2; Friend, 1, 3 00
Orange, Florence M. Bass, 5; Ella C. Mayo, 1, 6 00
Oxford, Friend, 2 00
Peabody, West Cong. ch., 17.20; South Cong. ch., Mrs. A. H. Whidden, 5; Mrs. Lydia W. Thacher, 5; Friend, 1, 28 20
Pepperell, Evan. Cong. ch., W. W. Dole, 10 00
Peterham, Elizabeth B. Dawes, 100; Robert B. Riggs, 5, 105 00
Pittsfield, 1st Cong. ch., D. M. Collins, 200; South Cong. ch., 78.12; Mrs. Edgar M. and Mary Anna Wood, 7; A. W. Eaton, 5; Fred G. Ferry, 5; Isabel Harding, 5; Mrs. H. C. Severance, 5; B. G. Wilbor, 5; H. A. Brewster, 3; W. D. B. Mead, 2; H. G. Campbell, 1; Mr. Fitch, 1; Friend, 2; Friend, 1, 320 12
Plymouth, Cong. ch. of the Pilgrimage, of which 1 from Carrie L. Bachelder, 61; Caroline L. Gilbert, 10; Mrs. E. L. Edes, 1, 72 00
Princeton, Rev. Chas. E. Reeves, 2 00
Quincy, Finnish Cong. ch., 10; Memorial Cong. ch., 10; Wollaston Cong. ch., In memory of A. A. L., 10; Rev. Edward Norton, 2; C. T. Sherman, 2, 34 00
Randolph, Herbert F. Langley, 2; T., 5, 7 00
Raynham, Friend, 5 00
Reading, A. P. Damon, 5; Mrs. S. Warren Taylor, 1, 6 00
Revere, Rev. Israel Ainsworth, 5 00
Richmond, Friend, 1 00
Rochester, Chas. A. Haskell, 5 00
Rockland, Mrs. B. A. Hicks, 2 00
Rockport, 1st Cong. ch., 12; Friend, 1, 13 00
Sagamore Beach, E. D. Daniels, 2; Friend, 1, 3 00
Salem, Rev. Geo. L. Parker, 1; David Choate, 25; Arthur H. Brown, 5; Chas. A. Chandler, 1; Mrs. Harriet Bates Williams, 1; J. H. W., 2, 35 00
Sandisfield, 1st Cong. ch. 10 00
Sharon, W. A. Griffin, 1 00
Sheffield, H. P. Bliss, 3 00

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Shrewsbury, Cong. ch., 93; Henry Harlow, 1, 94 00
Shutesbury, K. L. Hunting, 1 00
Somerset, J. G. Merrill, 1 00
Somerville, Winter Hill Cong. ch., Friend, 20; Rev. Paul G. Favor, 2; Mrs. W. H. Hodgkins, 15; Mrs. J. H. O'Brion, 10; Mrs. A. Fletcher and Carrie L. Whitten, 3; F. H. Dickinson, 1, 51 00
South Braintree, H. B. Whitman, 1 00
Southbridge, Martin Lovering, 1 00
South Byfield, Chas. S. Ingham, 1 00
South Deerfield, Ellen H. Strong, 1 00
South Dennis, Cong. ch. 22 25
South Easton, Miss F. J. Randall, 5; Horace Y. Mitchell, 1, 6 00
South Egremont, Cong. ch., 10.80; N. J. Potts, 1, 11 80
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, of which 2 from Frank S. Hart, 145.53; Cynthia A. Kendall, 20; Mrs. Grace E. Freese, 5; F. J. Stevens, 5; Mrs. Geo. E. Cutler, 3; B. F. Thompson, 2; L. M. Palmer, 1; L. A. E., 3, 184 53
South Hadley, Mrs. Thomas Hill, Henrietta E. Hooker, Helen L. Watson, each 2, 6 00
Southampton, Cong. ch. 120 00
South Lancaster, Friend, 25
South Royalston, Mary A. Blanchard, 1 00
South Sudbury, Sarah B. Hobart, 5 00
Spencer, Cong. ch., 100; Mrs. Sybil A. Temple, in memory of Eliza Shumway, 20; Mrs. M. C. Bisco, 2; Chas. W. Powers, 1, 123 00
Springfield, 1st Cong. ch., 124.32; Park Cong. ch., 98.75; South Cong. ch., of which 5 from Carrie L. King and 7 from Clarence E. Blake, 12; Rev. John H. Lockwood, 5; Rev. J. L. R. Trask, 5; Rev. Newton M. Hall, 2; David F. Atwater, 20; Mrs. Richard W. Rice, 25; D. M. Wheeler, 15; Mary M. Atwater, 5; Mrs. M. B. Beals, 5; Stephen Chapin, 5; Nathan Coe, 5; T. W. Harwood, 5; Mrs. Sarah A. Haynes, 3; S. H. Barrett, R. A. Clark, L. F. Giraux, W. M. Hume, each 2; Mrs. O. M. Baker, Mrs. Ellen B. Derby, Israel Harmon, Frank W. Merrick, F. D. Robbins, each 1; Chas. D. Reid, .20; U. C., 10; Friend, 10; Friend, 2; Friend, 1; Friend, 1, 372 27
Stockbridge, 1st Cong. ch. 9 81
Stoneham, Arthur S. Beale, 1 00
Stow, Rev. Geo. H. Morss, 1 00
Sudbury, Mrs. Lucy S. Connor, 10 00
Swampscott, Cong. ch., 39.45; Olive K. Pitman, 5; J. M. Pope, 2, 46 45
Taunton, Trin. Cong. ch., 117.40; Geo. H. Rhodes, 25; Mary W. Lincoln, 5; Geo. C. Osgood, 2; Emily S. Shepard, 2; M. F. Eldridge, 1; Frank S. Fish, 1, 153 40
Templeton, Cong. ch. 10 00
Topsfield, Friend, 2 00
Townsend, Cong. ch. 11 25
Truro, R. C. H. 1 00
Turners Falls, Mrs. H. B. Crouse, 1 00
Upton, 1st Cong. ch. 16 20
Uxbridge, 1st Evan. Cong. ch. 29 61
Wakefield, Friend, 3 00
Walpole, 2d Cong. ch., 60; Ellen M. Allen, 5, 65 00
Waltham, 1st Cong. ch., 40; Cornelia Warren, 250; Edward R. Farrar, 10; J. Winfield Peugh, 10; Mary F. Smith, 10; Mary A. Cummings, 2; C. B. Ellison, 1; E. R. P. Fourtin, 1, 324 00
Ward Hill, Cong. ch. 6 00
Ware, Mrs. Chas. M. Hyde, 100; O. W. and E. F. B. Coggeshall, 5; Mrs. L. J. Hyde, 2; Gamaliel Marsh, 2; Miss M. A. Barlow, 1; Friend, 1, 111 00
Watertown, Phillips Cong. ch., 391; J. W. Stone, 5; Mrs. S. G. Greenwood, 1, 397 00
Wellesley, Cong. ch., of which 10 from Friend and 3 from Friend, 72.07; Miss S. F. Wheeler, 15; Lucy N. Rodman, 5; Mrs. E. E. Denniston, 3; Sarah F. Eastman, 2; Mary A. Gillette, 1; Lucy T. Winsor, 1; A. M. G., 5, 104 07
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook, 23.80; Cong. Club, toward support Rev. C. H. Holbrook, 2; Rev. J. B. Seabury, 10; Mrs. D. E. Adams, 5; K., 100, 140 80
Westboro, Cong. ch., Miss L. G. Pond, 5; Miss G. E. Clark, 1, 6 00
West Boxford, Mrs. Wm. Anderson, 1 00
West Boylston, Cong. ch., of which 5 from Julia C. Dakin, 38 90
West Brookfield, Alice J. White, 2; Mrs. S. J. Gilbert, 1; Friend, 2, 5 00
West Falmouth, Edward L. Parker, 25 00
Westfield, 1st Cong. ch., 193.05; Rev. H. M. Dyckman, 1; G. T. Slauter, 2, 196 05
West Groton, Rev. John P. Trowbridge, 5 00
Westhampton, Cornelia J. Clark, 1 00
West Lynn, Mrs. F. O. Ricker, 1 00
West Medway, Rev. Geo. R. Hewitt, 2 00
Westminster, 1st Cong. ch., 20.24; Sarah E. Drury, 2; Milo S. Harrington, 2, 24 24
West Newbury, Mrs. Sarah K. Thurlow, 2; Mrs. G. S. Goodrich, 1, 3 00
West Springfield, Ethan Brooks, 25 00
West Stockbridge, Village Cong. ch., 21; C. H. Fuarey, 1, 22 00
Weymouth, Mary F. Loud, 5 00
Whitinsville, Isabel S. Thurston, 5; Mrs. Geo. N. Pollock, deceased, 2; Mrs. Jessie Lasell, 1; Friend, 5, 13 00
Whitman, 1st Cong. ch., of which 17 from three Friends, 35.75; Susan A. H. Vining, 5; Mrs. M. E. Edes, 3; Chas. H. Crocker, 1, 44 75
Williamsburg, 1st Cong. ch., toward support Rev. Chas. T. Riggs, 30; John Pierpont, 5, 35 00
Williamstown, Mrs. Wm. H. Doughty, 25; Wm. Bascom, 5; Grace Perry, 1, 31 00
Winchendon, North Cong. ch., Friend, 5; Electa Pitkin and sisters, 10; G. O. Tolman, 1, 16 00
Winchendon Center, 1st Cong. ch., of which 25 from estate of Dea. Geo. Cummings, 49 00
Winchester, Harrison Parker, 50; Miss A. M. Richardson, 5; E. H. Rice, 3; Mrs. Chas. and Miss H. A. Pressey, 2; E. O. J. Allen, Edward A. Smith, Mrs. A. T. Wilder, each 1, 63 00
Winchester Highlands, Mrs. Jennie G. Everett, 2 00
Woburn, 1st Cong. ch. 400 00
Worcester, Piedmont Cong. ch., 1,000; Pilgrim Cong. ch., of which 5 from Howard K. Hobbs, 145.58; Old South Cong. ch., of which 10 from C. E. H., 60; Plymouth Cong. ch., 46.63; Hope Cong. ch., A. E. Jewell, 10; Union Cong. ch., 5; Park Cong. ch., Friend, 1; Geo. I. Alden, 50; Margaret B. Moen, 50; John C. Berry, 25; H. Lovell, 25; Chas. H. Williams, 10; Gordon Berry, 5; Mrs. John E. Day, 5; M. J. Emerson, 5; J. P. Grosvenor, 5; Moses Perry, 5; Mrs. Martha L. Rice, 5; Mrs. Harriett N. Sawyer, in memory of Ezra Sawyer, 5; S. E. Balcom, 3; J. Orlando Bemis, 3; Mrs. L. A. Bosworth, M. Lizzie Holmes, M. Gertrude Jones, H. R. Sinclair, each 2; M. E. Averill, W. H. Brown, A. T. S. Conant, Geo. E. Copeland, Wm. A. Fobes, Lucius P. Goddard, Mrs. Alice J. Hammond, Geo. F. Hildreth, Mrs. Herbert O. Houghton, Anna T. Kelley, Geo. B. Knowles, Miss H. M. Prentiss, Mrs. N. H. Richardson, Lester W. West, each 1; Thank-offering for China, 200, 1,691 21
Yarmouth, Ellen E. Howes, 5 00
——, Caroline Thayer Mead, 5 00
——, Friend, 10 00
——, Friend, 5 00
——, Friend, 2 00
——, Friend, 1 00
——, Friend, 1 00

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——, Friend, 1 00—15,796 26
Legacies.—Watertown, Edw. D. Kimball, add'l, 3 75

15,800 01

Rhode Island

Barrington, Chas. H. Bowden, 1 00
Central Falls, Cong. ch., 30.74; Percy Davenport, 5, 35 74
East Providence, United Cong. ch. 21 04
Lonsdale, E. A. Kemp, 2 00
Newport, Horatio B. Wood, 19; Samuel McAdam, 10; Wm. Andrews, 1; Elizabeth Greene Sherman, 1, 31 00
Pawtucket, 1st Cong. ch., 50; Park-pl. Cong. ch., 40; Edward S. Bower, 5; Lillias Harley, 2, 97 00
Peace Dale, Miss D. Bushnell, 3 00
Providence, Beneficent Cong. ch., In memory of G. E. L., 25; Richmond Viall, 15; Frances M. Wheeler, 15; R. F. Parsons, 10; Henry G. Thresher, 10; J. W. Algeo, 5; H. A. Atkins, 5; L. C. Baldwin, 5; Sarah T. Carpenter, 5; A. R. Matteson, 5; Chas. E. McKinley, 5; Walter S. Reynolds, 5; Daniel S. Thurber, 5; Mrs. Anna Reed Wilkinson, 5; F. H. Jackson, 3; Emma A. Taft, 3; Esther D. R. Bancroft, 2; Lewis T. Capron, 2; Clara M. Gallup, 2; John M. Lee, 2; H. W. Breckenridge, Geo. H. Bunce, Mrs. C. H. Calvin, Albert B. Cristy, A. C. Farnham, Miss S. J. Gilman, Louise B. Smith, Wm. C. Stanton, Mrs. Wm. B. Twedell, each 1; C. H. L., 2; Friend, 50; Friend, 5; Friend, 2; Friend, 1, 203 00
Riverpoint, Cong. ch., H. M. Clarke, 5 00
Slatersville, Rev. Albert Donnell, 1 00
Tiverton, Cong. ch., 13.51; Rev. Robert D. Frost, 1; Ann E. Brown, 5, 19 51
Watch Hill, H. S. Collins, 5 00
Wood River Junction, Mrs. J. S. Steadman, 1 00—425 29

Young People's Societies

MAINE.—Bangor, Students, Bangor Theol. Sem., for Shaowu, 30; Hampden, Y. P. S. C. E., 7, 37 00
NEW HAMPSHIRE.—North Conway, Y. P. S. C. E., 6; Rye, Y. P. S. C. E., for Sholapur, 8, 14 00
VERMONT.—Saxton's River, Y. P. S. C. E. 7 00
MASSACHUSETTS.—Billerica, Y. P. S. C. E., for Mt. Silinda, 15; Boston, Pilgrim Y. P. S. C. E. (Dorchester), 25; do., Highland Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 25; do., Highland Extra-Cent-a-Day Band, 8.75; do., 2d Cong. ch. (Dorchester), Extra-Cent-a-Day Band, 5; Dana, Y. P. S. C. E., 2; Dracut, Hillside Y. P. S. C. E., 10; Easthampton, 1st Jun. Y. P. S. C. E., for Mt. Silinda, 5; Leominster, Ortho. Cong. ch., Y. P. S. C. E., 18; Lynn, North Y. P. S. C. E., for Harpoot, 10; Phillipston, Jun. Y. P. S. C. E., for Shaowu, 1.40; Shirley, Y. P. S. C. E., for Shaowu, 10; Stoneham, Y. P. S. C. E., Myron P. Peffers, 2; Ward Hill, Int. Y. P. S. C. E., 1; Whitman, 1st Y. P. S. C. E., for Mt. Silinda, 15; Worcester, Hope Y. P. S. C. E., for Ing-hok, 18, 171 15

229 15

Sunday Schools

VERMONT.—Benson, Cong. Sab. sch., 3.12; Woodstock, Cong. Sab. sch., for Shaowu, 13.60, 16 72
MASSACHUSETTS.—Andover, South Cong. Sab. sch., Alice L. Bell's class, for Mindanao, 5; Boston, Highland Cong. Sab. sch. (Roxbury), 19.51; Milford, Cong. Sab. sch., 10; Montague, 1st Cong. Sab. sch., for Ing-hok, 30; Waverley, Cong. Sab. sch., for Mt. Silinda, 15; West Boylston, Cong. Sab. sch., for Ing-hok, 15, 94 51

111 23

MIDDLE DISTRICT

Connecticut

Andover, Mary E. Hyde, 15; Jane E. Loomis, 5, 20 00
Ashford, Cong. ch. 2 63
Berlin, 2d Cong. ch., 33; Julia Hovey, 25; Mrs. J. B. Smith, 5; Sarah C. Churchill, 1, 64 00
Bethlehem, Cong. ch. 13 12
Black Hall, Friend, 2 00
Bridgeport, West End Cong. ch., 20; 1st Cong. ch., Rev. John De Peu, 10; Rev. Henry C. Woodruff, 5; Rev. Richard L. Swain, 1; Jennie H. Van Tassel, 10; Henry W. Hincks, 5; Mary E. Witt, 3; Samuel W. Baldwin, 2; Emma F. Eames, 2; N. M. Wakeman, 2; Mrs. E. Burr, 1; May E. Warren, 1; C. R. Waterman, 1; Friend, 100; Friend, 40; Friend, 1, 204 00
Bristol, Cong. ch., 100; 1st Cong. ch., 25, C. F. Barnes, 25; John T. Chidsey, 5; Edward F. Cowles, 2; Henry B. Wilcox, 1, 158 00
Brookfield Center, 1st Cong. ch. 90 00
Brooklyn, Samuel Bradford, 1 00
Burnside, M. E. Porter, 1 00
Canaan, Pilgrim Cong. ch., H. C. Barnes, 20 00
Centerbrook, Cong. ch. 5 26
Chaplin, Cong. ch., 22.37; Jane Clark, 1, 23 37
Cheshire, Rev. A. V. Woodworth, 1 00
Chester, Rev. Edw. O. Dyer, 10 00
Clinton, Horatio Kelsey, 3 00
Colebrook, Cong. ch., 30; Rev. Wm. Hedges, 1, 31 00
Columbia, Joseph Hutchins, 2 00
Cromwell, 1st Cong. ch., 49.55; Swedish Cong. ch., 2.50, 52 05
Danbury, George McArthur, 10; W. S. Watson, 1, 11 00
Danielson, Westfield Cong. ch., 19.31; Mrs. John Waldo, 2, 21 31
Deep River, R. P. Spencer, 5; Mrs. Edwin Bidwell, 1, 6 00
Durham, Mrs. Henry Champion, 5 00
Eastford, Cong. ch. 15 00
East Hampton, Cong. ch. 17 40
East Hartford, 1st Cong. ch., Friends, 150; David L. Williams, 10, 160 00
East Haven, Cong. ch. 10 00
East Litchfield, Friend, 15 25
East Windsor, Mary L. Wood, 20 00
Ellington, Mrs. Harriet N. Pease, 1 00
Elmwood, Mrs. Geo. T. Goodwin, 5; Mrs. C. M. Blackman, 2, 7 00
Essex, Frances E. Bruning, 1 00
Exeter (Leonard Bridge), Cong. ch. 12 35
Gaylordsville, Mrs. T. W. Northrop, 1 00
Gilead, Rev. J. G. W. Herold, 5 00
Greenwich, H. M. Hitchcock, 10 00
Griswold, 1st Cong. ch. 5 00
Guilford, Joseph E. Dudley, 10; Kate M. Dudley, 2; Mrs. C. F. Leete, 1, 13 00
Hartford, 1st Cong. ch., 303.27; Windsor-av. Cong. ch., 244.94; Farmington-av. Cong. ch., toward support Rev. Harold I. Gardner, 205.18; do., Jonathan B. Bunce, 100; Asylum Hill Cong. ch., Mrs. S. T. Davison, toward support Rev. Geo. A. Wilder, 100; 1st Cong. ch., Member, 16; Chas. P. Cooley, 25; Mary F. Collins, 10; Mrs. Julia I. Converse, 10; Mary H. Flagg, 10; Mrs. Catherine P. Howard, 10; Mrs. H. L. Olmsted, 10; Waldo S. Pratt, 10; Mrs. J. G. Taintor, 10; J. W. Bardin, 5; Myron H. Bridgman, 5; Henry R. Buck, 5; W. P. Case, 5; Mrs. L. R. Cheney, 5; J. Warren Harper, 5; Miss H. Johnson, 5; Mrs. B. W. Loveland, 5; Henry H. Pease, 5; John T. Robinson, 5; Chas. E. Thompson, 5; Charlotte Tyler, 5; Ernest A. Wells, 5; Mary E. Alexander, Anna H. Andrews, S. A. Barber, Caroline E. Bartlett, Mrs. A. L. Hunt, O. B. Purinton, I. James Steane, each 2; S. M. Alvord, C. J. Burnell, E. O.

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Hammond, H. O. House, G. A. Parker, Rachel L. Rogers, Mrs. Geo. E. Sanborne, I. Herbert Standish, J. Isabella Woodford, each 1; Friend, 10; Four Friends, 1 each, 1,166 39
Harwinton, Cong. ch., H. T. Hooper and family, 2 00
Higganum, Emily Child, 1; H. E. May, 1, 2 00
Ivoryton, Bessie L. Comstock, 5 00
Jewett City, Mrs. M. L. Grant, 1 00
Lebanon, 1st Cong. ch., Rev. E. B. Smith, 5; Mary H. Dutton, 25; W. W. G., 5; Friend, 5, 40 00
Litchfield, 1st Cong. ch., 107.08; Grace W. McNeill, 1, 108 08
Madison, Mrs. T. S. and Miss N. T. Scranton, 2 00
Mansfield, Louise M. Fuller, 1 00
Mansfield Center, Rev. Walter E. Lanphear, 1 00
Meriden, 1st Cong. ch., G. S. W., 20; Rev. John B. Doolittle, 1; Edward W. Doolittle, 5; Harold A. Meeks, 1; Mary E. Merriman, 1; W. H. Squire, 1, 29 00
Middle Haddam, Cong. ch. 1 50
Middletown, 1st Cong. ch., of which Mr. and Mrs. E. P. Augur, 15, and Frances M. Hazen, 5, 30.33; Jas. H. Bunce, 15; Mrs. O. W. Hazen, 1; Two Sisters, 5; Mrs. I. J. French, .10; Friend, 1, 52 43
Milford, 1st Cong. ch., Harriet N. Marshall, 10; do., Henry G. Marshall, 10; Plymouth Cong. ch., Chas. Proctor, 5; Mrs. O. T. Clarke, 5; Mrs. Jabez W. Smith, 2, 32 00
Morris, Cong. ch. 6 26
Naugatuck, Rev. P. C. Walcott, 2; Ellen Spencer, 5; Alice F. Stillson, 5; Anna H. DeVoir, 2; Friend, 10, 24 00
New Britain, South Cong. ch. Friends, 8; Mrs. Chas. W. Lee, Jr., in memory of Mrs. Julia W. Hatch, 10; Annie S. Churchill, 5; Miss A. E. Shipman, 5; Buell B. Bassette, 2; Elford B. Eddy, 2; Mrs. A. N. Goddard, 1; Marion A. Sheldon, 1; H. S. Walter, 1; Friend, .10, 35 10
New Hartford, Mrs. E. R. Beadle, 1 00
New Haven, Dwight-pl. Cong. ch., 200; Danish Norwegian Evan. Free Cong. ch., 12.30; Center Cong. ch., H. W. Hough, 5; Westville Cong. ch., Rev. C. F. Luther, 3; Rev. Geo. A. Pelton, 1; Edwin B. Atwater, 10; Mrs. Wm. B. Danforth, 10; Frances B. Gilbert, 10; Rose M. Munger, 10; Henry P. Wright, 10; Clarence W. Bronson, 5; F. H. Brown, 5; Sarah A. Clark, 5; Edwin C. M. Hall, 5; Helen L. Hall, 5; The E. N. Pierce Co., 5; F. C. Porter, 5; A. H. Smith, 5; Miss E. A. Holt, 2; D. L. Chamberlain, Burton A. Davies, Wm. H. Elliot, Mary S. Johnstone, C. E. M. Lockwood, Thomas T. Merwin, H. M. Osgood, Mary Bacon Smith, Caroline C. Talcott, Wm. S. Todd, Julia Twining, Friend, each 1, 325 30
Newington, Cong. ch., 10; John H. Fish, 1; E. Stanley Wells, 1, 12 00
Newington Junction, Norman P. Camp, 1 00
New London, 1st ch. of Christ, 3; Rev. J. W. Bixler, 10; Mrs. J. N. Harris, 3,000; W. A. Towne, 5; Sarah A. Rood, 3; Mrs. J. H. Gumber, 1; A. G. Young, 1; Friend, 5, 3,028 00
New Milford, W. G. Brown, 2 00
Northford, Cong. ch. 20 00
North Guilford, J. S. Dolph, 1 00
North Haven, Grace L. Dickerman, 5; Cornelia Blakeslee, 1; F. C. Bradley, 1; J. Richard North, 1, 8 00
North Stamford, Cong. ch. 9 17
North Woodstock, Friends, 6 00
Norwalk, Charlotte C. Ferry, 25; Melville E. Mead, 5; Mrs. Hannah S. St. John, 4; Julia P. Wilson, 2, 36 00
Norwich, Park Cong. ch., 208.12; 2d Cong. ch., 57.10; Mrs. Mary Avery, Benjamin W. Bacon, Miss Ripley, Mrs. A. E. Speeler, Herbert L. Yerrington, each 1, 270 22
Norwichtown, Rev. T. A. Fuller, 5 00
Oakville, Geo. H. Smith, 1 00
Old Saybrook, Cong. ch. 44 87
Pequabuck, Mrs. N. E. Moody, 1; Mrs. W. H. Scott, 1, 2 00
Plantsville, Cong. ch., 44.39; C. W. Bushnell, 2; Elizabeth B. Clark, 1; Mrs. L. C. Clark, 1, 48 39
Plymouth, Edith E. Sutliffe, 2 00
Preston, Mr. and Mrs. G. V. Shedd, 10 00
Putnam, Silver, 1 00
Ridgefield, Friend, 10 00
Rockville, John Symonds, 1; Friend, 5; Friend, 5, 11 00
Salisbury, Jennie R. Hubbard, 2 00
Saybrook, Rev. J. N. Chase, 2; Arrietta H. Acton, 10, 12 00
Scitico, Sarah E. Stowe, 1 00
Scotland, Rev. W. E. B. Moore, 5 00
Seymour, Cong. ch., 25; Ursula E. Benedict, 5; Mrs. W. B. Nichols, 1.50, 31 50
Shelton, Mrs. O. G. Beard, 5; Mrs. Henry Beardsley, 2, 7 00
Simsbury, W. Woods Chandler, 5 00
Somerville, Rev. A C. Bowdish, 1 00
South Britain, C. LeRoy Mitchell, 5 00
South Canaan, 1st Cong. ch. 25 00
South Coventry, Cong. ch. 10 00
South Glastonbury, Cong. ch., 18.72; Edw. T. Thompson, 2, 20 72
South Norwalk, Mrs. N. E. Gleason, 1 00
South Windsor, L. Willey, 2 00
Stafford Springs, Cong. ch. 96 38
Stonington, 1st Cong. ch., 75; Henry A. Muller, 2, 77 00
Stony Creek, Rev. R. Arnold Shackleton, 1 00
Storrs, Rev. Lewis G. Rogers, 5 00
Stratford, John W. Thompson, 1; Friend, 1, 2 00
Taftville, Rev. Donald S. Maclane, 10 00
Talcottville, Mrs. H. Maria Talcott, 25; John G. Talcott, 20, 45 00
Terryville, Mrs. W. F. Arms, 2 00
Thomaston, Mary L. Hazen, 5 00
Thompson, Martha M. Knight, 5 00
Torrington, French Cong. ch. 2 00
Totoket, Friend, 1 00
Trumbull, Friend, 1 00
Unionville, Rev. Luther G. Coburn, 1; Mrs. Geo. Dunham, 1, 2 00
Wallingford, O. M. Knapp, 10; A. K. Dixon, 5; Clara G. Hall, 5; Mrs. B. T. Harrison, 5; Frederick M. Cowles, 2, 27 00
Warehouse Point, Mrs. Alice Hunt, 25
Washington, Chas. L. Hickox, 2; Friend, 1, 3 00
Waterbury, 3d Cong. ch., John Henderson, 25; A. J. Blakesley, 50; E. W. Goodenough, 10; Mrs. Margaret S. Hamilton, 3; Hugh L. Thompson, 2; A. C. Mintie, 1; H. L. Wade, 1, 92 00
Watertown, Geo. N. Griswold, 2 00
Weatogue, Wm. Clayton Mather, 5 00
Westford, Cong. ch. 5 00
West Hartford, Lilla M. Harmon, 5; Mrs. R. N. Francis, 2; Mrs. C. M. Geer, 1; Mr. Wm. H. Hall, 1; Mrs. S. A. Lord, 1, 10 00
West Haven, J. M. Hubbard, 1 00
Westminster, Cong. ch. 4 00
Weston, Cong. ch. 7 70
Westport, Mrs. S. M. Wakeman, 1 00
West Suffield, Benj. Sheldon, 3 00
Westville, H. S. Bradley, 1 00
Wethersfield, 1st ch. of Christ, 100 00
Wilson, Mrs. Leland P. Wilson, 5 00
Winchester, Cong. ch., Arthur Goodenough and Helen E. Goodenough, 3 00
Windham, 1st Cong. ch. 23 69
Windsor, "N. Conn." 5 00
Winsted, Mrs. Henry Gay, 5; Mrs. S. T. Rowe, 1, 6 00
Wolcott, Cong. ch., Elliott Bronson, 27 50
Woodstock, 1st Cong. ch., 16.15; Friend, 5; Friend, 1, 22 15
——, E. H. B. 1 00—7,141 34

New York

Albany, Mrs. Lorenzo Hale, 50; Mrs. E. S. Frisbee, 8.75; Elizabeth D. Hale, 2, 60 75

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Albion, R. S. Eggleston, 5; E. Burrows, 2, 7 00
Auburn, E. W. Parmelee, 5; Alma Crawford, 1, 6 00
Baiting Hollow, Mrs. H. W. Sanford, 1 00
Barnard, James B. Castle, 1 00
Barryville, Cong. ch. 17 50
Batavia, Chas. D. Case, 5 00
Bay Shore, 1st Cong. ch. 16 50
Binghamton, Mrs. H. C. Osterhout, 45; P. H. Bigler, 5; The Misses Reynolds, 1; Mrs. C. B. Young, 1, 52 00
Brooklyn, Pilgrim Cong. ch., 436.42; South Cong. ch., 5; Flatbush Cong. ch., R. F. B. Easton, 1; G. G. Browne, 100; Chas. A. Clark, 25; Amy E. Halliday, 25; Miss J. P. Roberts, for Pangchwang, 15; Miss F. D. Fish, 5; Miss E. C. Halladay, 5; C. W. Smith, 5; Miss H. A. Dickinson, Miss Z. R. Dowie, Miss M. E. Haines, Mrs. G. C. Leverich, each 2; Mrs. J. R. Davies, Henry Lewis, O. H. Schreiner, each 1, 633 42
Buffalo, 1st Cong. ch., R. K. Strickland, 155; Wm. H. Hill, 15; J. J. McWilliams, 10; Marion Whittemore, 10; W. W. Hammond, 5; A. J. Holton, 2; Alice A. Howard, 2; H. R. Johnson, Mrs. J. H. White, Friend, each 1, 202 00
Calverton, Mrs. I. E. Hulse, 25
Camden, Mrs. Robert Allan, 2 00
Canandaigua, Joseph C. Batchelor, 5; S. F. Bristoe, 2; Mrs. H. E. Lee, 1, 8 00
Candor, Mrs. Leroy Clarke, 2 00
Chautauqua, Friend, 16
Clifton Springs, Mrs. Andrew Peirce, 25; Mrs. Lewis Bodwell, 20; J. A. Sanders, 10; Friend, 5, 60 00
Clinton, Rev. A. H. Post, 2; Chas. H. Stanton, 10; Mary H. Stanton, 10, 22 00
Cortland, H. E. Ranney, for work in China, 100; A. M. Waterbury, 1, 101 00
Coventryville, Cong. ch. 4 60
Croton Falls, Frances H. Close, 5 00
Deer River, Cong. ch. 3 56
Denmark, Cong. ch. 5 00
Dunton, Cong. ch. 16 20
East Bloomfield, Henry S. McGlashan, 5 00
East Rockaway, Rev. John Marsland, 2 00
Elbridge, Cong. ch. 50 00
Elmira, Rev. S. E. Eastman, 1 00
Fairport, Mrs. E. M. Chadwick, 10; A. M. Loomis, 5; Mrs. D. J. Torrens, 5, 20 00
Fishkill-on-Hudson, Minnie T. Kittredge, 50 00
Flushing, 1st Cong. ch., for Sivas, 205 34
Fredonia, In memoriam, 10 00
Gloversville, 1st Cong. ch., 138.93; Mrs. M. D. Mills, 2; Geo. N. Lansing, 1.50, 142 43
Greene, S. H. Jameson, 1 00
Groton, S. A. Barrows, 5 00
Hempstead, A. L. Jagnow, 0 00
Holland Patent, Welsh Cong. ch. 5 00
Hudson, Friend, 1 00
Ira, Edison F. Humphrey, 2 00
Ironside, Mary F. Bradshaw, 1 00
Ithaca, Rev. B. Frank Tobey, 1; Edward R. Minns, 5; W. E. Griffis, 1, 7 00
Jamaica, Mrs. G. H. S. Maynard, 5 00
Jamestown, 1st Cong. ch., 224.17; L. M. Stearns, Cyrus Underwood, Friend, each, 1, 227 17
Java, Cong. ch., of which 2 from Rev. F. W. Grupe, 21 16
Johnsonburg, Rev. and Mrs. John Thorp, 2 00
Kiantone, Cong. ch. 13 00
Lisbon Center, Mrs. Charlotte Lytte, 2 00
Little Valley, Mary S. Wilcox, 1 00
Lockport, Mrs. R. Norton, 1; Friend, 1, 2 00
Lysander, F. B. Sinclair, 1 00
Madrid, Cong. ch., 5; Mrs. Esther McKnight, deceased, 2, 7 00
Malone, Mrs. O. J. Lawrence, 2 00
Mattituck, C. P. Howell, 2 00
Merrickville, H. B. Olmstead, 10 00
Middletown, 1st Cong. ch., 27; Rev. H. Loomis, 1; C. J. Everson, 10; C. D. Hanford, 3, 41 00
Moscow, Jane M. Barnum, 1 00
Mt. Sinai, Cong. ch. 18 00
Newburgh, 1st Cong. ch. 8 75
Newport, Friend, 1 00
New York, Broadway Tab. Cong. ch., for Shaowu, 30; do., A. D. T. Hamlin, 5; Rev. Robert D. Hall, 2; Mrs. D. Willis James, 5,000; T. P. Wilkinson, 20; Wm. L. Stowell, 10; Mrs. A. S. Denis, 5; Mrs. M. E. Dwight, 5; Fred B. Smith, 5; Mrs. C. E. Tyler, 5; James M. Whiton, 5; J. A. Jamison, 2; Ephraim Cutter, W. W. Ferrier, Hubert C. Herring, W. C. Klein, Friend, each 1, 5,099 00
Norwich, 1st Cong. ch. 15 00
Norwood, C. Summer, 50
Nyack, Mrs. C. deHeer, 1 00
Ogdensburg, Mrs. W. B. Livingstone, 1; Julia E. Stacy, 1, 2 00
Orient, Cong. ch. 30 00
Osceola, Cong. ch., Miss N. L. Cowles, 1; John W. Belknap, 1, 2 00
Oxford, Jared C. Estelow, 3 00
Paris, Cong. ch., 5; Rev. Fred L. Luce, 2, 7 00
Patchogue, Samuel B. Homan, 1 00
Perry, Mrs. Mary J. Sheldon, 2 00
Perry Center, Allen Thompson, 1 00
Phelps, Mrs. W. D. Norton, 1 00
Phœnix, 1st Cong. ch. 12 25
Port Chester, C. 3 00
Poughkeepsie, 1st Cong. ch., Mrs. Burton Gilbert, 5; Mrs. Jessie Bourne, 5, 10 00
Pulaski, Cong. ch. 40 00
Richmond Hill, D. R. Rodger, 1 00
Riverhead, Sound-av. Cong. ch., 33; H. H. Preston, 2, 35 00
Rochester, Valentine F. Whitmore, 25; Mrs. Abbie E. Davison, 12; Miss H. M. Davison, 5; Mrs. M. Jagnow, 2; Sarah A. Foster, 1; Abby E. Henry, 1; Friend, 25, 71 00
Rock Point, S. Hallock, 2 00
St. Dennis, Catherine L. Whittemore, 5 00
Salamanca, 1st Cong. ch. 33 97
Saranac Lake, Friend, 25 00
Schenectady, Mrs. M. A. Clowe, 1 00
Sherburne, O. A. Gorton, 150; Kutschbach and Bullis, 14; C. A. Fuller, 5; Myron Collins, Mrs. G. W. Lathrop, Fannie L. Rexford, each 1; Friend, 500, 672 00
Shortsville, Rev. W. P. Sprague, 10 00
South Kortright, Friend, 1 00
Spencerport, Henry Freema, 5; Mrs. Bertha Merz, 2, 7 00
Sprakers, Harriet V. Quick, 20 00
Syracuse, Good Will Cong. ch., 20; Pilgrim Cong. ch., 5; G. H. Stilwell, 10; G. A. Wright, 5; Chas. W. Cabeen, 2; Kate B. W. Plaisted, 2; Mrs. Addie F. Rood 1, 45 00
Troy, Rev. O. Faduma, 2; Paul Cook, 25, 27 00
Unadilla, Mabel L. Patterson, 1 00
Utica, C. d'A. Williams, 25 00
Walton, Mrs. L. E. Hoyt, 2; In His Name, 5, 7 00
Warsaw, Cong. ch., Chas. D. Seely, 10; Geo. T. Monroe, 2; Miss A. C. Walker, 1, 13 00
Watertown, John C. Knowlton, 5 00
Wellsville, Cong. ch. 5 00
West Bloomfield, Cong. ch., 18.36; Mrs. H. D. Hendee, 1, 19 36
West Leyden, S. W. Ryder, 1 00
West Winfield, Mrs. F. E. Wood, 1 00
White Plains, Mrs. Emma R. Hubbard, 10 00
Woodstock, Ella B. Smith, 5 00
Woodville, Cong. ch., Miss P. L. Wood, 5 00
Yonkers, O. S. Doolittle, 10 00—8,407 27

New Jersey

Asbury Park, Anna C. Lufburrow, 1.50; Mrs. Geo. A. Smock, 1, 2 50
Atlantic City, Chas. M. Morton, 25 00
Bloomfield, R. S. Boardman, 3; Friend, 1, 4 00
Bound Brook, Lloyd and McNabb, 3; John Hoagland, 1, 4 00
East Orange, Trinity Cong. ch., F. W. Van Wagenen, 25; Mrs. J. A. Hulskamper, 11; Ogden Bowers, 10; James F. Riggs, 10; Emily L. Johnson, 2;

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Mrs. Helen R. Adams and daughters, 1; H. C. Burnett, 1, 60 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 75; Rev. Clarence H. Wilson, 1, 76 00
Jersey City, W. W. Ingersoll, 1; Mary G. Stoddard, 1, 2 00
Laconia, Lucy F. Lander, 1 00
Lakewood, Mary M. Foote, 30; Mary E. Dickinson, 1, 31 00
Longport, Friend, 1 00
Montclair, I. K. Funk, 25; A. H. Hazeltine, 10; Mrs. Fanny S. Bissell, Alice E. Chandler, Mrs. Chas. F. Chase, each 2; R. S. Smith, 1, 42 00
Newark, Belleville-av. Cong. ch., of which 8 from Miss K. L. Hamilton, 45.14; 1st Jube Memorial Cong. ch., 30; V. S. Conklin, 2, 77 14
Nutley, St. Paul's Cong. ch. 20 00
Ocean Grove, Elizabeth Coats, 1 00
Plainfield, Edw. Suffern, 2; Florence J. Pearson, 1, 3 00
Short Hills, L. W. Harrington, 10 00
Trenton, Friend, 50 00
Upper Montclair, Mr. and Mrs. W. C. Parmley, 5 00
Verona, Rev. John R. Pratt, 1 00
Wenonah, R. O. Sargent, 5 00—420 64

Pennsylvania

Allegheny, 1st Cong. ch., 18.65; L. A. Kirkland, 2, 20 65
Athens, C. L. Stevens, 5 00
Chester Springs, A. Lewis Hill, 5 00
East Smithfield, Cong. ch., 10.75; Mrs. Almira Tracy, 1, 11 75
Germantown, Rev. Moseley H. Williams, 5 00
Glenolden, O. M. Waite, 3 00
Kane, Cong. ch. 43 00
Lansdowne, Harriet Seymour, 5 00
Meadville, Park-av. Cong. ch., of which 5 from Rev. A. E. Ricker, 12; Mrs. T. L. Rossiter, 1, 13 00
Montrose, Mrs. C. N. Lyons, 5; Calvin C. Halsey, 1, 6 00
Moosio, Friend, 1 00
Philadelphia, Central Cong. ch., of which 5 from John Edwards, 83; Rev. E. F. Fales, 5; W. K. Patton, Elizabeth L. Peck, T. H. Vinter, each 2; E. C. Crain, 1; F. P. Stroup, 1, 96 00
Pottsville, Mrs. A. J. Quick, 1 00
Ridgeway, Carrie W. Ruggles, 3 00
Scranton, Thomas Eynon, 20; Mrs. H. T. Dunham, 5; Friend, 10; Friend, 1, 36 00
Swarthmore, Mrs. E. L. Davis, 2 00
Taylor, Cong. ch., Wm. Morton, for work in Africa, 14 00
West Philadelphia, Chas. E. Carr, 1 00
West Pittston, Friend, 50 00—321 40

Ohio

Akron, Adelaide L. Brouse, 5; H. H. Jacobs, 1; F. E. Smith, 1, 7 00
Andover, Cong. ch., R. C. McClelland, 1 00
Barberton, Columbia Cong. ch. 9 50
Brecksville, Fred W. Wiese, 1 00
Bryan, C. B. Locke, 1 00
Canfield, Ellen Edwards, 5 00
Chardon, Cong. ch., of which 1 from Rev. L. J. Luethi, 8 50
Cincinnati, Columbia Cong. ch., 12; A. M. Warner, 10, 22 00
Claridon, Cong. ch. 20 20
Cleveland, Plymouth Cong. ch., Paul B. Stilson, of which 30 for Sholapur and 15 for Adana, 45; Archwood-av. Cong. ch., 25; Euclid-av. Cong. ch., Jas. R. Post, 10; Pilgrim Cong. ch., Jas. F. Jackson, 10; Cyril Cong. ch., Rev. John Musil, 1; Rev. Ernest H. Tippett, 5; Rev. Adolph Yukl, 1; L. A. Perkins, 2; Mrs. Ida E. McKinstry, Halsey D. Miller, E. H. Nicholl, H. W. Tappe, T. Wilson, each 1; H. S. T., 10; Friend, 1; Friend, 1, 116 00

Note.—Of the 380 acknowledged in the August *Herald* from Euclid-av. Cong. ch., 100 was the gift of Mr. and Mrs. William Grant Smith.

Collinwood, D. H. Patterson, 1 00
Columbus, 1st Cong. ch., 135; Plymouth Cong. ch., 35.60; J. A. Jeffrey, 10; F. C. Eaton, 1; Mrs. S. Chamberlain, 1; Friend, 10, 182 70
Conneaut, Cong. ch., 23.81; Mrs. L. M. Baker, 1; H. E. Pond, 1, 25 81
Donnelsville, Sarah C. Frantz, 5 00
East Akron, Mrs. Mary Brewster, 1; Rachel Davies, 1, 2 00
East Cleveland, Calvary Cong. ch. 10 00
Eastwood, Cong. ch. 21 00
Elyria, 1st Cong. ch., 200; Mrs. Thomas L. Nelson, 5; Mrs. F. B. Haines, 2; C. G. Washburn, 1; Geo. Gill, 1, 209 00
Gomer, A. Peate, 1 00
Grafton, Rev. B. K. Apelian, 2 00
Greenwich, J. S. White, 5 00
Hamilton, 1st Cong. ch. 12 00
Hudson, Fred Sprague, 2; Mrs. Lucy W. Chamberlain, 1, 3 00
Huntsburg, Cong. ch. 7 50
Jefferson, 1st Cong. ch. 70 00
Kent, C. F. and Julia Sawyer, 2 00
Kirtland, Cong. ch. 2 50
Lima, 1st Cong. ch., Rev. O. Lloyd Morris, 1 00
Lucas, Arthur Leiter, for Aruppukottai, 18 00
Madison, Central Cong. ch., 36.50; Mrs. L. C. Phelps, 1; Friend, 5, 42 50
Mansfield, Mayflower Cong. ch., 17; Tracy and Avery, 10; J. L. Stevens, 1; Mrs. Mary Williams Sturges, 1, 29 00
Marietta, Thomas D. Biscoe, 10; Martin Andrews, 1; Benj. Seyler, 1, 12 00
Medina, H. A. Horn, 1 00
Newport Falls, 1st Cong. ch. 37 00
North Fairfield, G. N. Keeler, 2 00
Norwalk, Friend, 1 00
Oberlin, 1st Cong. ch., of which 5 from Rev. J. K. Kilbourn and 5 from Mrs. E. H. Kilbourn, 188.83; 2d Cong. ch., Mrs. A. F. Miller, 2.50; Rev. and Mrs. C. N. Pond, 2; Fred H. Angle, 5; Mrs. Wm. Penfield, 5; Miss L. C. Wattles, 5; C. M. Safford, 4.90; C. H. Browning, 3; A. A. Thatcher, 2; W. A. Heusner, Winthrop F. Thatcher, Mrs. Ada S. Sherwood, each 1; Mrs. Frances A. L. Church, 25, 221 48
Rootstown, Cong. ch. K. E. Soc. 19 78
Ruggles, Cong. ch., 12.69; Rev. Horace J. Taylor, 2.50, 15 19
Sandusky, 1st Cong. ch. 7 83
Springfield, E. A. Fay, 5; W. S. Truax, 1, 6 00
Steubenville, Annie G. Elliott, 5 00
Sullivan, Cong. ch. 6 00
Tallmadge, Mrs. H. C. Jagger, 1 00
Thompson, Cong. ch. 2 00
Toledo, Washington-st. Cong. ch., 22.39; Walter M. Brand, 5; Franklin Hubbard, 5; J. G. Mitchell, 5; A. D. Jones, 2; C. F. Brainard, J. Cooper Price, Chauncey L. Rea, Josiah Riggle, Clare V. Skinner, Mrs. Benj. Holt Whitney, each 1; Frank E. Percival, 25, 45 64
Twinsburg, Mrs. Celestia Wilcox, 1 00
Vaughnsville, Rev. J. G. Evans, 3 00
Wauseon, Maria S. Green, 2 00
Wellington, G. H. Palmer, 5; Morris Goss, 2, 7 00
Youngstown, Arthur Hughes, 1 00—1,240 13

Delaware

Woodside, Wm. H. Warren, 1 00

Maryland

Baltimore, Mrs. L. B. Mather, 1 00
Hagerstown, S. M. Newman, 1 00—2 00

District of Columbia

Washington, 1st Cong. ch., of which 5 from A. N. S., 197; Plymouth Cong. ch., 1.25; Homer N. Lockwood, 50; Etta M. Eaton, 26; Mark W. Baldwin, 15; Ellis Spear, 10; Heloise Brainerd,

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5; David H. Farnham, 5; Margret R. Nourse, 5; Chas. K. Wead, 5; Carleton R. Ball, 3; Mrs. F. C. Burrowes, 2; Sarah D. Baldwin, 1; Richard B. Watrous, 1, 326 25

West Virginia

Huntington, 1st Cong. ch. 16 71

North Carolina

Dudley, Cong. ch. 2 00
Southern Pines, Cong. ch., Anna M. Foster, 15 00
——, Friends, 15 00——32 00

Georgia

Albany, Rev. A. P. Spillers, 50
Atlanta, Rev. F. L. Hayes, 1.50; Watson Fuller, 1, 2 50
Bowman, M. G. Fleming, 1 00
Demorest, Ellen M. Click, 1 00
Lindale, Cong. ch., Rev. H. E. Newton, 1 00
Thomasville, Mary L. Marden, 1 00
West Point, J. B. Rutland, 1 00——8 00

Florida

Daytona, 1st Cong. ch. 10 10
Interlachen, 1st Cong. ch. 4 00
Jacksonville, F. Wheeler, 10 00
Orange City, Rev. J. C. Holliday, 5 00
Parker, Della G. Washburn, 5 00
Pomona, Cong. ch., Rev. M. C. Welch, 5 00
St. Petersburg, Cong. ch., 38; Mrs. Mary A. Bell, 1; Friend, 1, 40 00
Tavares, Cong. ch., toward support Dr. P. T. Watson, of which 25 from Mrs. E. S. Burleigh, 28 00——107 10

Young People's Societies

Connecticut.—Berlin, 2d Y. P. S. C. E., 10; East Hartford, South Y. P. S. C. E., 9.46; Griswold, 1st Y. P. S. C. E., 5; Simsbury, Y. P. S. C. E., for Adana, 30; Torrington, Center Y. P. S. C. E., for Adana, 5, 59 46
New York.—Orient, Y. P. S. C. E., for Adana, 15; Pulaski, Y. P. S. C. E., 2, 17 00
New Jersey.—Newark, Belleville-av. Y. P. S. C. E., for Aruppukottai, 22 00
98 46

Sunday Schools

Connecticut.—Bridgeport, Cong. Sab. sch., 7; Mansfield Center, 1st Cong. Sab. sch., 4; North Haven, Cong. Sab. sch., 8.45; Old Saybrook, Cong. Sab. sch., Prim. Dept., for Adana, 4; Wapping, Cong. Sab. sch., 20; Windsor, Cong. Sab. sch. and Y. P. S. C. E., for Harpoot, 11, 54 45
New York.—Oswego, Cong. Sab. sch., 20.51; Salamanca, 1st Cong. Sab. sch., 13.38; Spencerport, Cong. Sab. sch., for Pangchwang, 20, 53 89
New Jersey.—Newark, Belleville-av. Cong. Sab. sch., for Mindanao, 20 00
Pennsylvania.—Glenolden, Cong. Sab. sch., Miss. Soc., 5; Miners Mills, Cong. Sab. sch., 5, 10 00
Ohio.—Conneaut, Cong. Sab. sch., 10; Toledo, Central Cong. Sab. sch., for Adana, 12, 22 00
160 34

INTERIOR DISTRICT

Kentucky

Berea, Rev. A. Eugene Thomson, 5 00
Corbin, Cong. ch., for Pangchwang, 12 00
Ludlow, Rev. Cecil H. Plummer, 3 00——20 00

Tennessee

Deer Lodge, Rev. B. S. Oakes, 1 00
East Lake, Rev. H. E. Partridge, 1 00
Johnson City, Frank A. Clarke, 15 00
Knoxville, Mrs. D. H. Geddes, 25
Nashville, W. M. U. of Fisk University, 5 00
Pleasant Hill, Friends, 5 00——27 25

Alabama

Alpine, Rev. Eugene Lawrence, 2 00
Athens, Trinity Cong. ch. 3 00
Calera, Pilgrim Cong. ch. 1 00
Florence, 1st Cong. ch. 1 00
Haleyville, Cong. ch. 3 00
Heflin, Fairview Cong. ch. 1 00
Ozark, W. C. Marshall, 1 00
Sheffield, 1st Cong. ch. 1 00——13 00

Louisiana

Abbeville, Rev. J. A. Herod, 1 00
Bayou Blue, St. Peter's Cong. ch. 8 00
Indian Villiage, Cong. ch. 5 00
Jennings, W. P. Cary, 5; Mrs. L. L. Morse, 5, 10 00
Kinder, Cong. ch. 40 00
Monroe, H. Kindermann, 5 00
Roseland, C. A. Tiebout, 24 50
Thibodaux, Rev. O. W. Hawkins, 1 00——94 50

Texas

Austin, Ira H. Evans, 10; Mrs. C. H. Buck, 1, 11 00
Cisco, Mrs. A. B. Johnson, 50
Dallas, Central Cong. ch., of which 25 from E. M. Powell, 42.11; W. G. Breg, 2.50, 44 61
Fort Worth, 1st Cong. ch. 50 00
Port Arthur, Rev. John B. Gonzales, 5 00
San Antonio, Friend, 01——111 12

Arkansas

Gentry, I. Nopper, 1 00
Rogers, H. E. Kelley, 1 00——2 00

Indiana

Brazil, Chas. S. Andrews, 1 00
Fort Wayne, J. S. House, 10 00
Indianapolis, 1st Cong. ch. 26 00
Terre Haute, 1st Cong. ch. 26 08——63 08

Oklahoma

Goltry, T. A. Rhodes, 5 00
Gotebo, Peter Weidman, 1 00
Jennings, Cong. ch. 10 00
Kingfisher, J. B. White, gifts, part proceeds sale of Florida lands, 1,074 75
Mutual, Jacob Hasstedt, 1 00—1,091 75

Illinois

Albion, Rev. C. Wm. Bast, 2 00
Alton, ch. of the Redeemer, 113 16
Alto Pass, C. B. Holcomb, 1; C. Jessen, 1, 2 00
Amboy, Mrs. D. W. Slauter, 5; Fred Vaughan, 1, 6 00
Annawan, Cong. ch. 7 00
Atkinson, Cong. ch. 5 50
Aurora, New England Cong. ch., 75; W. M. Hanna, 1, 76 00
Batavia, Mrs. L. C. Patterson, 5 00
Buda, J. B. S. 5 00
Champaign, 1st Cong. ch. 50 00
Chapin, Lyman F. Joy, 25 00
Chicago, Pilgrim Cong. ch., of which 500 from Friend, toward support Rev. C. L. Storrs, 528.33; North Shore Cong. ch., 100; New England Cong. ch., Wm. A. Dickinson, 100; Warren-av. Cong. ch., 62.59; Garfield Park Cong. ch., of which 10 from Fanny Bell Fay, 60; South Cong. ch., Mrs. Harriet P. Johnston, 25; Cragin Cong. ch., toward support Rev. W. S. Galt, 15; 1st Cong. ch., P. C. Sears, 15; University Cong. ch., In memory of H. B. H., 10; Windsor Park Cong. ch., 5; Summerdale Cong. ch., Lulu Galloway, 5; Leavitt-st. Cong. ch., 1.47; Rev. F. D. Burhans, 5; Mrs. H. E. Miles, 10; W. E. Sharp, 10; W. A. Staub, for work in Turkey, 10; T. George Allen, 5; Mrs. Anna R. deForest, 5; W. H. French, 5; S. H. Shults, 5; R. T. Fuller, Edward Korte,

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Geo. C. Longman, each 2; John C. Hetzel, Mrs. C. E. Hodgman, Mrs. J. F. Mendsen, A. B. Nettleton, Thomas Sutton, Oshea Walker, deceased, each 1; Friend, 1; Friend, 1, 996 39
Chillicothe, E. F. Hunter, 25 00
Dover, Cong. ch. 34 66
Dundee, 1st Cong. ch., 64.80; F. F. Hall, 2; Mrs. Anna C. Boynton, 1, 67 80
Dwight, Lavinia M. Spencer, 10 00
Elgin, 1st Cong. ch., 100; W. W. Payne, 10; J. L. Wise, 1; Friend, 1, 112 00
Evanston, John E. Blunt, 2; Carl M. Mohn, 1, 3 00
Fairport, Mrs. O. B. Bidwell, 25 00
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, of which 1 from S. D. C., 151; Mrs. Wm. Davis, 2; E. R. Drake, 1; Mrs. J. H. Dunn, Sr., 1, 155 00
Galva, Rev. Jas. R. Stead, 1 00
Geneseo, Elon B. Gilbert, 1; Hugh Pritchard, 1; Friend, 1, 3 00
Glencoe, J. K. Calhoun, 1 00
Granville, A. D. Fisher, 2; Christian Opper, 1, 3 00
Harvey, Rev. Joseph F. Flint, 1; A. W. Campbell, 3, 4 00
Henry, G. Monroe Locke, 10; Mrs. Mary Locke, 1, 11 00
Highland, 1st Cong. ch., 11; Mrs. Hannah R. Giger, 1, 12 00
Hinsdale, G. L. McCurdy, 5; John J. Leonard, 2, 7 00
Ivanhoe, Cong. ch. 8 67
Jacksonville, Mrs. Mary D. Fairbank, 1 00
Kewanee, W. H. Lyman, 5 00
La Grange, B. B. McKay, 2 00
La Harpe, Cong. ch., 1.60; Rev. Chas. F. Sheldon, 1, 2 60
Lodi, Warren S. Goodell, for Boys' Boarding School, Tung-chou, 100 00
Lombard, Rev. Willis A. Ellis, 1; Walter Tod, 10, 11 00
Lyonsville, Cong. ch. 33 00
Maywood, H. W. Small, 10 00
McLean, Rev. Edmund Larke, 5 00
Moline, W. P. Hunt, 1 00
Morgan Park, Rev. W. B. Millard, 1 00
Naperville, C. H. Goodrich, 2 00
Neponset, Mr. and Mrs. H. H. Morse, 1 00
New Windsor, Rev. Ernest C. Chevis, 1 00
Oak Park, 1st Cong. ch., of which 430 toward support Rev. R. Chambers and 435 toward support Dr. W. A. Hemingway, 865; 2d Cong. ch., toward support Rev. C. A. Nelson, 300; A. F. Allen, 2; I. E. Brown, Mrs. W. R. Lewis, W. H. Whittlesey, each 1, 1,170 00
Oneida, Elmore C. St. John, 1; L. G. Wetmore, 1, 2 00
Ontario, Cong. ch. 15 00
Ottawa, 1st Cong. ch., Men's Miss. Soc., 20; John Ruschicks, 5; A. F. Schock, 1, 26 00
Payson, L. K. Seymour, 250; Ellen Thompson, 1, 251 00
Peoria, Willis B. Coale, R. S. Dodge, P. Heald, H. C. Roberts, each 1; Friend, 10, 14 00
Plainfield, Rev. A. E. Beddoes, 2 00
Princeton, Mrs. Mary and Harriet L. Keyes, 2 00
Rantoul, Cong. ch., 12.75; Friend, .25, 13 00
Ravenswood, Mrs. Medora D. Gammon, 1 00
Rockford, 1st Cong. ch., of which 2 from J. G. Penfield, 12; W. B. Dickinson, 25; Chas. Sabin, 1; Mrs. P. R. Wood, 1, 39 00
Roodhouse, Cong. ch., Two Friends, 12 00
Sandoval, J. B. Nowland, 2; Alex. Anderson, 1, 3 00
Shabbona, Mrs. E. J. Bouslough, 1 00
Sherrard, Harry E. Ludlow, 3 12
Springfield, Miss J. E. Chapin, 10 00
Sterling, J. K. Chester, 15 00
Streator, Mrs. Ada J. Watson, 1 00
Sycamore, Emily S. Wood, 5 00
Waverly, Cong. ch. 30 00
Western Springs, Cong. ch. 40 31
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 50; Rev. John P. Barrett, 5, 55 00
Wilmette, 1st Cong. ch. 39 30
Winnebago, Cong. ch. 5 00
Woodstock, Burton Wright, 1 00
Yorkville, Cong. ch. 30 00
Zearing, Wm. Booth, 1 00—3,738 51

Michigan

Almont, R. D. Harris, 5 00
Ann Arbor, L. E. Buell, 1; Friend, 1, 2 00
Arcadia, Orin Blood, 1 15
Armada, Geo. A. True, 1 00
Bangor, F. W. Gilbert, 1 00
Bellaire, Cong. ch. 4 00
Benton Harbor, 1st Cong. ch., Friend, 1 00
Benzonia, E. T. Huntington, 1 00
Cadillac, Mrs. S. H. Merritt, 2; Friend, 1, 3 00
Charlevoix, Mrs. H. A. Putnam, 1 00
Cheboygan, 1st Cong. ch., Mrs. Virginia Raynolds, 10 00
Clinton, Cong. ch., 65; W. S. Kimball, 25; Friend, 1, 91 00
Detroit, North Woodward-av. Cong. ch., 123.54; Dolly Francisco, 10; Mary J. Messinger, 8; Mary M. Dewey, 2; Mrs. H. W. Ver Valin, 2; Friend, 1, 145 54
Frankfort, Mary E. Spence, 3 00
Grand Blanc, Mrs. J. M. Hannaford, 1; George Benford, 1, 2 00
Grand Rapids, 2d Cong. ch., 16.50; South Cong. ch., 10; Park Cong. ch., H. G. Barlow, 1; Rev. O. D. Crawford, 2; Chas. H. Gleason, 3; Mrs. Fred E. Waterman, 2.50; N. Millard Palmer, 2; Carleton Austin, Chas. Remington, M. McLachlan and Mrs. M. L. Withey, each 1, 41 00
Imlay City, Mrs. T. C. Williams, 1; Mrs. R. A. McRoy, 1, 2 00
Kalamazoo, Rev. W. D. Dickenson, 1; Samuel Van Bochove, 10; Louis B. Fritts, 10; G. Van De Kreeke, 5, 26 00
Lansing, Rev. C. B. Fellows, 2 00
Leonidas, Mrs. Katherine Wilcox 5 00
Leslie, W. C. Allen, 2 00
Linden, Rev. C. W. Greene, 5 00
Lowell, Frank T. King, 1 00
Muskegon, F. E. Hammond, 1 00
Newaygo, Cong. ch. 2 00
Owosso, Mrs. E. D. Perkins, 5; Mrs. Julia F. Sharts, 5, 10 00
Parma, Mrs. F. A. Avery, 9 00
Pittsford, Rev. J. E. Courter, 1 00
Pontiac, 1st Cong. ch. 10 00
Port Huron, Mrs. A. W. Brohaw, 1 00
Portland, Lorenza Webber, 1 00
Rockford, D. F. Beverly, 1 00
Royal Oak, Cong. ch. 7 23
St. Clair, C. F. Moore, 10 00
Salem, 1st Cong. ch., 11; 2d Cong. ch., 3, 14 00
Somerset, Cong. ch. 15 00
South Haven, Mrs. E. M. Taylor, 5; Mary Stuart, 2, 7 00
Stanton, Cong. ch. 20 00
Traverse City, W. B. Chapin, Sibyl R. Chapin, Mrs. U. E. C. Temple and Mrs. M. C. Oviatt, 5 00
Wyandotte, Friend, 1 00—470 92

Wisconsin

Aurora, Welsh Cong. ch. 10 00
Beloit, Rev. Wm. Porter, 10; E. B. Kilbourne, 5, 15 00
Berlin, Cong. ch. 18 55
Black Earth, Mrs. W. Stoddart, 1 00
Boscobel, Chas. E. Muffley, 2 00
Brodhead, Cong. ch., Mrs. A. Amelia Wales, 9; W. R. Skinner, 1, 10 00
Chilton, Mrs. Lovina Denney, 50
City Point, Cong. ch. 3 00
Clinton, Cong. ch. 2 50
Clintonville, C. E. Gibson, 5 00
Darlington, John Bray, 5 00
Delavan, A. H. Kendrick, 5 00
DeSoto, Cong. ch. 3 00
Eau Claire, Geo. W. Lufkin, 2; C. A. Bullen, 1, 3 00
Edgerton, E. C. Hopkins, 1; E. M. Ladd, 1, 2 00
Elk Mound, H. R. Vaughn, 2 00

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Endeavor, J. W. Roberts, 1 00
Fond du Lac, W. W. Hughes, 10; J. C. Huber, 2, 12 00
Fort Atkinson, Cong. ch., 25; J. P. Galloway, 1, 26 00
Hartford, Estelle L. Adams, 1 00
Janesville, 1st Cong. ch., of which 12.50 from Alex. E. Matheson and 5 from Mrs. Georgia L. Matheson, 17 50
Kilbourn, James M. Sherman, 25; W. E. Snyder, 5, 30 00
La Crosse, 1st Cong. ch., 150; Mrs. L. C. Colman, 10, 160 00
Lake Geneva, 1st Cong. ch., of which 1 from Mrs. E. L. Moody, 25 00
Madison, Rev. H. W. Carter, 1; G. H. Wells, 30; Mrs. W. S. Main, 1; Chas. Sheldon, 1, 33 00
Martin, Cong. ch. 1 45
Mellen, Rev. Robert F. Merritt, 2 50
Menasha, Rev. Henry Stauffer, 1; Friends, 2, 3 00
Menomonie, Valeria A. Knapp, 50 00
Milton, Rev. F. D. Jackson, 1; Mrs. H. A. Betts, 5; James McEwan, 2, 8 00
Milton Junction, Eliza Lormer, 1 00
Milwaukee, Grand-av. Cong. ch., 260; Plymouth Cong. ch., of which 25 from Rev. J. Titsworth and 10 from Walter K. Means, 35; J. O. Meyers, 5; Julia P. Madison, 2; J. H. H. Davis, J. B. Davison, C. D. Simonds, each 1; Friend, 1, 306 00
Oconto, Friend, 1 00
Owen, Cong. ch. 1 50
Prairie du Chien, F. P. Breckenridge, 1 00
Racine, C. C. Gittings, 5 00
Rio, Cong. ch. 9 00
Ripon, Mrs. D. M. H. Griffin, 1 00
Rochester, Mary B. Rowntree, 1 00
Sheldon, Cong. ch. 1 70
South Kaukauna, W. S. Mulford, 1 00
Spring Green, R. C. Robson, 1; Chas. Sherwood, 1, 2 00
Spring Valley, Rev. W. H. Barton, 2; D. B. Johns, 25, 2 25
Stoughton, 1st Cong. ch., of which 1 from Rev. S. Ruegg, 3 83
Union Grove, Cong. ch. 18 00
Washburn, Mrs. E. E. Chapman, 1 00
Waukesha, R. P. Buese, 1 00
Waupun, Mrs. Ella E. Oliver, 1 00
Wauwatosa, Cong. ch., 100; A. H. Owens, 3, 103 00
Whitewater, Cong. ch., 12.90; Rev. E. C. Barnard, 2; Stephen Saxe, 1, 15 90
Woodworth, Frank Roberts, 1 00
Yorkville, Friend, 1 00 — 837 18

Legacies.—Wauwatosa, Horace G. Story, by A. L. Story, Ex'r, 1,450 69

2,387 87

Minnesota

Ada, C. C. Allen, 1; A. L. Hanson, 1, 2 00
Austin, F. P. McBride, 5 00
Cannon Falls, Rev. C. A. Ruddock, 5; Cliff W. Gress, 1, 6 00
Claremont, Cong. ch. 2 80
Clearwater, Rev. Paul Winter, 10 00
Crookston, H. Steenerson, 1 00
Dawson, A. J. Peterson, 15 00
Duluth, J. P. Johnson, 5; A. W. Taylor, 5; E. G. Gilman, 1, 11 00
Elmore, W. O. Dustin, 2 00
Freeborn, Mrs. George Seath, 2 00
Hancock, Mrs. Addie L. Beggs, 1 00
Hutchinson, Rev. Chas. L. Hill, 5; Mrs. Mary E. Hill, 5, 10 00
Lake City, E. S. Anderson, Charley Olson, W. F. Wilson, each 1, 3 00
Little Falls, H. N. Harding, 1; Joseph G. Millspaugh 1, 2 00
Lyle, Cong. ch. 20 00
Marshall, W. S. Dibble, 5 00
Minneapolis, Pilgrim Cong. ch., of which Chas. H. Wingate, 10, 48.17; Park-av. Cong. ch., 27.06; Forest Heights Cong. ch. 10; Rev. C. A. Hilton, 10.90; Hiram A. Scriver, 25; H. T. Eddy, 10; Hamlin Hunt, 10; Walter D. Badger, 5; W. O. Fryberger, 5; Anna D. Cross, Arthur E. Haynes, Mrs. Eleanor Selden, A. B. Smith, each 2; Henry Ingram, Wm. O. Jones, G. F. Maetzold, Peter Steffensen, each 1, 163 13
Moorhead, 1st Cong. ch. 30 00
Morris, Cong. ch. 43 55
Northfield, Robert Watson, 10; Donald J. Cowling, 5; Horace J. Baldwin, Frances G. Bishop, Mrs. S. C. Dean, each 1, 18 00
Rochester, Cong. ch., 40.80; W. J. Eaton, 100, 140 80
St. Charles, Belle Marcy, 5; Friend, 1, 6 00
St. Paul, Plymouth Cong. ch., 68.45; Cyril Cong. ch., 10, 78 45
Sherburn, P. D. Worthley, 5 00
Spring Valley, W. L. Kellogg, 1 00
Winona, Rev. T. S. Devitt, 5; Jennie E. Tearse, 3; A. G. Brown, 2; G. G. Swain, 2, 12 00
Worthington, Fred A. Howard, 1 00
Zumbrota, Friend, 5 00
——, Individual, 100 00 — 701 73

Iowa

Ames, Mrs. Lydia C. Tilden, 5 00
Atlantic, Wilbur J. Deering, 1 00
Avoca, Rev. J. E. Grinnell, 1; Friends, 3, 4 00
Carroll, Mrs. Elizabeth R. Potts, 1 00
Cedar Falls, 1st Cong. ch., of which 50 from Roger Leavitt, 188; Mrs. James Miller, 1; Mrs. H. E. Thompson, 1, 190 00
Cedar Rapids, Mr. and Mrs. J. T. Rhodes, 2; A. W. Hathaway, 1; Mrs. E. A. Rinkle, 1; Friend, 1, 5 00
Central City, P. G. Henderson, 5 00
Charter Oak, A. E. Lehman, 1 00
Cincinnati, J. C. McDonald, 1 00
Clinton, Mrs. I. H. Barnum, 10 00
Council Bluffs, Rev. G. G. Rice, 5 00
Cresco, Friend, 1 00
Creston, Cong. ch. 25 00
Danville, Warren L. Mathews, 1 00
Davenport, Sara L. Andrews, 5; Fannie M. Bushnell, 2, 7 00
Decorah, M. Willett, 2 00
Des Moines, Plymouth Cong. ch., 125; Greenwood Cong. ch., of which Dora A. Spencer, 5, 31.17; Rev. Wm. Greenwood, 5; M. H. Smith, 10; Mary E. Whitman, 10; H. M. Rollins, 5; Helen S. Pelton, 3; A. K. Campbell, Mrs. A. C. Parker, V. P. Twombly, each 1, 192 17
Dinsdale, Mrs. Thomas Bicket, 2 00
Dubuque, Summit Cong. ch., Mrs. S. J. Williams, A. D. Schiek, E. H. Sheppley, F. H. Williams, each 1, 4 00
Dunlap, Mrs. L. Kellogg, 5 00
Fairfield, Cong. ch. 50 00
Fontanelle, Cong. ch. 8 05
Fort Dodge, 1st Cong. ch., 61.46; Mrs. O. M. Oleson, 5, 66 46
Gilman, Cong. ch. 20 00
Glenwood, Cong. ch., 15.30; Rev. J. D. Stone, 1, 16 30
Grinnell, Rev. P. Adelstein Johnson, 5; L. F. Parker, 5; A. R. Heald, 4.25; Harry S. Bliss, 1; Thomas Fuller, .50, 15 75
Hampton, E. S. Patterson, 1 00
Hiteman, S. A. Corey, 5 00
Iowa City, D. A. Reese, 1; John R. Roberts, 1, 2 00
Kingsley, Cong. ch. 42 56
Lake View, Rev. J. T. Marvin, 5 00
Le Mars, I. S. Struble, 1 00
Letts, Hy. Lieberknecht, 10 00
Lewis, W. Lawton, 1 00
Lyons, P. K. Bowman, 1; Mrs. Ira Stockwell, 1, 2 00
Manchester, E. B. Stiles, 10; Friend, 1, 11 00
Maquoketa, Mrs. H. M. Lyman, 1 00
Marshalltown, Cong. ch., 35; Rev. B. F. Martin, 5, 40 00
Newell, H. C. Gordon, 2 00
New Hampton, Mrs. J. M. Starr, 1 00
Oakland, 1st Cong. ch. 30 00
Oelwein, L. D. Platt, 5 00
Orchard, John C. Lee, 2 00
Osage, Arnold Brown, 1; Friend, 1, 2 00

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Perry, 1st Cong. ch. 12 84
Red Oak, Mrs. B. B. Clark, 20; Mrs. Philo Clarke, .50, 20 50
Rockwell, Cong. ch., Mrs. Anna M. Blandford, 25 00
Sibley, Hugh E. Walton, 5 00
Sioux City, C. W. Stevenson, his wife and daughter, 15; Mrs. L. A. Beggs, 5; E. C. Tompkins, 5, 25 00
Sloan, J. W. Whitten, 1 00
Spencer, Chas. McAllister, 5 00
Tabor, Cong. ch., 27.04; Friend, 5, 32 04
Traer, Cong. ch., 181; F. L. White, 1, 182 00
Toledo, S. H. Overholser, 1; G. R. Struble, 1, 2 00
Washta, Mrs. M. McGregor, 1 00
Waterloo, Rev. E. P. Kimball, 5; Emmons Johnson, 1, 6 00
Webster City, Cong. ch. 18 68
Winthrop, Cong. ch., 34.45; John Hardy, 3, 37 45
——, Denmark Asso., Mrs. J. H. Root, 1 00
——, Friend, 1 00—1,182 80

Missouri

Bonne Terre, 1st Cong. ch., H. D. Evans, 2 00
Carthage, 1st Cong. ch. 8 02
De Soto, R. B. Jones, 1 00
Joplin, East Cong. ch. 1 80
Kansas City, Ivanhoe Park Cong. ch., 21; W. A. Moses, 5; A. T. Hemingway, N. Spencer, Mrs. Lizzie R. Wolf, each 1, 29 00
Maplewood, W. H. Whitehill, 10 00
Meadville, A. L. Loomis, 10 00
Neosho, W. T. Matters, 1 00
St. Joseph, C. W. Merritt, 1 00
St. Louis, Pilgrim Cong. ch., of which 75.11 for West Circle, Madura, 150.21; Olive Branch Cong. ch., 2; 1st Cong. ch., F. T. Knox, 2; Mary Pearson, 10; Mrs. Elena W. Snow, 5; N. C. Durie, 1; H. Miles, 1, 171 21
Sheldon, F. F. Dresser, 5 00
Springfield, 1st Cong. ch., Member, 2; Rev. Gottfried Grob, 1; O. L. Peak, 1, 4 00
Urich, W. A. Bonniwell, 2 00—246 03

North Dakota

Anamoose, Rev. Francis C. Bliss, 1 00
Dickinson, M. L. Ayers, 1 00
Elbowoods, Rev. C. L. and S. W. Hall, 2 00
Fargo F. E. Stratton, 1 00
Michigan, Chas. Dunlop, 1 00
New Rockford, Cong. ch. 25 00
Ruso, Rev. E. C. Sargent, 1 00
Williston, Cong. ch. 5 00—37 00

South Dakota

Aberdeen, G. W. Nash, 1 00
Armour, Cong. ch. 8 75
Belle Fourche, Cong. ch., 26.55; J. L. Chassell, 1, 27 55
Beresford, Rev. H. W. Jamison, 5 00
Bonesteel, Rev. John Jefferies, 1 50
Bon Homme, Cong. ch. 3 25
Centerville, Cong. ch. 10 00
Chamberlain, James Brown, 3 00
Elk Point, Mr. and Mrs. W. J. Fink, 5 00
Fairfax, Rev. J. Morach, 2 00
Fort Pierre, Cong. ch., Rev. A. E. Prior, 2; G. E. Summer, 5, 7 00
Hot Springs, Wm. Black, 4 00
Iroquois, J. Baldridge, 1 00
Oacoma, Rev. Frank W. Hart, 2 00
Orient, Mrs. A. H. Robbins and Mrs. Rose R. Gooder, 5 00
Preston, Cong. ch. 1 50
Redfield, Cong. ch., 11.55; L. W. Black, 5, 16 55
Springfield, J. O. Duquid, 2 00
Vermilion, Geo. Carpenter, 2 00
Willow Lakes, Rev. N. H. May, 2 00—110 10

Nebraska

Adams, J. E. Cook, 1 00
Arborville, L. P. Ensign, 5 00
Aurora, Rev. J. D. Stewart, 1 00
Avoca, Cong. ch. 5 00
Blair, Cong. ch., In memory of Rev. R. C. Moodie, 5 00
Burwell, Cong. ch. 3 50
Creighton, Cong. ch. 12 77
Crete, Rev. L. E. Benton, 4; J. E. Taylor, 2; J. S. Dick, 1, 7 00
Curtis, James W. Ridgway, 5; Emma M. Ellis, 1, 6 00
David City, 1st Cong. ch. 25 00
Doniphan, Cong. ch. 4 30
Friend, Frank T. Hamilton, 2 00
Grand Island, H. E. Clifford, 2 00
Hastings, Thomas E. Davis, 2; S. B. Bierce, 1; Harry S. Dungan, 1, 4 00
Havelock, Rev. H. M. Skeels, 1 00
Hyannis, W. M. Alden, 96
Inland, Rev. Andrew Kern, 1 00
Lincoln, J. M. McVicker, 2; Mrs. Julia B. Hainer, George S. Leach, Edwin S. Ripley, W. Waugh, each 1, 6 00
Milford, Cong. ch. 5 00
Ogallala, J. W. Welpton, 10 00
Omaha, Hillside Cong. ch. 14 40
Rising City, Chas. Brunner, 3 00
Santee, Rev. A. L. Riggs, 1 00
Scribner, Cong. ch. 23 50
South Platte, Cong. ch. 1 45
Superior, Ger. Ebenezer Cong. ch. 5 00
Sutton, H. B. Battishill, 1 00
Waverly, Rev. G. W. Dungan, 5 00—161 88

Kansas

Burlington, Cong. ch. 11 00
Carbondale, Rev. and Mrs. J. C. Mayos, 5 00
Elmont, Mrs. H. F. Markham, 5 00
Emporia, Rev. D. M. George, D. C. Jones, R. D. Thomas, Hugh Thomas, each 1; Jenkin Rees, .50, 4 50
Garfield, D. B. Wolcott, 5 00
Great Bend, 1st Cong. ch. 50 00
Haven, Rev. R. E. Dimond, 3 00
Hiawatha, S. Bierer, 1 00
Hutchinson, Cong. ch. 2 25
Kansas City, Central Cong. ch. 3 00
Kinsley, A. M. Merryman, 1 00
Lawrence, J. E. Todd, 5 00
Leavenworth, 1st Cong. ch. 30 00
Maple Hill, W. S. Crouch, 2 00
Nickerson, Cong. ch. 10 00
Olathe, Mrs. Mary E. Clark, 10 00
Overbrook, H. A. Platt, 1 00
Sedgwick, Plymouth Cong. ch. 10 00
Stockton, J. W. Noyce, 2 00
Topeka, Rev. J. E. Kirkpatrick, 1; A. B. Whiting and Emma Wallace, for Madura, 36; A. A. Godard, 5; E. G. Smith, 3; Mrs. James Gillett, 2; P. H. Forbes, 1, 48 00
Toronto, Mrs. H. C. Miller, 2 00
Wakefield, John Muston, 5; David Fraser, 1, 6 00
Wamego, J. F. Willard, 1 00
White City, Rev. James Wilde, 2 00
Wichita, College Hill Cong. ch., Rev. W. W. Bolt, 5 00—224 75

Montana

Dodson, Cong. ch. 2 00
Great Falls, Cong. ch. 4 55
Hardin, Cong. ch. 2 00
Helena, Thomas E. Goodwin, 5; H. C. Arnold, 2, 7 00—15 55

Wyoming

Big Horn, 1st Cong. ch. 1 75
Big Piney, 1st Cong. ch. 68
Boulder, 1st Cong. ch. 38
Cheyenne, 1st Cong. ch., Woman's Miss. Soc., 10.73; Frank I. Furry, 5, 15 73
Dayton, 1st Cong. ch. 2 08
Douglas, 1st Cong. ch., 8.25; do., Woman's Miss. Soc., 1.25, 9 50
Manville, 1st Cong. ch. 1 80
Pinedale, 1st Cong. ch. 38
Rock Springs, 1st Cong. ch., 5.75; 1st Cong. ch., Woman's Miss. Soc., 2.75, 8 50

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Shoshoni, 1st Cong. ch., 6.82; Rev. O. S. Goudy, 2.50, 9 32——50 13

Colorado

Boulder, 1st Cong. ch., 89.65; Mrs. H. C. Barker, 5, 94 65
Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 55; Alfred A. Blackman, 15, 70 00
Cripple Creek, Frank G. Willis, 2 00
Denver, 3d Cong. ch., 15.40; North Cong. ch., 15; South Broadway Cong. ch., 10; Globeville, Ger. Cong. ch., 7; H. B. Whitney, 10; Mrs. Mary P. Boller, J. Y. Jewett, Mrs. S. M. Perry, each 1, 60 40
Eaton, Cong. ch. 100 00
Florence, Mrs. C. H. Bissell and son, 10 00
Fruita, Ger. Cong. ch. 6 65
Grand Junction, A. B. Campbell, 5 00
Greeley, Mrs. H. R. Withey, 2 00
Julesburg, Alva Patten, 1 00——351 70

Young People's Societies

INDIANA.—Kokomo, 1st Y. P. S. C. E., Jun. Dept. 5 00
ILLINOIS.—Chicago, The Miss. Study and Prayer Union of Moody Bible Institute, for Mt. Silinda, 12.50; do., St. Trinity Ger. Y. P. S. C. E., 1.14; Sandoval, Y. P. S. C. E., 10, 23 64
MICHIGAN.—Bridgeport, Y. P. S. C. E. 8 00
MINNESOTA.—St. Paul, Cyril Y. P. S. C. E. 3 50
IOWA.—Eldora, Y. P. S. C. E., for Aruppukottai, 7 50
NEBRASKA.—Burwell, Y. P. S. C. E. 5 00
COLORADO.—Denver, Boulevard Y. P. S. C. E. 25 00
77 64

Sunday Schools

LOUISIANA.—Hammond, Cong. Sab. sch., Central International Bible class, for Mindanao, 10 00
INDIANA.—Kokomo, 1st Cong. Sab. sch. 10 00
OKLAHOMA.—Hillsdale Cong. Sab. sch. 10 00
ILLINOIS.—Downers Grove, Cong. Sab. sch., for Pangchwang, 30; Griggsville, Cong. Sab. sch., 5, 35 00
MICHIGAN.—Grand Rapids, 2d Cong. Sab. sch., for Adana, 10 00
MINNESOTA.—Pelican Rapids, 1st Cong. Sab. sch. 5 00
IOWA.—Orient, Cong. Sab. sch., 5.08; Traer, Cong. Sab. sch., for Micronesia, 5, 10 08
NEBRASKA.—Doniphan, Cong. Sab. sch., Birthday Collection, 7 83
WYOMING.—Big Horn, 1st Cong. Sab. sch., 2.25; Rock Springs, 1st Cong. Sab. sch., 1, 3 25
101 16

PACIFIC DISTRICT

New Mexico

Albuquerque, 1st Cong. ch. 23 00

Arizona

Prescott, 1st Cong. ch., Mrs. W. A. Drake, 5; E. C. Payne, 1, 6 00

Utah

Salt Lake City, Phillips Cong. ch., 50; Rev. J. Challen Smith, 1.50; Sylvia Woodmansee, 2, 53 50

Idaho

Caldwell, Rev. W. S. Hawkes, 3 00
Challis, Cong. ch. 10 00
Genesee, Rev. G. L. Shull, 5 00
Soldier, Friend, 5 00
Weiser, Cong. ch., 15; Stowell B. Dudley, 10, 25 00——48 00

Washington

Elk, Cong. ch. 12 00
Everett, W. C. Baker, 1 00
Ferndale, Cong. ch. 5 00
Metaline Falls, Cong. ch. 4 35
Odessa, Rev. Gottfried Graedel, 1 00
Pullman, 1st Cong. ch. 5 00
Rosalia, Cong. ch. 5 00
Seattle, Edgewater Cong. ch., 100; Brighton Cong. ch., 5; G. K. Betts, 31.75; Edwin Landers, 5; A. Garborg, 3; George B. Littlefield, 1, 145 75
Spokane, Elizabeth Perry Noble, 10 00
Sultan, Cong. ch. 7 39
Tacoma, Pilgrim Cong. ch., 16.30; Rev. Henry Kingman, toward support Rev. C. A. Stanley, 10, 26 30
Washougal, B. B. Acker, 10 00——232 79

Oregon

Forest Grove, Wm. M. Proctor, 1 00
Hood River, Truman Butler, 1 00
Huntington, Cong. ch. 3 00
Portland, 1st Cong. ch., Harold S. Gilbert, 2; Mrs. W. A. Dempsey, 2, 4 00
Sherwood, Wm. Schatz, 7 50——16 50

California

Avalon, Cong ch., 4.65; Rev. M. A. Martin, 5, 9 65
Bakersfield, 1st Cong. ch. 31 00
Berkeley, North Cong. ch., 45; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72; Anna K. Peterson, 5; Friend, 1, 123 00
Claremont, 1st Cong. ch., 65.26; Jas. A. Blaisdell, 5; Mary L. Clark, 1; Mrs. S. J. Mead, 1, 72 26
Cloverdale, 1st Cong. ch. 5 00
Eagle Rock, Cong. ch. 12 80
El Monte, R. M. Webster, 1 00
Fresno, 1st Cong. ch., 33.20; G. M. Michaelian, 5, 38 20
Graham, Cong. ch. 23 26
Hyde Park, F. B. Clark, 10 00
La Jolla, Cong. ch. 11 47
Lemon Grove, A. Lester, 5 00
Little Lake, Cong. ch. 5 87
Lodi, Rev. F. M. Washburn, 5 00
Los Angeles, Mt. Hollywood Cong. ch., 46.50; 1st Cong. ch., through M. Louise Atsatt, for Adana, 25; Plymouth Cong. ch., 23.25; Garvanza Cong. ch., 8.83; Olivet Cong. ch., 6.20; Pilgrim Cong. ch., 5.58; Park Cong. ch., 2.17; Rev. F. N. Greeley, 5; Emily H. Campbell, 5; Ross A. Harris, 5; Mrs. Ruth A. Ayers, 2; Mary F. Miner, 2; T. Flint Bixby, Mrs. A. A. Frear, L. M. Lawson, Mrs. J. W. Stearns, each 1, 140 53
Martinez, Rev. Edson D. Hale, 2 00
Mills College, Mrs. C. T. Mills, 10; Luella Clay Carson, 1, 11 00
Monrovia, Cong. ch., 6.20; Mrs. F. E. Tracy, 10, 16 20
Oakland, Mrs. W. H. Cooke, 1 00
Ontario, Bethel Cong. ch., 45.07; Mr. and Mrs. W. F. G. Blaikie, 5; May Haasis, 1, 51 07
Palo Alto, Cong. ch. 50 55
Pasadena, 1st Cong. ch., 62; North Cong. ch., 13.97; Mrs. C. A. Boynton, 5; Anna L. Meeker, 3; Mrs. E. M. Orton, 3; Maynard F. Thayer, 1, 87 97
Paso Robles, Cong. ch. 3 72
Petaluma, Catherine Denman, 5 00
Pinole, B. T. Elmore, 2 50
Pomona, Pilgrim Cong. ch. 117 12
Redlands, 1st Cong. ch., 131.75; Jas. S. Dean, J. S. Edwards, K. C. Wills, each 1, 134 75
Redwood City, Rev. Wm. C. Pond, 1 00
Rivera, Wm. H. Linderman, 2 00
San Bernardino, 1st Cong. ch., 9.77; Bethel Cong. ch., 1, 10 77
San Diego, Logan Heights Cong. ch., 6.20; George W. Marston, 1,000, 1,006 20
San Francisco, Green-st. Cong. ch., 15; Bethany Cong. ch., 10; W. Averell, 1.50; Frank Sternberg, 1, 27 50
San Jacinto, Cong. ch. 5 44
San Luis Obispo, Cong. ch. 5 58
Santa Ana 1st Cong. ch. 31 00
Sierra Madre, 1st Cong. ch. 21 70
Sierraville, Cong. ch. 1 00
South Pasadena, Mrs. H. A. French, 1 00
——, Friend, 15 00—2,105 11

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Young People's Societies

NEVADA.—Reno, 1st Y. P. S. C. E., for Mindanao, 15 00
IDAHO.—Weiser, Y. P. S. C. E. 10 00
CALIFORNIA.—Angels Camp, Y. P. S. C. E. 2 50
27 50

Sunday Schools

CALIFORNIA.—Bakersfield, 1st Cong. Sab. sch., for Mt. Silinda, 30; Pacific Grove, Mayflower Cong. Sab. sch., Young Woman's Philathea Bible class, for native preacher, Aruppukottai, 12, 42 00

MISCELLANEOUS

Canada

Montreal, Mabel Moeser, 15 00
St. Andrews East (Que.), Mary L. Lamb, 2 00——17 00

Austria

Prague, Churches, for Shaowu, 4 27

Mindanao Medical Work

NEW YORK.—New York, Mindanao Medical Miss. Asso., of which 393.75 toward support Dr. C. T. Sibley and 150 toward support of nurse, 543 75

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For salary missionary, Adabazar, 220 00
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Toward school building, Talas, add'l, 2,000 00
For enlargement of building, girls' school, Tung-chou, add'l, 300 00
For repairs on Miss Bradshaw's house, Sendai, 80 00—15,674 84

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24,653 53

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NEW HAMPSHIRE.—Keene, Friends, through Miss M. A. Proctor, for Kessab ch., care Rev. S. v. R. Trowbridge, 50; Lisbon, Miss S. E. Merrill, for pupil, care Rev. B. K. Hunsberger, 1; Manchester, Miss E. M. Priest, for pupil, care Rev. Wm. Hazen, 15; Pike, Cong. Sab. sch., for Mardin High School, care Rev. R. S. M. Emrich, 6, 72 00

VERMONT.—Manchester, Cong. Sab. sch., for Mardin High School, care Rev. R. S. M. Emrich, 8.27; do., Nimble Fingers Circle, for do., 2; Salisbury, Y. P. S. C. E., for native worker, care Rev. H. C. Hazen, 20; Thetford, Rev. and Mrs. W. A. Farnsworth, farewell offering, for church in Angora, 138.75, 169 02

MASSACHUSETTS.—Andover, Juvenile Miss. Soc. of West Cong. ch., for kindergarten, care Mrs. D. W. Learned, 10; do., Friend, for work, care Rev. E. C. Partridge, 5; Boston, 2d Cong. Sab. sch. (Dorchester), Z. A. Norris class, for native worker, care Dr. E. L. Bliss, 37.50; do., Mrs. E. P. Merritt, through Medical Woman's Asso., for pupil, care Dr. F. F. Tucker, 75; Chelsea, 1st Cong. Sab. sch., Prim. Dept., self-denial offering, through Ellen M. Stone, for enlargement of Albanian Girls' School, Kortcha, 5; Haverhill, Riverside Memorial Y. P. S. C. E., for pupil, care Miss Alice Gleason, 10; Lancaster, Friends, through Miss M. A. Proctor, for Kessab ch., care Rev. S. v. R. Trowbridge, 5; Lee, Cong. ch., Miss M. E. Gibbs, toward support Robbins Barstow, 300; Lexington, E. P. Nichols, for Mardin High School, care Rev. R. S. M. Emrich, 25; Medford, M. M. Converse, for do., 10; Newburyport, Friend, through Rev. E. P. Holton, for work, care Rev. C. S. Vaughan, 25; Newton, Mrs. Eleanor N. Marcy, for Mardin High School, care Rev. R. S. M. Emrich, 50; North Adams, 1st Cong. Sab. sch., for scholarship, care Rev. T. D. Christie, 50; Petersham, Elizabeth B. Dawes, for work, care Dr. H. N. Kinnear, 50; South Framingham, Grace Cong. ch., C. A. Kendall, for enlargement of school buildings, care Rev. R. S. M. Emrich, 25; Stoneham, Friends, through Miss M. A. Proctor, for Kessab ch., care Rev. S. v. R. Trowbridge, 23; Warwick, Mrs. Mary R. Goldsbury, for work, care Mrs. Alice M. Williams, 5.25; Westboro, Cong. Sab. sch., Cady class, for village school, care Rev. Edw. Fairbank, 40; Worcester, Adams-sq. Cong. Sab. sch., for work, care Rev. Geo. D. Wilder, 10; do., Hope Cong. Sab. sch., for work, care Rev. E. C. Partridge, 7.50; do., W. G. Hall, for native worker, care Rev. E. H. Smith, 30, 798 25

CONNECTICUT.—Bristol, 1st Cong. Sab. sch., for school work, care Rev. R. S. M. Emrich, 25; Elmwood, Cong. Sab. sch., for work, care Dr. Caroline F. Hamilton, 11; Guilford, Lucy E. and Kate B. Dudley, for work, care Mrs. H. N. Kinnear, 10; Hartford, Farmington-av. Cong. ch., Jonathan B. Bunce, for hospital, care Dr. H. N. Kinnear, 10; do., Mrs. John W. Cooke, for work, care Dr. H. N. Kinnear, 25; do., Mrs. Edward C. Stone, for do., 5; Middletown, 1st Cong. Sab. sch., of which 25 for high school, care Rev. R. S. Stapleton, and 25 for orphans, care Dr. G. C. Raynolds, 50; New Haven, Westville Cong. Sab. sch., Prim. Dept., for day nursery, care Miss Alice P. Adams, 5; do, Mr. and Mrs. John T. Manson, through Ellen M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 50; West Suffield, Benj. Sheldon, for hospital, care Dr. H. N. Kinnear, 2; Windsor, Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3; ——, A. A. A., for Mardin Building Fund, care Rev. R. S. M. Emrich, 10; ——, H. C. M., for do., 2, 208 00

NEW YORK.—Angola, Miss A. H. Ames, for work, care Dr. H. N. Kinnear, 5; Binghamton, Mrs. H. C. Osterhout, for hospital, care Dr. H. N. Kinnear, 30; do., Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Plymouth Cong. ch., Louis Stoiber, for use of Dr. Arthur H. Smith, 100; do., Miss J. P. Roberts, for work, care Dr. Percy T. Watson, 10; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; Buffalo, 1st Cong. ch., Mrs. Sarah C. Whittemore, for Colburn School, care Rev. R. A. Hume, 75; Castile, Sanitarium Mission Circle, for work, care Miss Frances K. Bement, 10; Jamestown, 1st Cong. ch., for native worker, care Rev. P. B. Kennedy, 53; do., Adella G. Underwood, for pupil, care Miss E. M. Atkins, 20; Lyons, Jane T. Brownson, for pupil, care Rev. B. K. Hunsberger, 15, do., do., for Coll. and Theol. Institute, care Rev. L. F. Ostrander, 10; Port Leyden, 1st Y. P. S. C. E., for work, care Rev. H. C. Hazen, 15; Poughkeepsie, Edmund P. Platt, for school building, Sivas, care Rev. E. C. Partridge, 4,250; South Lyons, Miss. Soc., for Coll. and Theol. Institute, care Rev. L. F. Ostrander, 20; Utica, Sarah E. Gilbert, for do., 25; do., Mrs. T. W. H. Sheffield, for do., 10; Wolcott, Union service, for do., 12, 4,686 00

NEW JERSEY.—Bound Brook, Wm. W. Smalley, for evangelistic work in Aintab hospital, 120 00

PENNSYLVANIA.—Milford, Rev. and Mrs. C.

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A. White, for Arthur ch., care Rev. F. E. Jeffery, 60; Philadelphia, Mrs. Deborah M. Pearson, for work, care Rev. W. O. Pye, 5, 65 00

OHIO.—Claridon, Mrs. Mary Bruce, for work, care Rev. W. O. Pye, 1; Cleveland, Rev. Dwight Goddard, for work, care Rev. Lewis Hodous, 50; do., S. L. Severance, for hospital, care Dr. W. L. Thompson, 50; do., Thomas Henderson, for completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 25; do., Elton R. Norris, for Mardin High School, care Rev. R. S. M. Emrich, 25; do., G. B. Siddal, for completion and equipment of hospital, care Dr. W. L. Thompson, 10; do., I. M. Bates, for do., 5; Kingsville, Mrs. S. C. Kellogg, for Armenian orphans, care Rev. Geo. P. Knapp, 3; Oberlin, 1st Cong. ch. union service, for completion and equipment of hospital, care Dr. W. L. Thompson, 22.63; Oberlin, The Oberlin-Shansi Memorial Asso., of which 166.66 for native helper, Shansi, 258 for Atwater Memorial School, and 200 for expenses of Shansi Memorial Academy, 624.66; do., Rev. C. N. Pond, 5, Mrs. M. C. Thompson, 100, Miss R. M. Thompson, 25, Mrs. F. R. Bunker, 10, L. C. Wattles, 10, Miss L. S. McMonigal, 5, Mrs. F. D. Tenney, 5, Mrs. Edwin Page, 1, L. T. Whitney, 1, and Friend, .50, all for completion and equipment of hospital, care Dr. W. L. Thompson, 162.50; do., Clara May, for native helper, care Rev. Geo. D. Wilder, 15; do., Mrs. J. E. Lindsay and Mrs. J. A. Graves, for work, care Rev. W. O. Pye, 5; Youngstown, J. J. Thomas, for student, care Rev. J. P. Jones, 40, 1,038 79

DISTRICT OF COLUMBIA.—Washington, Mrs. John Hay, through Miss E. M. Stone, for *Zornitza*, 25 00

FLORIDA.—Deland, Alfred Howard, for hospital, care Dr. H. N. Kinnear, 10; Sanford, W. H. M. Union, for work, care Dr. P. T. Watson, 10, 20 00

GEORGIA.—Thomasville, young people of Cong. ch., for hospital, care Dr. J. K. Marden, 10 00

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MICHIGAN.—Detroit, 1st Cong. ch., J. Percival Huget, for completion and equipment of hospital, care Dr. W. L. Thompson, 5; do., Mrs. B. G. Chapman, for hospital work, care Dr. L. H. Beals, 500, 505 00

WISCONSIN.—Florence, Harald Rasmussen, for hospital, care Dr. H. N. Kinnear, 2 00

MINNESOTA.—Minneapolis, Fifth-av. Y. P. S. C. E., of which 11.25 for work, care Miss E. M. Atkins, and 10 for Bible-woman, care Miss Emily Hartwell, 21.25; do., Fifth-av. Cong. Sab. sch., Beginners' Dept., for pupils, care Miss E. M. Atkins, 5.50, 26 75

IOWA.—Des Moines, Greenwood Cong. ch., for use of Rev. B. K. Hunsberger, 45; Sioux City, F. A. McCornack, for completion and equipment of hospital, care Dr. W. L. Thompson, 50, 95 00

MISSOURI.—St. Louis, Pilgrim Cong. ch., for native worker, care Rev. T. S. Lee, 40 00

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COLORADO.—Greeley, Mrs. F. A. Morrison, for Shattuck Hall, Oorfa, 5 00

WASHINGTON.—Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10; Mrs. J. F. Pike, for pupil, care Mrs. M. L. Sibley, 10, 20 00

OREGON.—Forest Grove, Cong. Sab. sch., Poiathean class, for Annie Tracy Riggs Hospital, 25 00

CALIFORNIA.—Claremont, B. A. Woodford, for Mardin High School, care Rev. R. S. M. Emrich, 10; Oakland, Mr. and Mrs. J. Ensign Reynolds, for orphan, care Rev. A. A. McBride, 40; San Francisco, 1st Cong. Sab. sch., Aynda class, for bed in Annie Tracy Riggs Hospital, 25, 75 00

CANADA.—Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50; Oxenden (Ontario), Thomas Baldwin, for Ing-hok Boys' Boarding School, care Rev. E. H. Smith, 10; Toronto, A. E. Hamilton, for Oberlin-Shansi Memorial Academy, care Rev. W. C. Fairfield, 5, 65 00

MEXICO.—Mexico City, A friend of Africa, for work, care A. J. Orner, 25 00

TURKEY.—Constantinople, Friends, for Building Fund, care Mrs. M. M. Webster, 33.88; Marsovan, Armenian Jun. Y. P. S. C. E. of Anatolia Girls' School, for pupil, care Mrs. Fred P. Beach, 2.20, 36 08

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For Doshisha Building Fund,	200 00	
For Doshisha Building Fund,	100 00	
For native worker, care Rev. Geo. D. Wilder,	35 00	835 00

Income St. Paul's Institute

For St. Paul's Institute,	948 52
	10,573 41
Donations received in July,	87,148 33
Legacies received in July,	1,624 44
	88,772 77

Total from September 1, 1910, to July 31, 1911. Donations, $674,329.12; Legacies, $52,215.22 = $726,544.34.

Woman's Medical Mission, Jaffna

MASSACHUSETTS.—Springfield, North Cong. ch. 100 00

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ANNUAL MEETING

OF THE

American Board of Commissioners for Foreign Missions

MILWAUKEE, WISCONSIN
OCTOBER 10-13, 1911

The One Hundred and Second Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Milwaukee, Wis., October 10–13.

The sessions will be held in two important church buildings. All day sessions will be held in Plymouth Church, near the center of the city, while the evening sessions will be held in Grand Avenue Church, nearer the residential section.

THE BOARD'S ANNUAL MEETINGS ARE OPPORTUNITIES FOR SPIRITUAL INSPIRATION AND FOR A STIMULUS BOTH TO EFFICIENCY AND DEVOTION IN EVERY BRANCH OF CHURCH LIFE. IT IS WORTH SACRIFICE ON YOUR PART TO ATTEND.

The annual sermon will be delivered by Dr. Arthur H. Smith. Dr. Patton is expected to present stirring reports from his world trip. The strongest speakers available will be on the program. The high standard set by past sessions insures increasing power and value to the coming Annual Meeting.

EMPHASIS WILL BE PLACED UPON MISSIONARY EDUCATION AS AN IMPORTANT FEATURE. MATERIALS, CURIOS, CHARTS, STEREOPTICON LECTURES, MODELS OF MISSIONARY BUILDINGS AND DRAMATIC SCENES WILL BE PRESENTED IN THE FORM OF AN EXPOSITION.

Entertainment will be offered to the following classes of persons: Missionaries of the American Board, theological students, officers of the American Board and of the Woman's Boards, Corporate Members and their wives. Entertainment will include supper, lodging, and breakfast.

Applications should be made not later than September 15, 1911, to Eltinge Elmore, 135 Grand Avenue.

In behalf of the Committee of Arrangements,

C. H. BEALE, Chairman, 182 22d St., Milwaukee

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The Missionary Herald

Plymouth Church

Grand Avenue Church

Milwaukee Welcomes the American Board, October 10-13, 1911

BOSTON OCTOBER 1911

American Board of Commissioners for Foreign Missions

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Entered at the Postoffice at Boston, Mass., as second-class matter

CONTENTS, OCTOBER, 1911

EDITORIAL NOTES. Illustrated 433

THE DAY'S ROUND AMONG THE VILLAGE SCHOOLS. By Rev. James H. Dickson. Illustrated 438

ON THE KING'S HIGHWAY. Illustrated 443

MISS RUSSELL, OF PEKING 445

THE WOMAN'S HALL OF ENLIGHTENMENT. By Miss Nellie N. Russell. Illustrated 446

A MESSENGER OF THE KING. By Rev. Justin E. Abbott, D.D. Illustrated . . 448

A HOROSCOPE FOR INDIA. By Rev. Theodore S Lee 449

HOME DEPARTMENT 450

FOREIGN DEPARTMENT 453

BY-PRODUCTS OF FOREIGN MISSIONS. By Secretary James L. Barton

FIELD NOTES. Illustrated 455

LETTERS FROM THE MISSIONS. Illustrated 458
Madura—North China—Japan—Spain

THE WIDE FIELD 464
China—Turkey—India

THE PORTFOLIO. Illustrated 466

THE BOOKSHELF 468

THE CHRONICLE. Illustrated 470

DONATIONS 472

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PUBLICATIONS.—The *Missionary Herald*, illustrated, monthly; 75 cents a year, or 50 cents in clubs of ten or more; foreign subscriptions, 36 cents additional for postage. The *Mission Dayspring*, an illustrated monthly for children; 20 cents a year, $1.50 for ten copies, $3 for twenty-five copies. *American Board Almanac;* Price, 10 cents, $6 per hundred, by mail or express. Sketches of Missions, Maps, including Wall Maps, Leaflets, and Tracts in large variety. For Publications, address

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The Missionary Herald

VOLUME CVII OCTOBER 1911 NUMBER 10

An Auspicious Start

TO many readers the most interesting part of this number will be page 450, with its financial statement for August and for the year which closed with that month. It is a great showing; the figures are eloquent; they fill the heart with joy and with gratitude to God and men. The first year of the Board's second century thus marks a substantial advance in its support. The total expenditures for the year were $1,030,604.92; the total receipts $1,032,025.75; the surplus on hand August 31, was thus $1,420.83. It looks as if foreign missions had a new grip on the world of today.

Milwaukee, October 10-13

THE stage is about set for the Annual Meeting. In the city of Milwaukee the committees of arrangement are busy putting the finishing touches to their work. At the Board Rooms the program is being revised for the printer. The signs point to a characteristically inspiring meeting; in some respects it will be notable. By the broadmindedness and liberality of the Wisconsin Congregationalists the home missionary pastors are to be brought to the meeting from the assembly of the State Association, just preceding at Fond du Lac. The hope clings that Secretary Patton will succeed in his effort to reach Milwaukee in time to give account of his year's tour of the mission fields. Milwaukee has the name of being a great convention city; beautiful, hospitable, responsive. The American Board plans to make its missionary enterprise challenge the enthusiasm of Milwaukee and of Wisconsin. It will be worth a big effort to be there.

A Corrected Address

THE September number of the *Missionary Herald* announced a change in the form of address for mail matter to the West Africa Mission. It now appears that as given, the new form itself needs some correction. The correct address is: A. B. C. F. M., Lobito, Angola, Africa, via Lisbon.

An Inspiring Visitor

BEFORE Secretary Patton gets back to know just what is being done at the Rooms, it is the Editor's chance to slip in a word here as to the appreciation with which the traveler's visits have been received along his way. Almost every letter from Africa (it was the same before from Turkey and India) speaks of the good he has done to missionaries and native Christians and to all the organized mission work by his presence and counsel.

An account of the Zulu Jubilee written by Rev. James D. Taylor, but which, unfortunately, arrived too late for its intended publication in an American journal, emphasizes the value of Secretary Patton's contributions to that festival: his address on "Cooperation in Other Lands," before the Natal Missionary Conference at Maritzburg; his sermon in the same city, on the "Opportunity of Christianity Due to the Decadence of Other Religions"; and the evening address in the Young Men's Christian Association Hall on "What Africa Means to the Christian World," of which many said, "It was the finest thing I ever heard in Maritzburg." In the same way his part in the Inanda celebrations with the native pastors and teachers, and finally in the crowning days at Dur-

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ban, was felt to add the token of the wisdom, power, and love of the American Board, and of the churches that make the Board, to the vision of South Africa's evangelization.

Striking Contrasts in South Africa

ALL those who have enjoyed Secretary Patton's letters from Africa, as published in the *Missionary Herald* and other journals, will be glad to know that the next number of the American Board's Envelope Series (published October 1) is to contain an article from his pen, entitled, "Striking Contrasts in South Africa," and illustrated by original photographs. This article has all the vividness, human interest, and broad outlook that characterize Dr. Patton's writing; and the pictures are equally clear and forceful. Now is a good time to subscribe for this bright little quarterly. Send a dime, with full address, to American Board Publishing Department, 14 Beacon Street, Boston, and get the next four numbers, beginning with October. Every one of them will be a gem of missionary literature.

Cholera in the Levant

THE specter of cholera stalks over much of Turkey, and in spite of rigorous quarantine is not driven away from the Mediterranean cities. Advices from Mr. Peet at Constantinople mention outbreaks at new points on the coast and in the interior. Word now comes (September 15) of cholera's appearance at Monastir, European Turkey. In Constantinople itself it has broken out in several quarters, requiring the fencing off of those portions and quarantine rules as to departure to the interior. These quarantine regulations involve some hardship, and as they are changed frequently to suit altered conditions cannot always be foreseen of travelers. Conditions in the afflicted cities of the interior do not improve as they would if they were better handled; ignorance, carelessness, and superstition multiply the difficulties and terribly increase the danger. But wherever the missionary physician is given chance to direct affairs, he can bring the scourge under control. The astonishing immunity of missionaries and of those whom they influence is bound to have its educative result. Turkey is growing wiser as to cholera and its extermination.

A Rift in the Cloud

MISSIONARY work in Albania is still blocked; the strength and patience of the American Board's representatives there are sorely taxed. The disorder occasioned by the insurrection; the dilly-dallying policy of the Turkish government; the ignorance and suspicion of the people, and the enmity of the priests conspire to make the situation almost unbearable. But there are signs of a change for the better. By invitation of the State Department at Washington, Secretary Barton lately had opportunity to meet with representatives of the Department and with the recent Acting Ambassador Carter, now in this country. The Albanian situation and its bearing on American missionary interests were fully considered, and a cordial agreement in understanding was reached. In a projected examination of affairs on the ground by the Consul General at Constantinople the Board at the request of the State Department has offered the services of one of its missionaries conversant with the situation.

Missionary Outlook in Mexico

WHAT is to be the effect of the overturn in Mexico upon the fortunes of the missionary enterprise there? Upon this question, which must interest every thoughtful observer of affairs in that republic, fresh light is thrown by Pres. Frederick W. Long, of Tabor College. Dr. Long has just returned from a trip through Mexico, in which his eye has been fixed particularly upon the religious aspects of the situation. He had the advantage of association with experienced missionaries, particularly with Dr. Howland, of Guadalajara, as well as with officials, leading civilians, and the rank and file of the people. Traveling alone, he was delighted to

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find abundant evidence of security and of determination to put down violence of every kind. It seemed that much depended upon the approaching national election. Dr. Howland was of the opinion that the success of the Catholic party would not materially affect existing conditions; other observers were not always so optimistic.

The election of Madero as president would, so Dr. Long feels, bring impetus to all Protestant work in the republic, as it would strengthen the cause of free government. He is very strong with the common people, and they share his spirit. To this observer it seems a propitious time to strengthen missionary work. It is wonderful what has been accomplished with so small expenditure. In the event of good results at the election, a new and winning appeal could be made to the higher class of Mexican youth. The future of Latin-America will follow lines laid down by an enlightened Mexico. The call is for advance of missionary enterprise in Mexico's new day.

For the Land of Huss

IT is too bad, when a man is needed on his mission field, and when he is able to go back and eager to be at work again, that he should be held in this country in search of the extra funds that his mission desperately needs, and for the sake of which they bid him stay, though they sorely wish his presence. That is the plight of Rev. J. S. Porter, of the Austrian Mission, who is seeking, with the indorsement of that mission and of the Prudential Committee, to secure funds to the amount of $35,000 to aid the small and weak, but loyal and growing churches of Bohemia and Moravia to secure their meeting places, which are in many cases so encumbered as to be in danger of being lost to them. It is not for schools or hospitals that this mission pleads, but for sanctuaries for the flocks that are being gathered. May help come to them straightway, that their missionary may be free to go back to their aid!

August's Sad Tidings

SORROW upon sorrow was recorded upon the American Board's calendar, as the summer waned. The unexpected death of two most capable and devoted missionaries, Mr. Lee and Miss Russell, one while on furlough, and the other in the very midst of her work; the serious illness of Miss Olin, of Micronesia, who was reported from Sydney, Australia, as sick in hospital there; and the accidental drowning of a missionary's son, Harold Wright, of Mexico, in the flush of happy vacation days, and just as he was to enter Harvard University for his college course; these four items of bitter news came in quick succession to the Board Rooms during the month of August. Other reports were also received of illness or accident, more or less severe, which were laying their burden on some missionary homes, in one and another field. In so large a company of ardent and self-sacrificing lives as compose our missionary circle, overworked by reason of the immense opportunity and need and the inadequate equipment which the Board can provide, it seems inevitable that such catastrophes should befall. Yet they are not the less grievous for the fear that often they are the tragic witness to that overtaxing of its workers which the church at home has too lightly regarded.

Loss and Gain to the Homeland

THE death of a missionary suggests at once the loss to the field where he labored: the communities, the individuals, the institutions, the lines of work that will suffer. To those who sit in darkness, how despairing seems the withdrawal of their one light! But the missionary has his relationships also in this land. And not only to his family and his circle of friends, but to the churches he has been serving, in many cases to the one church he has specially represented. His death thus breaks a tie that is sometimes very close and strong.

The death of Rev. Theodore Lee emphasizes this intimate association. The

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Westchester Church at White Plains, N. Y., has maintained him and his family from the beginning of their missionary life. It has kept them ever in mind; watched closely their work; aided them abundantly with gifts and good will. The expenses of Mr. Lee's last sickness and of his burial were borne by the church as its right. To the purpose of Mrs. Lee to return with her two children for a life work in India, the church responds by making her its missionary "until death do us part."

The eulogy of Mr. Lee, uttered by the pastor, Dr. William D. Street, began with these words, "This church claims its fellowship with Theodore Storrs Lee as a blessing and a summons to heroic service." And its closing paragraph bears this question, "Is not this life a possession making our church rich beyond estimate?"

The Address of a Year

THE *China Mission Year-Book* for 1911 declares in its opening survey that the sensation of the year in the field of education was the address of Professor Ling at Foochow College. We regret that the address is too long to be printed in full in the *Missionary Herald*. Its closing paragraphs will be found in The Portfolio, together with a picture of Mr. Ling sent by President Peet, of the college, who says, "We take considerable satisfaction in the knowledge that one of 'our boys' has become man enough to express the sentiments therein contained."

A Loyalty that Lasts

AMID the multitude of letters reaching the treasury during July and August, from many of which we should be glad to quote words of faith and cheer, is one from Mrs. Mary P. Keyes, of Princeton, Ill., who is, so far as known, the oldest living person who has borne the commission of the American Board. Mrs. Keyes was born, May 26, 1813, in Weathersfield, Vt., and went with her husband, Rev. Nathaniel A. Keyes, to Syria in 1840, living for a while in Beirut and afterwards in Jerusalem. Circumstances led to their return to America in 1844, and Mr. Keyes died in 1857. At the age of ninety-eight Mrs. Keyes still lives, loving and praying for the American Board, and sending her generous gift with the prayer "that there may be no deficit." Our Christian salutations go to her who seventy-one years ago entered the foreign missionary service of this Board.

A Virile Task

THE notion that foreign missions appeal only to the sentimental or the weak souls of men is too absurd to need serious consideration, at any rate with our readers. A glance at the accompanying snapshot of Mr. Candy and

ON THE LIBRARY STEPS AT BELOIT

Mr. Nilson, two new instructors who sailed in September for a term of service at St. Paul's Institute at Tarsus, will emphasize the fact that the typical college student of today is alert and responsive to the missionary call. We venture to think that this picture of the modern missionary is more accu-

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rate than that presented in some other publications; in *Life*, for example.

Eradicating Opium from China

THE British Foreign Office in one of its recent papers publishes a report of Sir Alexander Hosie as to China's progress in suppressing the cultivation of the poppy. Five provinces, in which it has been a heavy crop, were visited by this investigator during 1910–11. He found a decrease of twenty-five per cent in Kansu, of thirty per cent in Shensi, of seventy-five per cent in Yunnan, and practical extinction in Shansi and Szechwan. The last named province used to furnish nearly half the opium produced in China. It is where occurred the riots just now reported as threatening missionary work, along with other foreign interests. The question rises whether these disturbances may not be connected with the interference with the agricultural life of the province. The *Morning Star*, of Ceylon, which summarizes this report, counts it as confirming the belief that the poppy will have disappeared from Chinese soil within two years.

The Bearing of It

THE residents of Foochow and their friends have recently pledged $22,000 (gold) for the purchase of land for a Young Men's Christian Association building, to be erected with funds from this country. District Secretary Beard raises the question as to how this bears on the Board's work, and replies, "most intimately." Mission work made this gift possible; it prepared the city to unite in it. The campaign to secure the money has given new prestige to the church and to Christianity with the influential classes. It brought together as never before in one undertaking, Chinese gentry, business men, educators, and officials in association with missionaries and foreign merchants. It shows the influence of Christianity in Foochow, a force to be reckoned with. While the money came mostly from men not connected with the church, it was the active church members who got it. These two classes were thus brought into acquaintance with one another, and a new and important tie was formed.

The Sleeping Sickness

THE sleeping sickness has wrought great havoc among many tribes of Central Africa, and according to some reports the disease is increasing. A British Parliamentary Paper, just issued, has referred to this matter in connection with official statements received from Central Africa, notably from Uganda and Nyasaland, that the elephants and other big game are rapidly multiplying, and that the herds of these animals are becoming bolder in approaching inhabited areas, giving much trouble to natives as well as to officials. The bearing of this fact upon human welfare is in the wider dissemination of the tsetse fly, which is believed to be the principal carrier of the germs of the sleeping sickness; the results of which would be deplorable. It is suggested that this tsetse fly might be eliminated by the destruction of big game.

Is Hinduism Decadent?

THOUGH the figures for all India, from the recent census of that land, are not yet available, those for the Punjab show, for that section, that the decline in adherents to Hinduism continues which the census for 1891–1901 showed to be true of all India. The figures then indicated a decline of over 700,000 throughout the empire, as against an increase of thirty per cent in the number of Christians. The *Morning Star* quotes the Lahore *Tribune*, to the effect that, while the decrease of population in the Punjab amounts to a half million, there has been no falling off in Mohammedans, who constitute one-half the people, some gain among the Sikhs, and the Christians have increased threefold. "Is it," this journal exclaims, "because the missionary propaganda of other religions is being pushed on with great enthusiasm, or that the decreasing vitality of the people is confined to the Hindus alone?"

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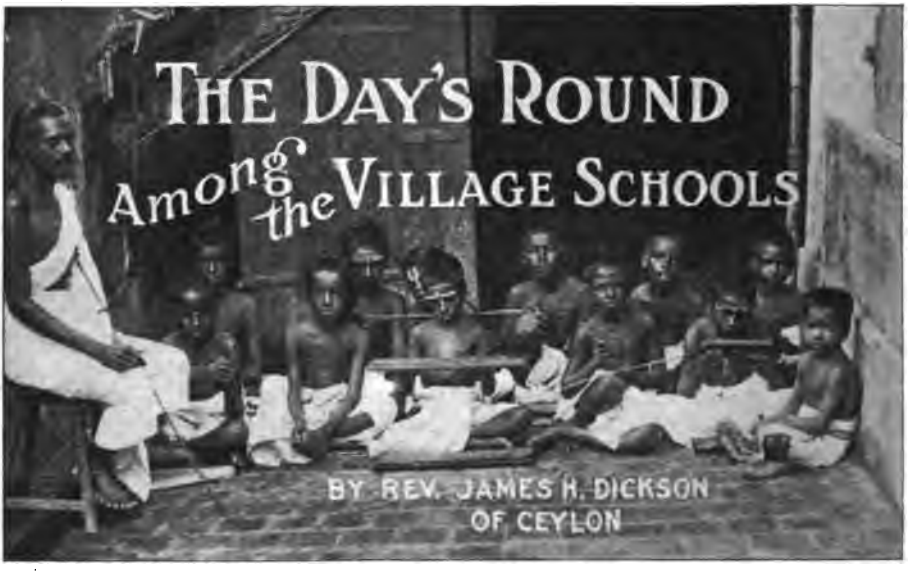

Tamil Girl

THE routine of a village school in Ceylon is much like that of a country school in America, a regular rotation of commonplace events which have significance and interest for the observer largely as he enters into the personalities of teacher and pupils, and, more especially, the background of village life on which the school is always at work. We have not time to do that today; we can only note briefly a few of the more important conditions under which these schools work.

The Ceylon Mission has a parish of not far from 200,000. The children are provided for by the mission in 124 village schools that last year had over 11,000 children on their rolls. Taking into account the educational work done by Roman Catholics and Hindus, according to government statistics for our district, eighty-eight per cent of the boys of school-going age and forty-five per cent of the girls are attending school for some part of the year. Last year this school system cost our mission about $14,000, of which the American Board gave only $570! The Ceylon government paid the balance; but it is a case of "where much is given, much is also required."

We are not allowed to use any of the money given by Government for the building or repair of school structures or purchase of sites, nor for the many incidental items of upkeep that aggregate a large sum annually; nor yet again to pay for religious instruction. Government puts no bar to religious instruction, but, on the contrary, states that it is desired as the only sure basis for an enduring morality; but we must meet the cost of it from mission funds.

Imagine our task! Keeping 124 school buildings in repair, with many incidental charges, and giving religious instruction to 11,000 children on an annual average of $4.50 per school! We cannot do it, of course; and so we put first things first — we devote almost all of the $570 to religious instruction, and let our buildings and school furniture steadily deteriorate. For fifteen years, since our appropriations have been at their present low level, this heartbreaking process has been going on, and unless we receive adequate help soon we shall be compelled to lose a large part of our schools, which will pass at once into Hindu or Roman Catholic hands. An average of only $10 a school per

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year above what we are now receiving would do what is needed. Government is putting increasing pressure on us to replace our mud shacks with modern stone buildings properly equipped, and has warned us that it will discontinue our annual grants for schools inadequately housed or equipped; that necessarily means in every case the loss of the school. Yet on an average from $150 to $250, according to size, will replace a mud school by a fine coral stone structure and adequately equip it.

There is much more that might be said, but let us start on our trip among these village schools. Our station at Tellippallai is in the center of a parish of about 30,000, in which we are the only missionaries. There are seventeen of these schools in our district, and three of them are within a hundred yards of our house: a school for boys, one for girls, and an English school.

Let us go first to the boys' school. It is nine o'clock, and the teacher has just arrived with ten or twelve children that he has gathered by house to house visiting. One of the basal difficulties we face is the unwillingness of parents to send their children to school if they can possibly make any money out of them, and it takes persistent visiting by teachers to induce any semblance of regularity. Government has already put a compulsory attendance law on the statute books, so that we expect soon to have the onus for regular attendance put where it belongs — on the parents.

There are about forty children present, and all rise as we enter and greet us with a chorus of salaams, remaining standing till told to sit. The children range in age from five years in the alphabet class to thirteen or fourteen in the fifth grade, which is the highest in the average vil-

VILLAGE SCHOOL BUILDINGS

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lage school. The medium of instruction in all village schools (except English schools) is the language of the people, the Tamil language, which contains 248 letters in the alphabet; but you would hardly believe it to hear the children rattling off their lessons.

The building is one of our very few stone buildings, covered with tiles, substantial and commodious, because it is the model school to which the normal school boys come daily and practice the art of teaching. The furniture is primitive: benches without backs and two desks, each nine feet long, sufficient to accommodate about twelve children writing copy at one time. The teacher has a small table and a wooden stool.

We take our seats for a few moments. The first item on the day's program is an opening prayer, ending with the Lord's Prayer, in which all unite. The regular Bible lesson is reserved for a later period, because all the children are not present till 10 or 10.30 o'clock; they straggle in. The teacher calls the first class, the fourth reader, and for twenty minutes they read, give meanings of words, and paraphrase; woe to the stupid or careless boy, for all our teachers believe in the rod as a necessary adjunct to a sound education.

While the reading lesson is in progress, the alphabet class, in charge of a fifth grade boy, is reciting and the balance of the pupils are preparing their lessons. This use of higher grade boys to teach the lower grades is common, and grows out of a lack of funds to adequately pay our teachers. The highest paid teacher I have (excluding English and higher schools) gets only $10 per month, and it ranges from that down to $1; the average is about $3.50. In government schools the minimum is $7 and the maximum $33 per month, with pension.

We bid good-by to the teacher and move on to the English school, which is housed in the old Dutch manse, probably two hundred years old, a remnant of Dutch supremacy which ended in 1796. Here we are on quite different ground; the instruction is largely in English and the boys as a rule belong to the well-to-do or wealthy classes, for tuition is collected. The fees are small, from forty cents a month in grade one to $2.50 in grade seven. Here our teachers are better paid, from $6 to $20 per month.

About one hundred boys and girls rise to greet us. There are five teachers and seven grades. Here are some boys writing in copy books, just like those we use in America; another class is studying the geography of the United States, and it is amusing to hear them trying to twist familiar names around their tongues; another class is reciting in geometry, and another in transcription.

English is the language of the courts, government offices, and commerce; it is, in a word, the indispensable avenue to all the lucrative appointments and professions in this part of the world. It is more; it is one of the great forces that are breaking down Hinduism, because it is putting Hindus in touch with the literature of the West, and the result is inevitable: the English-educated Hindu is no longer a true Hindu.

But again we must hurry on; we will get into our American carriage, drawn by an Australian horse — there are no indigenous horses and no choice of a conveyance, unless you want to waste your time at three miles an hour in an uncomfortable, springless bullock cart. A ride of four miles over coral stone roads, as smooth as asphalt, brings us to a typical village school. The building is about twenty feet by forty feet; the roof of thatch is supported on six wooden posts; and a low mud wall three feet high runs around the building, leaving the space between the wall and the eaves quite open; a splendid feature in this hot land. There are only two wooden benches for the two long desks; the seats are of mud, and form part of the low mud wall. They have at least one advantage which the wooden seats have not:

THE CHAVAKACHCHERRI SCHOOL AT WORK

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THE CHANKUVALY SCHOOL AT DRILL

they have backs. The whole appearance of the building is distressing; the wooden blackboard used to have a stand, but that is broken and the board is propped up against one of the wooden pillars. Two legs are gone from one desk, and the top of the other is badly split; the benches are so weak they will hardly stand. The white ants are busy in the roof, and have ruined the timbers; it is always so with these cheap buildings. You cannot keep the ants out, but a stone building properly built is proof against them.

One hundred and twenty boys and girls rise to greet us. We are just in time for the Bible lesson. The first grade, over there, is reciting from a simple compilation called "Spiritual Milk." Grade two is answering questions from a specially prepared catechism, and the other three grades are grouped together to study the Gospel of Mark; tomorrow they will study the International Sunday school lesson in preparation for Sunday. Fifty minutes each day is given to religious instruction, and on Sunday many of these pupils will gather in the Sunday school.

And so the work goes on from 9 A.M. to 2 P.M., and then teacher and pupils rush home for dinner and the many farm duties that await them. From these schools boys and girls pass to our boarding schools, and finally to the college. With few exceptions, the graduates of our boarding schools and our college are Christians; and from the ranks of these educated youth come our pastors, preachers, catechists, Bible-women, and teachers — the backbone of our mission work; but the foundation of it all is the village school.

A good many people think the missionary has fallen into a chronic state where he is ever crying, "wolf," "wolf," and possibly this may be the thought in many minds when I say that this splendid system with its 11,000 children is in grave danger. Last year I pictured in these pages the earnest cry of a desolate village out here for a school and Christian instruction. Over a dozen people responded to that appeal, one lady even telegraphing her money to Boston; but when the money reached here the Hindus had already opened a school and entered on work so aggressively that we can now do nothing. The help came too late, and forty eager families are cut off from Christian instruction and their minds are being poisoned against Christ. I ask for an earnest pondering of the facts here set forth, in the light of the eternal truth that we and all we have belong to God. If this is so, why do we keep so much that does not belong to us, when our Lord has urgent need of it?

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ON THE KING'S HIGHWAY

WE introduce to the readers of the *Missionary Herald* this month twelve more new missionaries who have just left for their fields. As their names are learned, their brief life sketches read, their portraits scanned, may they be enfolded in the hearts and in the prayers of the American Board's constituency! To what unknown experiences do they go? to what opportunities, responsibilities, testings? What problems will they face? Into what experiences will they be brought? Is it to be a long life or a short career? Is its note to be achievement or endurance, joy or sorrow, harvesting or seed sowing?

Who can contemplate such a setting forth of young lives on the errand of Christ to the nations of the world in this day of promise without the kindling of desire to help them on their way?

Rev. and Mrs. Arthur C. Ryan go to the Western Turkey Mission. Both were born in Muscatine, Ia. Mr. Ryan

MR. AND MRS. RYAN

studied at the German-English College at Wilton, Ia., and was graduated from Iowa College, Grinnell, and in 1911 from Oberlin Theological Seminary. During his student years he has served as pastor in several different churches, and always with success.

Mrs. Ryan, whose maiden name was Edith Hoover, was graduated from the graded and high schools of Muscatine, and received training as nurse in New York City; afterwards she became superintendent of a hospital in Muscatine, in which work she was very successful. Mr. and Mrs. Ryan are both Student Volunteers.

Rev. and Mrs. Ernest Pye are also going to the Western Turkey Mission.

MR. AND MRS. PYE

Mr. Pye was born at Cannon City, Minn. After studying in Bradley Polytechnic Institute, Peoria, Ill., and Oberlin Academy, he entered Oberlin College, and subsequently the Theological Seminary, graduating from the former in 1909 and from the latter this year. He has conducted several courses in Bible study and Young Men's Christian Association work, supplying pulpits while in the seminary and during vacations.

Mrs. Pye's maiden name was De Etta Dickison, and she was born at Mossville, Ill. After graduation from high school, she studied in the Highland Park College, Des Moines, and the Emerson College of Oratory, Boston. She was a teacher until the time of her marriage to Mr. Pye in September, 1909. Mr. Pye is a brother of Rev. Watts O. Pye, of the Shansi Mission. Both Mr. and Mrs. Pye are Student Volunteers. It is probable that the Western Turkey Mission will assign them to work in Marsovan.

Miss Nellie Alice Cole is another recruit for the Western Turkey Mission.

She is the daughter of Dr. and Mrs. R. M. Cole, formerly of the Eastern Turkey Mission, was born at Erzingan, and came to America to be educated at the age of thirteen. After studying at Oberlin, she went back to her native land to be with her parents until their return to America on account of Dr. Cole's health. Miss Cole has long intended to resume life in Turkey, but for family reasons has been detained in this country. She will probably be assigned to Trebizond, where a warm welcome awaits her from those who have known her in other days.

Miss Helen Curtis is a sixth recruit for the Western Turkey Mission. She

MISS CURTIS

MISS COLE

was born in North Adams, Mass., and after passing through the graded and high schools in that city entered Wellesley College, from which she was graduated in 1908. She won a high stand in college, and has taken post-graduate courses. Twice she has attended conferences at Silver Bay, and important trusts have been committed to her care. She has taught at North Adams and in Mt. Vernon Seminary, Washington, D. C. Miss Curtis has been adopted by the Woman's Board, Boston, and goes to Marsovan.

Rev. and Mrs. Lyle D. Woodruff join the European Turkey Mission. Mr. Woodruff was born at Jefferson, O., received his degree of B.A. from Oberlin in 1904, and was graduated from the theological seminary in 1906. He has had experience in Sunday school work, and acted as teacher and pastor in several churches during his course of study. He became a Student Vol-

MR. AND MRS. WOODRUFF

unteer in 1902, and has steadily held to his purpose to enter foreign missionary work. Mrs. Woodruff, whose maiden name was Alma Schafer, was born in Detroit, but of late years her home has been in Cleveland, O. Passing through the high and normal training schools of that city, she has taught for nearly ten years, during which time she has taken special courses in Bible study and teaching.

Dr. and Mrs. Oscar Houghton Love join the North China Mission. Dr. Love is the son of Rev. Archibald Love and grandson of Rev. W. Deloss Love. He was born in Southboro, Mass., was graduated from the Albany High School in 1901 and from Hamilton College in 1905, receiving the degree of M.A. from that college in 1908. His medical stud-

DR. AND MRS. LOVE

ies were pursued in the Western Reserve University, where he was graduated in 1909. He has rendered hospital service, especially in Lakeside Hospital,

Cleveland. Dr. Love has also had considerable experience in manual training. On July 19 he was married to Miss Caroline E. MacMillan, who was born in Toronto, Canada. Her studies were pursued in the schools and Collegiate Institute of Whitby and Albert College. Afterward she entered the Sanatorium Training School for Nurses at Dansville, N. Y. She has had experience in hospitals in Cleveland and in New York City. The equipment of Dr. and Mrs. Love is such as to warrant warmest anticipations of their success in medical Christian work.

Rev. Frank J. Woodward was born at Shelocta, Pa., his parents being connected with the Evangelical Lutheran and Reformed Presbyterian Churches. He studied at the Pennsylvania State Normal School, and was graduated from Western Theological Seminary in 1911. While working his way to secure an education, he had in mind a foreign missionary career, and his ardent wish is to engage in evangelistic work. Being under marriage engagement with Miss Marion P. Wells, of Kusaie, Micronesia, he was, on appointment, designated to that most needy field, and is expecting eventually to labor in the Gilbert Islands.

MR. WOODWARD

MR. KINGSBURY

Mr. John H. Kingsbury undertakes a three years' term of service in the Bardezag High School, Western Turkey. Born in Albany, N. Y., and graduating from Dartmouth College in 1906, he has engaged in Young Men's Christian Association work and been much interested in athletics. He seems specially fitted for a leader in such an institution as that at Bardezag.

MISS RUSSELL, OF PEKING[1]

Two Appreciations

SAD news has come to us — flashed under the sea — of the death of Miss Russell. For the second time, one that could not be spared has been taken from the Peking station. Alas! we cry, for the women to whom she was ever giving her love and her life.

Miss Russell was a remarkable woman, and her work was unique. She had a unique *preparation* for a missionary life in having been a worker with D. L. Moody in Chicago. What inspiration she must have received from him for evangelistic work!

She had a unique power of *initiation*. How many wheels she has set in motion! While others were dreaming maybe of work that should be attempted, she already had it begun. It was her pen that stirred the ladies of Chicago to commence the training school for women in Peking, where Miss Porter and herself have done such splendid work. It was Miss Russell who started and carried on lectures for women, which attracted not a few ladies of the higher class, and which opened to them a new world. It was she who opened a new and separate home, which should draw women who

[1] Miss Nellie Naomi Russell was born at Ontonagon, Mich., March 31, 1862. Her father and mother died when she was a child. After studying at Northfield Seminary, Miss Russell was engaged in city missionary work in Chicago for five years. She sailed from San Francisco October 9, 1890, to enter upon her missionary career in China, having been adopted by the Woman's Board of Missions of the Interior. With the exception of two furloughs in the homeland (1898–99 and 1903–04), she had been continuously in service at the Peking station for twenty-one years. Unfortunately, no picture of Miss Russell is available for reproduction here. — THE EDITOR.

would scarcely adventure themselves among a larger and more mixed company. In this quiet retreat she and Mrs. Ament have been doing a beautiful work for a year and more.

Miss Russell had a unique power of *personal influence*. She was as winning as aggressive, always gracious in her manner and sweet in her spirit, with a quiet dignity and withal self-forgetfulness, which lent to her presence a peculiar charm. To this it may be added that she took pains to learn the special phrases of polite society in order to win and never offend in speech her China sisters.

She had an insight in discovering people, tact in winning them, and a grip that never let go of them.

May we write that Miss Russell was unique in her power of *sacrifice? Was* it a sacrifice for her to make so many long journeys in the springless carts, and work among the little churches in the country? What a splendid record of such work she has left behind her!

Upon whom shall her mantle fall?

CHAUNCEY GOODRICH.

I WELL remember the first time that I went out on the street with Miss Russell, just after her arrival in Peking. She looked with the greatest interest at the little residence-courts which we passed, and which we knew were teeming with people. And she asked about the probability of being able soon to commence house to house visitation. Her heart was in evangelistic work, and she was longing to be able to carry it on in the same way she had done in Chicago.

But she was obliged to learn to curb her eager spirit, while she sat down with a Chinese teacher to the monotonous task of acquiring the Chinese language before she could have means of communicating with the women and children whom she met. But her winning smile and her readiness to welcome them to her room and to show them the foreign furniture and pictures, that were all so wonderful to them, assured them that she was their friend.

A large part of Miss Russell's work always was making country tours; and not only were many schools for young girls established, but station classes for the women were opened, where a missionary lady or a Bible-woman, or both, would spend some weeks at a time teaching the women, and thus preparing them to give Christian instruction to their own children and to others. These country station classes were the beginnings of what has now developed into the important Union Bible-woman's Training School in Peking.

JANE E. CHAPIN.

THE WOMAN'S HALL OF ENLIGHTENMENT

BY MISS NELLIE N. RUSSELL

The sudden death of Miss Russell adds pathetic interest to what thus becomes the last contribution which the *Missionary Herald* may have from her pen. It is fitting that the subject of the article should be the enterprise specially dear to Miss Russell's heart, and of which she was a leading spirit. — THE EDITOR.

THE opening of this hall in Peking was the outgrowth of an effort at interesting the women through lectures on popular subjects especially suited to their needs. The movement started six years ago, and has been the point of contact between the church and the great outside woman's world. From the first lecture the interest was beyond our expectation, and now when we go abroad we see many a familiar face, and everywhere in unexpected and unthought of places we come upon those who have either themselves been to a lecture or have heard of them from their friends.

We advertised "No lectures on Religion or Politics," and for five years we

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kept this rule. This does not mean that during that time we did not mention these subjects. We always gave out invitations to the Sunday services, now and then had a special lecture on "Religion," and in our conversations with individuals before and after the lectures had many heart talks on the deepest things of life. Many women have come to the Sunday services, and we have sought in direct and indirect ways to make clear the message of the Christian church in China. It has been one of our main objects to show the breadth of the friendly interest of the church, that it brings to them all and more than they can conceive in their loftiest moments; moreover, that there is a life and power to help them realize that the fruits of living and working in harmony with God are alike for all peoples and nations.

A CORNER OF THE HALL
Reprinted from the June *Missionary Herald*

Our lectures have covered such subjects as "Hygiene," "Love of Country," "Famous Women of East and West," "The Home," "The Influence and Opportunities of the Mother," "Evils of Opium Smoking, Use of Cigarettes, Wine, Gambling," "Care of the Sick," beside many special ones at the time of the plague and several on "Tuberculosis." It is certainly not an overstatement to say that during the last six years some thousands of women have thus come into touch with the message of the Christian church who otherwise would not have done so.

A year ago we changed our method and advertised "three regular days each month for talks on Religion and three days for secular subjects." Quite as many have attended the former as the latter, and we have felt that the time was ripe for the presentation of the spiritual message of the church. It is a quite common expression for the women, in speaking of their enjoyment of the lectures, to say, "I have the craving; I just have to come."

It is impossible to tabulate results. Many women have come to know something of Christian truth. Some have come into the church, bringing their families with them. There are hundreds and thousands who at least are friendly to the message, but because of their husbands and sons dare not connect themselves with the church. Especially is this true of women of high class families. One of these ladies recently told me that she and some of her friends had given up the family Buddhist shrines and now called themselves atheists, as they could not, because of their social position, become followers of Christ. She said: "There is no written law against officials becoming Christians; still there is a strong undercurrent against it, and unless we are ready to sacrifice all our hopes of advancement in political life we cannot be known as Christians."

Recently a lady who supports a free girls' school in her own home came to call and asked that when we commence our lectures in the autumn we arrange to give one each month at her school. When asked if she were not afraid it would give her and her school the name of being Christian, she replied: "I have talked with my husband and with the neighboring women, and we all want you, and," she added, "we approve with all our hearts of what your church is doing for our country."

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This winter we have had a course of fifty lectures, given in twelve different parts of the city of Peking, and we shall hope to continue the work next year. The "Hall of Enlightenment" is one of the ways in which we are seeking to advance the kingdom of God in China.

A MESSENGER OF THE KING[1]

BY REV. JUSTIN E. ABBOTT, D.D., OF BOMBAY

REV. THEODORE STORRS LEE came amongst us seven years ago full of enthusiasm and keen devotion to his chosen life work. First at Wai, then at Satara he had the opportunity to translate his enthusiasm and devotion into practical results. To proclaim to the people of India salvation through Jesus Christ appealed strongly to his conscience, and into that form of work he put an energy beyond his physical strength. With organized bands of preachers he took his message to towns and hamlets far and near.

REV. THEODORE S. LEE

The slow method of Indian travel being out of harmony with his energy, the motor cycle was pressed into service. That "the King's business requireth haste" must have been impressed on multitudes who recognized in the fleeting figure the man who, now here, now there, appealed to them with unusual earnestness to follow a higher light that would lead them out of darkness. Possibly his energy may have been beyond their comprehension, but not so his genial, hearty, sympathetic spirit. The Indian responds to the sympathetic touch with special sensitiveness, and Brahman and farmer, the lowly in the Indian caste system and the Indian Christian, all felt the power of his cordial manner of approach.

It is needless to add how affectionate was the regard in which Mr. Lee was held by the members of the Marathi Mission. He was able to differ without bitterness; was vitally interested in the [illegible] other; ready with expressions of cordiality which converted the idea of member into brother; conscientious and faithful to his own ideas of truth and duty, without being intolerant towards those with whom he could not agree. His genial nature and love of humor contributed in large measure to the social life of the mission, while his deeply spiritual nature

[1] Rev. T. S. Lee, son of Rev. Samuel H. Lee, D. D. was born May 23, 1873; was graduated from Williston Seminary, Amherst College (1900), and Union Theological Seminary (1903); was married in October, 1903, to Hannah Hume, daughter of Dr. R. A. Hume, of Ahmednagar, India; joined the Marathi Mission the same year, and was stationed, first at Ahmednagar, then at Wai, and latterly at Satara.

Mr. Lee has stood in very intimate relations with the church at White Plains, N. Y., which has provided his support. With his wife and family of two children he came to this country on furlough last spring; while he was not in vigorous health, no special apprehensions were felt concerning him until very recently. He then went to the Presbyterian Hospital in New York, where his illness took a sudden turn for the worse, and he died on Thursday, August 24. A funeral service was held on Saturday at White Plains, followed by the service and burial at Springfield, Mass., on Monday, August 28. — THE EDITOR.

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was always recognized by those who worked with him; it impressed all with the conviction of the intense consecration of his life to his God.

These traits and gracious qualities endeared him to all, and it is with the deepest sorrow and sense of personal loss that those associated with him see a life thus full of promise for India's good so soon ended.

A HOROSCOPE FOR INDIA

By Rev. THEODORE S. LEE

This keen forecast of Christianity's outlook in India is taken from a private letter written on the steamship *Carpathia*, as Mr. Lee was coming to this country last spring. Called early from his task, this young missionary leaves as his parting word the stirring challenge that India is being won to Christ. — The Editor.

THE opportunities of the missionary in India today are magnificent. The Indian church is to be made effective. There is a spirit of inquiry. I could spend literally twenty-four hours a day talking with men and groups. Time and time again I have had to tell people repeatedly that they must go. On the other hand there is vast ignorance among all classes, and the mind is often curious and inquiring where the heart is hard or seared.

I am much attached to the people of India as a whole, and more so to some individuals. When India becomes Christian it will be deeply and spiritually so. Japanese superficiality will not pass there nor will the crudeness of our belligerent Occidentalism. I was talking the other day with one of the most brilliant educationalists in India, Professor Wellinkar, of Bombay University. He has been a Christian and gone back because he did not find in European Christians the freedom from class and caste feeling he expected, and because he did not find in them the divine Christ. However, he says that at heart he is Christ's, and I have had abundant evidence, in working with him for a drunkard, that his pocketbook is Christ's also. He acknowledged that Christ would rule India, and when I said to him that the great nations of the future were going to be great, not because of Dreadnoughts, but because of efficiency in the arts of peace, his eyes burned with the fire of his patriotic soul. It is this that India will be; and the country which has once given Japan its religion and has given China one of hers will again steer both these nations into the open, away from the rocks of materialism and the fogs of vanity.

> These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple.

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HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR AUGUST

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1910	$45,836.28	*$42,531.41	$1,204.20	$4,616.65	$1,662.27	$1,677.50	$97,528.31
1911	43,107.20	27,381.99	1,244.76	8,207.23	2,241.22	1,796.87	83,979.27
Gain							
Loss	$2,729.08	$15,149.42	$40.56	$3,590.58	$578.95	$119.37	$13,549.04

FOR TWELVE MONTHS TO AUGUST 31

1910	$242,411.51	$99,292.14	$11,648.86	$136,565.37	*$23,662.27	$21,315.75	$534,895.90
1911	278,185.48	100,899.72	15,416.09	116,655.88	8,691.22	21,550.48	541,398.87
Gain							
Loss	$35,773.97	$1,607.58	$3,767.23	$19,909.49	$14,971.05	$234.73	$6,502.97

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS

FOR TWELVE MONTHS TO AUGUST 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1910	$289,022.88	$99,020.62	$56,469.34	$424,512.84
1911	297,869.40	112,806.53	77,697.78	488,373.71
Gain				
Loss	$28,846.52	$13,785.91	$21,228.44	$63,860.87

*$66,198.68 in August, 1910, Financial Statement included $23,662.27 from Matured Conditional Gifts.

A GLORIOUS OUTCOME

O magnify the Lord with me,
And let us exalt his name together.

WORDS cannot convey all that wells up in the heart as the preceding figures are studied. After the heavy apprehension of the last two months springs the song of thanksgiving. The year's accounts have been cast up and the balance struck, and—THE BOARD HAS COME THROUGH WITH A SURPLUS. All too few are the years when the balance has been on that side of the ledger. This year in the early summer indications seemed to point to a large deficit; the disturbed financial condition of the country added to the conviction that danger existed; the phenomenal receipts in August of last year looked mountainous; it was too much to expect that the record of the centennial year should be matched. Yet that has

Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.

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been done—and more! For the first time the million dollar mark is passed!

Thousands of the Board's friends have united their prayers and works to achieve this result. July leaped toward record figures, and August nearly held its own. If one chief cause for praise is sought it is found in the splendid increase in the gifts through church treasuries. To surpass last year's total by $35,773.97 proves conclusively that the Apportionment Plan has gripped the denomination and has inspired hundreds of churches to bring their gifts up to a level before unreached. While it will be recognized that the centennial celebration of last fall helped many pastors to interest their congregations in unusual ways, that stimulus faded with the year 1910. All increases in 1911 must be due to the increasing loyalty and generosity of the entire body of the churches.

The word "individuals" seems impersonal, but their gifts are not. They have poured in by the thousand, and the letters have spoken of undiminished love for the work of the Board. The large decrease in legacies for the year makes yet more apparent and more joyous the fact that living friends are remembering the distant mission fields, and carrying their churches, schools, and hospitals on their hearts. We all regret that the Twentieth Century Fund, which equalizes and distributes all legacies and conditional gifts, has been heavily drawn upon to help meet the loss from that quarter; but we must believe that a host of friends have written clauses into their wills which will continue their help to the work after they have passed on.

The meeting at Milwaukee will seem a praise service indeed, with no clouds of debt and dismay hanging over the sessions. Onward into the Board's second century we press, longing to see this enlarged support continue, so that little by little every mission may be strengthened, every open door be entered, every need in our fields of the needy world be met.

We cannot doubt the mind of the Father for this work. Only progress and expansion seem to be in tune with his will for the kingdom. We must believe also that every other agency, every other society in our denomination will be blessed in and through this larger desire to fulfill the work of Christ. A deeper conviction of the power and of the sufficiency of Christ's message for the world is implied in lives that thus express their belief in his advancing kingdom. God grant that a new era has opened in our missionary endeavor, both at home and abroad!

TWO CABLES

1. Patton, Americana, Benguella—
   Surplus Sanctum.
2. Fernstalk, Boston—
   Soapnut Sanation Scythe.

There is a fine story hidden in this jargon of words. The first dispatch, "being interpreted," runs: "The Board closes its year with a surplus. Your family have arrived safely, and all are well." The second is Dr. Patton's reply, and reads: "Congratulations on the good news. Have arrived safely. Please inform friends. Sail Saturday." His friends can all rejoice that he has completed the dangerous portion of his trip into the interior. Many a mile has been traveled on foot over the narrow trails of the jungle. He sailed Saturday, September 16 for England, and still has the chance of a close connection that will bring him to the Annual Meeting. We can only hope that his ship will make a record trip, and that the evening session of Thursday will find him on the platform.

A NIGHT LETTER

ON AN IMPORTANT CAMPAIGN

No space for details. Please note official missionary opening service, "Pilgrim Teacher" and "Quarterly." Material of big educational campaign this fall sent to all superintendents last week. Suggestions for supplying "Five-missionary-minutes-a-Sunday," based on the new text-book, "India Awaken-

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ing," will prove a vital feature. Study classes on India, reading circles on "Story of American Board," and four new programs for midweek meetings and young people's services are parts of the plan. *How may we put them into your hands?* Please drop a postal to the Educational Department, stating what branch of work.

ARE YOU COMING?

The Annual Meeting at Milwaukee needs you and you need it. If it is possible arrange your plans to be there. Churches might well send their pastors with instructions to bring back the inspiration. Did it ever occur that we stand under one disadvantage because most pastors and many laymen who have recently returned from vacations feel, "Surely I can't go away again and *so soon after my summer*"? This is not a jaunt nor an outing. It is serious effort with a most definite purpose, touching the whole church year and the work thereof. Send the pastor not for a vacation, but for a preparation. The responsibility increases in the inverse ratio to the square of the distance, if we recall college language aright. In English it means that we especially hope to see most of the pastors and leaders of the Mississippi Valley and Great Lakes section.

Here are the topics of the missionaries' addresses: —

The Challenge of Progress. Four addresses by men from India, Turkey, Africa, and China.

The Challenge of Need. Three addresses: Better Equipment; Spiritual Power; New Recruits.

The Challenge of Opposition. Five addresses: Caste, the Social Curse of India; Skepticism, the Intellectual Problem of Japan; Savagery, the Moral Blight of Africa; Materialism, the Practical Danger of China; Fanaticism, the Spiritual Barrier of Turkey.

The Challenge of Opportunity. Five addresses: The Next Steps in Our Mission; Waiting Villages; Industrial Upheaval; Increased Appropriations; Attractive Investments.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

October

PAPAL LANDS
Three Missions — Spain, Austria, and Mexico

22 Missionaries
109 Native Helpers
59 Churches, with 3,764 Communicants

Thirty-nine years ago the three above named missions in Papal Lands were inaugurated by the American Board. Their value and influence are not to be estimated by the number of churches or communicants gathered, though the record they have made in these respects is excellent. It must be remembered through what constant and bitter opposition the believing Christians have passed, and that through their constancy and faith the gospel, which ever brings life and liberty, has had a notable share in the promotion of freedom and in the enlightenment of these nations. We can thank God for what has been accomplished, that the pure gospel can be preached in these missions without fear of imprisonment or the sacrifice of life. But the missionaries, who labor in these lands where an imperfect or corrupt form of faith is opposed to the truth as it is in Jesus, often seem to have a harder task than those who preach to pagans. They need the prayers of those who send them forth quite as much as do those who labor among the tribes that have never heard the name of Christ. Through these three missions the blessing of the gospel can reach to other lands where evangelical faith is still under the ban, and where men need the freedom with which Christ makes his people free.

Special promptings to prayers for these lands at this time are found in the advance of Spain towards full religious liberty (see page 464); the reconstruction of government in Mexico (see page 434); and Mr. Porter's undertaking in behalf of the Austrian churches (see page 435).

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FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

Introduction of the East to the West

BY SECRETARY JAMES L. BARTON

IT is difficult to conceive how we of the West could have come to know in any adequate measure the life and thought of the Eastern races had they not been introduced to us by the missionaries. The merchants and the traders have taught us much regarding the products of Asia and the ability of its people to make what the West needs and to purchase what the West sells. Information thus obtained, although valuable, has been gained through endeavors to make the contact of the West with the East financially profitable to the Anglo-Saxon, and not because of any altruistic interest in the Asiatic or any unselfish desire to see him improve. And in the contact of diverse races upon the commercial basis alone, the best of each nation is liable to be thrown into the background, if not entirely concealed, while the mutual endeavor to profit financially from the relations is bound to bring to the surface the worst side of all races.

We can but wonder what the North American Indians would think of white men had they known only the politician and the trader, and how the Chinese would regard England and America were their conclusions formed upon the opium trade, exclusion acts, and the endeavors of Western syndicates to exploit China. The claim is not that the mercantile relations of the West with the East have necessarily been dishonest; only that because the relations were formed and maintained for the purpose of gain, it is impossible that such contacts should have revealed the best side or even the good side of the character of either race. To make this clear we have only to remind ourselves of the relations existing between business men at home.

It is wholly different with the missionaries. They enter no country and come into relations with no people for the purpose of financial profit. It was and is the missionaries' business so completely to enter into the religious life and thoughts of the people among whom they live, that their methods, ideas, and deepest aspirations may be understood and interpreted.

It has been repeatedly stated that no Anglo-Saxon can understand the Japanese or the Chinese, and in general the declaration may be regarded as containing much that is true. Some who have been boldest in their endeavor to interpret the Japanese to the West, like Lafcadio Hearn and Matthew Arnold, have gone farthest astray.

If we should ask the Japanese, "Who have come nearest to understanding you, and have been most faithful in interpreting you to the world?" they would at once reply, "Verbeck, Davis, DeForest, Greene, Gulick, and many more who, after long residence in the country, using our language as their own tongue, and after the most intimate relations with us, involving the deepest and most sacred things upon which men think, have come to know us as no others have."

When the treaties which did away with extraterritoriality between Japan

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and the United States were under negotiation, the missionaries were chief spokesmen for the Japanese in the face of persistent opposition from merchants and others. The missionaries, from their intimate knowledge, had the fullest confidence of the ability and purpose of the Japanese to meet the new international obligations thus imposed. Time has proved that they were correct.

The contrasts are even more marked in China. Our judgment of the Chinese and of China, if formed only from the information obtained through travelers, traders, and laundrymen, would be wholly different from what it is today. In saying this, we call attention to the fact that it is through the missionaries that the thought of Chinese students was first turned to America. It was the American missionaries that introduced the Chinese students to American universities and colleges, and even today the stream of young men from missionary schools to these institutions continues to flow. Chinese students in America, coming from all parts of the empire, have been the means of breaking down our prejudices, and have revolutionized our ideas of the country itself.

The books that tell us of the people of the East, that take us into their home life and reveal to us their loftiest desires and deepest thoughts, and the handicaps under which they live and strive and hope, are written by missionaries, who by virtue of their sacred commission have opportunities of learning and knowing them intimately. The missionaries have introduced to us the faiths and religious practices of the people of the East, interpreting these to us in a language we can easily understand.

No longer do we look upon an Asiatic as inferior, simply because he is Asiatic. We have learned to measure him in the light of the traditions of his country and race, of his religious inheritance and his social environment. The missionaries have compelled us to believe, and subsequent events have conclusively proved, that a man may have a dark skin, eat with chopsticks, and do many things contrary to our Western customs and yet not be inferior in intellect, in sensibilities, or in capabilities of advancement, moral, mental, and spiritual.

It is only within the last decade that Asiatics have appeared in any conspicuous degree in great international assemblies. One of the first that attracted much attention and led to extended discussion and criticism was the Parliament of Religions in Chicago at the time of the World's Fair in 1893. The missionaries were responsible for the conditions that made that Parliament of Religions possible.

In great international religious, peace, and moral and reform movements, during the last decade, the man from Asia, and even from Africa, has gradually taken his place as having something worth while to contribute. At the Edinburgh Missionary Conference last year the native delegates from Asiatic countries, in proportion to their number, contributed far more that was of permanent value to the discussions than did the delegates from the so-called Christian countries. Three Asiatics were appointed upon the Continuation Committee of that conference, out of a total membership of thirty-five.

Because of what the missionaries have taught us in regard to the Eastern races, we have begun seriously to revise our thinking and our language with reference to these peoples. We have come to recognize their intellectual and spiritual equipment, which, under proper guidance, touched and illumined by the Spirit of God, may reach any stage of development, second in no measure to that to which we ourselves aspire. We have sent our missionaries to work for the people of the East, and are now learning that when they come to know the Christ in his quickening love and power, a partnership results in which new and potent forces are joined for further conquest. We have learned that we may be co-

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workers together with them in the accomplishment of the task we once thought wholly our own.

Directly or indirectly, through missionary endeavors and what missionaries have taught, all classes of people in America and Europe look with more favor and appreciation upon Oriental peoples, are more tolerant of their so-called peculiarities, more confident of their powers of development, more sympathetic with their mistakes, and more ready to recognize that God hath indeed "made of one blood all nations of men for to dwell on all the face of the earth."

FIELD NOTES

Loss and Gain at Mt. Silinda
(Rhodesian Field)

On the evening of June 29, just as he was about to start on a tour from Mt. Silinda, Mr. Orner suffered the loss by fire of his house and all his belongings, together with church records and all books and papers of the Industrial Department. Though in reporting the matter he bravely minimizes the disaster, it is clear that added hardship and care are thus brought upon a man already overworked. The Congregational church at Dover, N. H., which supports Mr. Orner, promptly sent him a generous and extra gift towards re-establishing himself.

However, there are greater distresses than the loss of one's goods and greater joys than their increase. There is fresh cheer for Mr. Orner in the midst of this trial in the fact which he also reports, that a number of the smaller school children took a definite Christian stand during the last weeks of school, and that the outlook there was most encouraging. Also the state of the church has greatly encouraged the missionaries: "Instead of having to report, as in the past, 'the spirit of the church seems to be improving,' I think it is fair to say that the spirit in the church is good."

Strengthening the Churches
(Central Turkey Field)

Mr. Goodsell, of Marash, had the happy experience, July 6 and 7, of assisting the church at Fundajak in the ordaining of its pastor and the dedication of its new church building. Fundajak is a village of 260 houses about six hours from Marash, situated at the mouth of a rugged canon, without a Moslem among its inhabitants, and able in the massacre days to withstand the Turkish mob, so that it became a city of refuge for the persecuted Armenians. Its people are miserably poor, knowing no trades; they get their meager living from lumbering, muleteering, and selling wood in the Marash market; yet out of its poverty this Protestant community of only fifty or sixty houses manages to pay one-half the salary of its pastor.

The man of their choice is Caspar Effendi Haydastan, a product of Central Turkey institutions — Marash Academy, St. Paul's Institute, and the Marash Theological Seminary. For nine years he has been preaching at various outstations. The tests provided by the strict rules of the Central Turkey Mission have been met, and he now becomes the settled pastor of this needy flock. On the Sunday there were three services, each of which lasted nearly two hours. More than 400 people were crowded into the church, which is expected to hold only 300 seated on the floor. The sight of this company — the women with their curious headdress, the turbaned men, mostly in their ordinary work clothes, for they have no others, and the children, poorly clad, but with eager faces — was one to remember. A pleasant feature of the service was the presence of a choir from Marash, which, bringing an organ from a neighboring village, contributed good music to the occasion. The pos-

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sibilities of this village church, so equipped, are not to be put at a low estimate. Mr. Goodsell hopes that a similar result can be obtained in at least five outstations within the next five years.

A Survey from Bitlis

(Eastern Turkey Field)

The thirty-fifth annual meeting of the Eastern Turkey Mission was held in July at Bitlis. Sometimes because of the unsettled state of the country, more often from lack of money for its expenses, though recognized as almost indispensable, this conference of workers has frequently been omitted. For the first time in six years every station was fully represented. The meeting was held at the mountain encampment, three miles east of the city. Delegates used their own tents, or slept in the open, or under such shelter as could be found. Most of the sessions were held under the wide-spreading branches of an old walnut tree.

A survey of the situation revealed the cost at which retrenchments have been made in the mission and the depleted condition of the stations. Bitlis itself presented the extreme example of the injury of this enforced reduction. A strong, independent Protestant church, with 600 adherents, has been reduced to a semi-dependent church of 200; instead of twenty-six live outstations, there are now six. Harpoot reported a considerable addition to the membership of its churches during the year, but also had been compelled to reduce outstations one-half. Van was the one exception able to report growing work, and this was made possible through a special outside fund, multiplying four or five times the meager apportionment of the Board.

Much of the time of the meeting had to be given to determining how the insufficient allowance of the Board could be apportioned so as best to conserve the established work. It appeared that, for lack of funds, the mission as a whole had been forced to drop one-third of its undertakings, while almost as much new work of great promise could be taken up at once were the funds forthcoming.

Time was taken for calls on the governor general and Armenian bishop, and at the British vice-consulate. When the governor general returned the call, he found that at the session just closed the mission had been discussing the advisability of military drill

BITLIS, LOOKING WESTWARD

The large building, a little to the right of the center, with the three arched windows is the Protestant church. Back of it, to the left, are the Boys' School, the Girls' School, and Mr. Knapp's residence

A NIGHT ENCAMPMENT

At this Armenian village of Shameram, of which the church and a few houses are shown, the annual meeting party camped for a night before visiting the famous Nimrood crater the next morning

in its schools. This high official approved heartily of any such endeavor to develop discipline and responsiveness in the pupils of these schools. Mr. Knapp, in forwarding this report, remarks the impressiveness of such friendly conference with the governor of a province, where not more than three years ago Armenians could not carry a stick or a pocket knife without fear of arrest, blackmail or imprisonment.

Two Good Witnesses: Timothy and Manikam
(Madura Field)

The last summer will be long remembered in Madura for the severe epidemics of smallpox and cholera, which raged simultaneously for several months. All classes and conditions of the people were attacked. Among the Christians who fell victims were two valued teachers, of whom Mr. Chandler makes grateful mention.

Timothy had but a meager education; yet so faithful was he, and so determined to do his best, that his school always succeeded and pleased the inspectors. He taught in three different villages as occasion arose, always with the one result, a prosperous school, boys devoted to their teacher, and villagers friendly. At one time his pupils were mostly Mohammedans, but he won their interest and their hearty support in his teaching. When he was transferred to another place, three miles away, they followed him to the new school, rather than to remain without him in that of their own village.

Manikam ("Jewel") was an orphan, rescued during the famine of 1876–77. His wife also was an orphan; and they were childless. Yet they made up for their loss by their care for other people's children. This man also worked in three places, and also won the hearts of his pupils, in whom he kindled a fine spirit of loyalty to the school and its exercises. At the time of the Diamond Jubilee of the mission he collected an offering from his former pupils; though before he had been scrupulously careful not to seem to be levying a tax at harvest like the Hindu priests, he then went about, openly asking for thank-offerings for the school, and gathered fifteen rupees ($5) from 122 people.

He was, moreover, something of a doctor, using mostly nature remedies, and it was while ministering to the sick wife of a chief man of his village that Manikam was himself stricken with the cholera. The villagers brought his body to Madura in their own carts, giving new garments for the burial, and followed to the end of that last journey in the Christian cemetery.

American Board Schools in the Lead
(Madura Field)

In the recent public examination of those graduating from the high schools of the Madras Presidency, the American Board's high school at Madura was at the top of the list for the district, so far as English is concerned, and much above the average for the Presidency. This result is all the more gratifying in that the stand of the school hitherto has been rather low,

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with but few of its students from the Brahman caste. Steady and hard work at the task of building up this institution, important both in its own field and as a feeder for the college, has thus won its reward. And this good work, Mr. Zumbro, who sends the report, accredits to the Indian staff of teachers, in whose hands is almost the entire conduct of the school.

The college, too (American College, Madura), is coming to its own. It has now seventy-four students in its two classes, fifty-six in the entering class against six last year. Twenty-four high schools and colleges of the Presidency are represented in the list. Twenty-two students have this year come to this Christian college from the Hindu college and its associated high school of Madura. Of the seventy-four students, sixteen are Christians, fifteen non-Brahman Hindus, two are Mohammedans, and the remaining forty-one are Brahmans.

It is a joy to see that this college, transplanted to Madura City with some apprehension in 1907, is not only firmly rooted, but growing to commanding place in its new location. The question is even now pressing whether, because of what it has already attained, it must not be further developed into a first grade college.

A Highland Hospital

(Foochow Field)

That the medical side of missionary effort is gaining stronger hold upon the Chinese is indicated in the latest word from Dr. Bliss, of the hospital at Shaowu, in the remote hill country of Fukien province. Last year the hospital rendered the largest service in its history, with 16,000 dispensary patients and 102 in-patients; and this year's record promises far to surpass those figures.

A new operating room, with abundant light, cement floor, and washable walls and ceiling, has made the surgical work more satisfactory, and the addition of new windows and lighter paint has improved the two main wards. The new feature most appreciated by the patients is the undertaking of a boarding department. A medical student was found capable of managing this matter, a good cook was secured, and now the patients are well fed, contented, and willing to stay the proper time for treatment.

LETTERS FROM THE MISSIONS

MADURA MISSION

EAGER STUDENTS

Dr. John P. Jones, of Pasumalai, writing on July 25, reports that a fortnight previous he had barely escaped from a most serious accident. While on a tour to a village school his horse fell, and he was thrown in such a way as to fracture a collar bone and two of his ribs. After two weeks of severe suffering he was able to resume some of his classes in the seminary, of which he says: —

"The seminary is going on well, barring, of course, the break which my accident has caused in the time-table. We have just taken in at the beginning of this term a new special class of five young men. It was an opportune occasion to take the new class, so as to give chance to the number of lower grade men who are seeking admission. The seminary is now stronger perhaps than it has ever been. The regular students are men of better training and higher education than at any time in the past, and they reveal a deep earnestness in their life purpose for service.

"I regret very much to have had to send one of them home a couple of days ago on account of ill health. He is a very interesting specimen of a candidate for the ministry. He has been traveling all over India for nine years, as one of the very few deeply earnest

Mr. Hazen Dr. Jones School Church Parsonage

IN THE CHRISTIAN QUARTER OF KANDUKULUM

Hindu 'Holy Men,' seeking after the truth and after life. He became a *yogi*, *i.e.*, a member of the most austere ascetic type; and it is because of that severest form of asceticism, during which he ate only once a day, that his health has broken down and his strength is thoroughly impaired. He was on his way to Rameswaram when he fell in with Mr. Vaughan and his agents, nearly a year ago, and accepted Christ as his Saviour. He is pretty well educated and is deeply in earnest. I trust that his health will permit his return here next year.

"I have enjoyed greatly attending since my return the ordinations of four of my former boys in this mission. It is a great pleasure indeed to see these young fellows come into the front line of active service for Christ in this district. The pastorate of our district is now in the full enjoyment of splendid opportunities and large powers; and these powers and opportunities are such that they should be exercised only by the best men."

HARVEST DAYS

Upon his return from a visit to Aruppukottai, his former station, Rev. H. C. Hazen writes with enthusiasm of the astonishing progress visible: —

"It was with very tender interest that I went from point to point, for the crowning work of Mrs. Hazen's life was in that field, and every step reminded me of her untiring zeal, fervent prayers, and bold faith.

"I was struck with the growth and enlargement on every hand. At West Karisakulam, where the deputation of 1901 took their first breakfast after leaving the bungalow, there has been a most remarkable growth. At that time there were about sixty in the congregation; now they number 250. The building does not hold half of the congregation, so that at the harvest festival a huge *pandal* was erected to accommodate the crowd that came. And the giving was quite astonishing. It was the first time that I have seen gold given in India at a harvest festival; that people used to give twenty-five or thirty rupees, but on that day they gave 166 rupees. Moreover, we ordained over them a pastor, whose entire salary the people provide.

"The next day we went to Alapipatty, and they gave at the harvest festival 140 rupees, which was four times what they formerly gave; and the church was filled. At about two miles from that place one Christian family has been living all alone in darkest hea-

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SOME TRUST IN HORSES

This wayside shrine, guarded by images, is at Aruppukottai; a typical scene in South India

thenism. During the past nine months twenty families there have come to Christ and are now boldly confessing him. But enemies abound; they have done their utmost to keep us from buying any land for a church. Mr. Jeffery has had a long, hard fight; he had finally won, as he thought, so that he laid the foundation and put up the walls of a fine, large church. But on the very day that we four missionaries visited the place formal notice was served on him to remove the new building within a week, as it was on temple land which no one had any right to sell to us. The end is not yet.

"On the next day a harvest festival was held at Paliampatty, one mile north of Aruppukottai. I was delighted to see the stability and growth there also. Their contributions leaped from twenty-five to 120 rupees. Thus there is expansion materially and spiritually on every hand, for which we praise God.

"Mr. and Mrs. Jeffery have a very big task on their hands and many hard problems to solve. There is too much work for any one man. The mission has recognized this fact and is already planning to have another man living at Kamuthi. The boarding school is large, containing 140 pupils. It is a beautiful sight to watch them at morning prayers. If our American Christians could look upon that school and see its working for one day, they would say that mission work does pay.

SOME OF THE MOTHERS IN ARUPPUKOTTAI

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I ask the prayers and sympathies of American Christians for Mr. and Mrs. Jeffery and their field."

NORTH CHINA MISSION

A STUDENT CONFERENCE IN CHINA

Rev. Lucius C. Porter sends from Peitaiho, June 23, his impressions of a new convention just held: —

"My feeling for union has been intensified by experience at the first Student Conference for the students of Government schools and colleges.

"It was held under the leadership of the Young Men's Christian Association, which is so well fitted to be the nucleus around which union work can crystallize. It was a privilege to have a share in that conference. While the number of students in attendance was not so large as was expected, the conference was a great success, and will be followed by another and probably become a yearly event. Thirty-eight students came from twelve different institutions of Peking and Tientsin, ranging from the Imperial and Pei Yang Universities to middle schools.

"The tone of the conference was fine. There was intimate fellowship between leaders and students, and a serious inquiring attitude on the part of the students toward the subjects presented, particularly toward Christianity. It was interesting that no one refused to join the study classes, to which men were assigned in order to make the classes workable; not only so, but the attendance was practically perfect. A list of questions was given out to the students near the close in order to get a line on the impression made upon the delegates. All favored another conference next year, and many directly said that the plan of leading every discussion up to its spiritual and religious aspects was good. That this arrangement was right was also shown by the fact that we were able, earlier than we had planned, to make direct personal appeals for Christianity, and found many ready to use opportunities for private discussion on religion and the Christian life. It was a rich experience to have such conversation with keen-minded young men.

A New Door Opened

"We distinctly felt the hand of the Lord upon our work, and rejoice that he has sent us into this new door of service. It means that we can push work directly for the vast number of students in the government schools. At the conference several decisions for Christ were made, and as many more declarations of purpose to study Christ's teaching. An incident of special note was concerned with the 'spies' sent down by the high officials to watch us. They all took careful notes, and must have learned much of Christian truth. At the closing meeting one of them gave spontaneous testimony to the fact that his view of Christianity had entirely changed as the result of what he had seen and heard. Whereas he had formerly regarded Christianity as a religion for lower classes only, he discovered that it had a reasonable and deep message for scholars as well; and he had become much impressed by the statement that only in the Christian religion was there hope for China.

"I greatly enjoyed the fellowship with other workers, Anglican, Methodist, Presbyterian, English, and Chinese, and clearly felt that what God had wrought through that group was done because we had become one."

THE CARE OF THE CHURCHES

A suggestion of the manifold interests which the missionary who tours among the villages must carry on his heart is furnished by the following extract from a private letter of Mrs. E. W. Ellis, of Lintsingchow, to friends in this country: —

"Mr. Ellis has been in the country somewhat, visiting outstations, settling quarrels, advising church members, urging the first steps of self-support, and preaching to curious crowds. There is the dark side of such a trip,

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when, for instance, it seems that the demand on every side is for money to repair chapel roofs, until in desperation he says he would quote to them if he could:

'Thy fate is the common fate of all.
Into each chapel some rain must fall.'

"Often two or three dollars would foot the bill, with what the little church itself would raise; but twenty times this two or three dollars, and larger sums, make a total that cannot be provided from our appropriations. But there are cheering things, too: a rumor proved untrue, a new chapel bought, a quarrel over an old one settled, earnest inquirers met, old church members revived and new ones encouraged, and always the strengthening of his own soul."

JAPAN MISSION

AN HOKKAIDO TOUR

Rev. Hilton Pedley writes from Maebashi, August 9:—

"I have just spent a month in touring the Hokkaido—the '*Yezo*' of our schoolboy days. Fortunately Mr. Bartlett could make most of the trip with me, so we had a delightful fellowship of more than three weeks, visiting the battle lines flung both near and far, attending conventions, and engaging in personal work. The weather was ideal for traveling, and thus did much to smooth the corduroy roads, keep us good-natured with jolting horses, and bring the people out to our meetings. We had no very large public assemblies, although in one or two church buildings and a theater we had goodly companies.

"Like all who travel over the island for the first time, I was impressed with the long distances, the sparse population, the Western look of the country towns, and the mushroom growth of several towns, metropolitan and otherwise. Otaru was a little, insignificant fishing town sixteen years ago when I was there. Now it has 100,000 inhabitants, is increasing by leaps and bounds, and its harbor seems to rival Yokohama and Kobe in its flotilla of ships. Sapporo has almost quadrupled in the same time; and Asahigawa, a garrison center, is a fine city of 50,000. To the far north and east have sprung up many flourishing centers, where the forests ruled supreme ten to fifteen years ago.

"In order, we visited Otaru, Iwamizawa, Obihiro, Asahigawa, Nayoro, Pompira, Sapporo, Ishikari, and Hakodate, spending from one to two nights in a place. In addition we attended the workers' meeting at Kamui Kotan, a little watering place near Asahigawa, and the annual association meeting at the latter place, where also we assisted in the installation of a new pastor just back from America.

In the Ainu Country

"One week was spent on horseback and in an Ainu canoe. During this

AN AINU CANOE
The smiling "boatman" is the wife of the other

time we covered more than one hundred miles of travel and held five meetings, two of them being in the little village of Pompira, dropped down on

THE CHURCH IN POMPIRA

Messrs. Bartlett and Pedley are seated in the center of the picture. Behind them in the doorway, dressed in white, is young Kauno, the leading Christian of the place

a clearing in the midst of a big Hokkaido forest. The visit in this place was unusually pleasant. We found some thirty Christians, all immigrants from the south, with various denominational ties, but all ready to affiliate with the Kumi-ai body. We had dinner in the house of a young farmer, a graduate of the big Presbyterian college in Sendai, and married to a graduate of the girls' school in the same city. The aforesaid lady prepared us a most bountiful meal of salmon-potato hash, rice curry, and cakes made by her own hand. We did the meal full justice, and at the same time were full of admiration at the courage of this young educated couple, content to live in a mere shack in the heart of the wilderness, and with brain and hand united contribute their share to the building up of the great North.

"We found a neat little church building, put up by the Christians at a cash expenditure of $75 (gold)! The materials and most of the labor were, of course, supplied free. Here also we found a male quartet, three of whom became so fond of us that, not only did they furnish us with horses for the homeward journey, but actually accompanied us a distance of forty-five miles; that is, to a point fifteen miles from the railroad.

"On the return trip from Otaru to Hakodate, I was accompanied by a young man who was *en route* for Urakawa, his first field, situated on the east coast, and fifteen hours by steamer from the nearest Kumi-ai church. Hakodate also was rejoicing in a new pastor, fresh from training under Mr. Miyagawa, of Osaka. Thus, with the exception of Immanuel, every important center of Kumi-ai work has a man in charge. An outlook committee appointed by the annual association visited a new center, Rumai, and heartily recommended the mission's locating a suitable evangelist there.

Reflections on the Homeward Journey

"I came away from the Hokkaido with some quite distinct impressions: —

"(1) The fine body of workers. The two days together at Kamui Kotan revealed an earnest spirit, much common sense, and ability to observe and think.

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The unity also was full of promise for the future.

"(2) The optimism of both pastors and Christians. The former find the work more encouraging than in the interior, and the latter find life on the whole freer and more full of interest.

"(3) A strong desire to keep in touch with the central Kumi-ai body and to aid it in its missionary work. The wish was strongly expressed that the missionary society should send its representatives more often to deepen the missionary interest.

"(4) The strong hold our American Board representatives have upon both clergy and laymen. Bartlett has gripped Otaru tight, and Rowland is now the man of counsel for Sapporo and all the regions around, both far and near."

MISSION TO SPAIN

A VERDICT FOR RELIGIOUS LIBERTY

Rev. William H. Gulick writes under date of July 6:—

"Many new and interesting incidents have been occasioned by the great campaign made last year in favor of the liberty of worship. This agitation, that, in the main, has given an impetus forward to our work at most of the stations, on the other hand, as was inevitable, awakened to renewed vigor and animosity the opposing elements in the community.

"In Pradejon (Province of Logrono) we have just won a verdict in our favor in an attack opened on us eighteen months ago, headed by the priest of the town. His allegation of facts respecting us before the authorities was false, and his interpretation of our rights under the law malicious and misleading; but it forced us to a defence that involved many journeys to Logrono and Zaragoza and Madrid, and ceaseless correspondence and appeals that finally reached the Minister of Public Instruction in Madrid. After nearly two years of struggle, we have just received a verdict in our favor from the highest courts of appeal in Zaragoza and in Madrid. The long drawn out contest, as is apt to be the result in such cases, has been favorable to our mission work; but the correspondence, the journeys, the conferences, and the consultations have drawn greatly on my time and strength."

THE WIDE FIELD

CHINA

SOWING THE WORD

The institutional forms of missionary work — the church, school, college, hospital, asylum — are so prominent today, that there is danger of overlooking that primary and tremendous agency, the printed word. The organization of an Evangelistic Association in China calls especial attention to the part which is played in the winning of that empire by the scattering far and wide of Christian tracts and leaflets. An informing paper read at the first meeting of this association called attention to the fact that the entire missionary body in China has always been an evangelistic association; that some of the busiest and ablest missionaries in the empire have given themselves to the production of evangelizing literature. Such contributions as the tracts of Dr. Griffith John and Dr. Martin's "Christian Evidences" are still classics in their field. The writer of the paper affirmed that these and similar writings scattered broadcast over the empire have done as much as all the preaching of all the missionaries to win from heathenism the men who form the Church of Christ in China today.

The output of what may be called tracts or leaflets on Christianity is voluminous. Nine tract societies are in existence in China, all of which occupy

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positions of strategic importance. They have issued in the year past millions of tracts and spent more than $100,000 in their work. Then there is the Christian Literature Society, which aims to influence the leaders of public opinion rather than the masses of the population, and which is also vigorously pressing its work. But the increasing opportunities of the new China call for increase, and variation also, in this form of Christian occupation. The students of the new learning, an ever growing body in the empire, need a special kind of address; even though their learning be superficial, they must be met where they are. For the Mandarin reading or slightly educated classes, there is a call for a revised kind of tract, with fewer classic allusions and literary touches, and with more practical and direct preaching. It has come about that a general knowledge of the gospel is so diffused in China that it is not necessary always to repeat the arguments for Christianity in pressing its appeal; the reader of the tract may be called upon, as in Christian lands, for immediate answer to the invitation of Christ. Better printing and more attractive forms of presentation are now demanded, and the questions of how to adapt the tract to the new situations among the Chinese are being earnestly considered. Evidently the evangelistic department of missionary work in China is to be kept abreast of the advance in other lines.

TURKEY

PEACE IN PROSPECT FOR ALBANIA

Under the above heading the *Orient* of August 9 announces a sudden change in the political outlook of that stormy province, concerning which its issue of only the week before had contained a rather discouraging article on "The Albanian Crisis." It is to be hoped the later report will prove true. It is as follows: —

"The imperial government has granted two very important privileges to the Malissores, who are in consequence flocking back by the hundreds from Montenegro, with their families. According to the *Stamboul*, 1,800 families have already returned. They are to be allowed to carry arms and are to be granted immunity from the accumulated back taxes. Some of the more radical of their leaders are trying to stick out for foreign guarantees; but the bulk of the fugitives seem to be satisfied and are returning. The Moslem Albanian representatives have immediately made request that these same privileges accorded to the Christian Albanians be not denied to them. The council of ministers has decided to grant them immunity from certain taxes. Montenegro seizes the opportunity also to make some demands concerning the widening of the channel of the Boyana River (the outlet of Lake Shkodra) and railroad connections with Shkodra. Such improvements will work to the advantage of both countries. The king of Montenegro has sent a telegram to the Sultan, congratulating him on the return of the Malissores."

INDIA

DESPISED BUT CHOSEN

The *Missionary Review of the World* for September recounts a sudden movement to Christianity of one of the most downtrodden peoples of India: —

"The Tshamárs are among the lowest castes in India. The members are tanners, shoemakers, harness makers, and leather workers in general, and as they eat the meat of cows and keep pigs they are thoroughly despised. Tshamárs are not allowed to live with other people, and must abide in a special quarter of each village. The Brahmans will have nothing to do with the Tshamárs, and refuse to marry them or to perform any religious ceremonies among them. Their children are excluded from the schools, and they are much oppressed.

"To these Tshamárs the missionaries of the Gossner Missionary Society in the valley of the Ganges came as the first messengers of the gospel. They

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seemed willing to listen, partly, perhaps, because Christianity seemed to offer a way of escape from the curse of the caste system, partly because Tshamárs have always been favorable to reformers. A real movement toward Christianity did not begin until American Methodist missionaries entered the district of Baxar, about two years ago. Soon the first applicants for baptism appeared, and such large numbers were baptized that there were 600 Christian Tshamárs in Baxar alone within a short time. The missionaries of the Gossner Missionary Society also took part in the harvest of souls. The number of their candidates for baptism is over 100 in four villages alone. Signs of the movement toward Christ are now apparent among the Tshamárs of 150 villages within the Gossner Ganges Mission. Many of those who first joined the Methodists have gone to the German missionaries, who have been at work in the district over sixty years."

THE PORTFOLIO

As Sheep without Shepherds

Now, gentlemen and fellow-students, I came here tonight, not to make your minds dwell upon the corruption of our government schools, but to protest against the evil existing in our educational system, in the hope that the gentlemen here, and you, fellow-students, will some day, if not now, be able to extract the root of corruption, not only in our educational system, but also in our government; and, further, that you will be able to plant in its stead the true and up-to-date education—education in every true sense of the word; that is, the education not only of the intellect, but that education of the heart which plays a most important and wonderful part in the movements of a nation and of the world.

MR. E. S. LING

Gentlemen of the graduation class and fellow-students, I warmly congratulate you tonight upon your having the discretion to select this college—the Foochow College—as the place of manufacturing your manhood. You have chosen well, for with the exception of the Anglo-Chinese College and St. Mark's College, this is the only college in Foochow that gives you a true and a high education—the education of the body, the education of the intellect, and above all the education of the heart, which you cannot obtain from other schools.

China is today in pressing need of men—men of character—men who are willing to sacrifice their lives for a good cause. You cannot find this type of men in schools which train men to be physically and intellectually strong, but not morally strong. While in Nanking, a fortnight ago, I was invited to dinner by the captain of a Chinese cruiser, and during our conversation he said that the great lack of China today is men of character. When I see the corruption of our schools, of our navy, and of our government, I cannot help telling you that China needs a true religion—a religion that teaches men to honor the Supreme Intellect and "to minister but not to be ministered unto." China will certainly go to pieces unless her sons and daughters establish her on the Rock of Ages before the Manchurian clouds lower. China has plenty of men who wish to be ministered unto, but few, if any, to minister. The men possessing the quality to minister can only be found in the school of Christ.

You, fellow-students, must not satisfy yourselves with the fact that you

are now in a school where better and higher education is given, but should remember this responsibility: "To whom much is given, of him much will be required."

In maintaining discipline on the part of the directors of government schools the failure is largely due to the lack of courage. Let us not be cowardly. A good cause makes a stout heart. A man of no backbone can never run a school properly and efficiently. In carrying out your purposes in accordance with your conscience, you will have to face all difficulties, dangers, and the loss of your positions, as I myself have experienced — nay, sometimes even the loss of your heads, as the reformers suffered in 1898; but God, our Heavenly Father, whom we faithfully serve, shall direct our paths if we only acknowledge him in all our ways. Here comes the test of the material through fire. Prove to the world that you are made of the best Foochow College stuff, indestructible by fire. Be like Daniel of old. Dare to do right, dare to stand alone, according to the encouragement from our sage, Confucius: "The brave man will not care if he dies in a corner or in the gutter. The man with a purpose will not mind losing his head."

China is today crying for this type of men. Will you answer the call?

From an address of Mr. E. S. Ling, Foochow College, 1899, before some members of the Fukien Provincial Assembly and the students of the college, as reported in The North China Daily News.

The Mind of an African

Such, then, is the Kavirondo: physically, a splendid savage; mentally, well informed within his own little circle, ignorant as a newborn babe of all things outside it; morally, true in the main, chiefly from motives of fear, to his own moral code; religiously, impressionable, credulous, sincere, but very conscious of his own ignorance. Such he is; such he has remained for generations past; but now a great change is passing over him and his.

This change dates from the arrival in his country, some nine years ago, of a thin, long, interminable line of iron rails, coming unasked from the mysterious world without, into the heart of his own country. A thin, long line, no thicker than a snake, yet destined to transform, totally and forever, the land it enters. By it strangers of every type — Europeans, Indians, Somalis, Swahilis — pour into his country. Mysterious, gigantic canoes appear on the familiar waters of the great lake; roads are cut in every direction still farther into the heart of his country; everywhere shops spring up, with unknown attractions; Indian settlements, European homesteads, trading depots, arise. For the first time in his life he has money — rupees, scouted at first as worse than worthless, now eagerly coveted. For the first time in his life he finds himself free to roam where he will.

He learns much that is new to him; that his own people do *not* constitute the world; that they are, in fact, very much looked down on and very far behind; that his once unquestioned beliefs are challenged, and he has no answer to give; that he has, in short, very much to unlearn, and still more to learn. The one quite certain result of all this is that he goes back to his own village a different man; he knows now that his elders have no more idea of the truth of things than he had himself, and despises them accordingly; he has had a glimpse of *life*, and henceforth he is too large for the village, and the village far too small and too commonplace for him. His religious ideas have not quite gone, but behind them all there is now an uneasy consciousness of uncertainty, and the restraint which the old belief in spirits exercised is to a very large extent removed. Such is the unavoidable result of his first contact with the outside world.

Happily the Kavirondo have not lost their heads under the new conditions. The way in which they have acted in Kisumu, the capital of their country (the northeast corner of the Victoria Nyanza), proves them possessed of some

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sound common sense. They saw clearly there that the old order must pass; they looked around for some surer ground. They looked at Mohammedanism, and would have none of it. Circumcision was a great barrier, for the Nilotic Kavirondo do not circumcise; but it was not the only one. "If we change our religion," they argued, "it must be for something better; these Mohammedans are *morally* no better than we are ourselves." It was the fact that at Maseno, the C. M. S. station in Kavirondo, boys whom they had known were definitely changed, that first led the Kavirondo in Kisumu to go to *them* for the teaching which had had the happy effect. The boys responded, and so far with the happiest results. The same thing is going on in Nairobi, where a large percentage of the young men in Mr. Burns's excellent school come from Kavirondo, and to a lesser degree in Mombasa.

From article with same title by Archdeacon J. J. Willis, in the Church Missionary Review for September.

An Indirect Approach

So the missionary must learn to mix with the young, and especially with young men, in easy, unconstrained intercourse. Clubs and associations with lectures and informal conversation have a large future. As their own historical religion breaks before criticism and the stern test of the moral law, these young men must be led to see that all religion is not therefore false. The missionary will not be a controversialist, although he must know controversy and be able with dialectic to give a reason for the faith that is in him. Often he will find that it is not best to attack Mohammedanism directly, but to let the new ideas eat away its foundations. An attack, however valid and logical, arouses resistance; but the conclusions which we have reached for ourselves from given and accepted premises are our own. And always it will be his endeavor to bring those with whom he is in contact to read the Bible for themselves with open and inquiring minds. Then the greater part of his labor is accomplished, for what our old divines called the witness of Scripture to itself is a very striking reality, as every missionary to Islam knows. It needs no comment, requires no preaching, but does its own work. Of that I had myself, in my own experiences, ample evidence.

From Macdonald's "Aspects of Islam."

THE BOOKSHELF

The Danger Zone of Europe. By H. Charles Woods. London: T. Fisher Unwin. Pp. 328. Price, 10s. 6d. net.

This is one of the most recent and authoritative works upon conditions in Turkey after nearly two years of constitution; seven of the twelve chapters in the book deal with events and conditions in the Turkish empire.

The author has a clear grasp of the relations and sequence of modern movements in that country, and expresses his ideas in a straightforward, forcible manner. The first three chapters: "Some Aspects of the New Régime," "The Turkish Army and Navy," and "The Albanian Question," are of unusual comprehension and value. The chapter on Albania contains an accurate and vivid résumé of that burning question. The author has been frequently in the country and writes from first-hand knowledge obtained in a recent visit. Another chapter, "Asia Minor under the New Régime," is of equal value with those already named, although all of them must be read with the knowledge that twelve months of change have passed since these observations were made.

The three chapters upon the Armenian massacres of 1909 admirably sum up what has been written upon that subject, while the discussions upon the Cretan, Grecian, Bulgarian, Servian, Montenegrin, and Bosnian questions are of real historical value.

The book has fifty-one excellent half-tone engravings, mostly full-page, with three maps. It is a substantial addition to the literature upon the situation in the Near East. J. L. B.

Growth of the Missionary Concept. By Rev. John F. Goucher, D.D. New York: Eaton & Mains. Pp. 202. Price, 75 cents net.

This fresh and inspiring volume from the pen of a master in missionary theory and practice comprises a course of five lectures delivered at Syracuse University. Prolonged and repeated tours for the observation and study of missions in the East prepared the author to speak with vividness, force, and authority. The five chapters deal with "The Impossible, The Improbable, The Imperative, The Indispensable, and The Inevitable of Foreign Missions," the argument in each instance being based upon illustrations taken from the field. The book is fascinating and inspiring, bristling with facts and overwhelmingly conclusive in its arguments. J. L. B.

World Atlas of Christian Missions. Containing a directory of missionary societies, a classified summary of statistics, an index of mission stations, and maps showing the location of mission stations throughout the world. Edited by James S. Dennis, D.D., Harlan P. Beach, M.A., F.R.G.S., Charles H. Fahs, B.A. Maps by John G. Bartholomew, LL.D., F.R.G.S., of the Edinburgh Geographical Institute. New York: Student Volunteer Movement for Foreign Missions, 1911. Large quarto; pp. 172. 14 x 10 inches. Price, $4.00.

This volume will be both a surprise and a joy to the friends of missions. At the recent Edinburgh Conference, the Commission on "carrying the gospel to all the non-Christian world" presented, as part of its report, a volume portraying by maps, tables, and classified lists the summarized facts concerning the present status of the foreign missionary movement in all lands. According to the principles which governed that Conference, its field of view was limited to missionary effort for non-Christian peoples. For this reason the Commission's atlas made no reference to the work in lands where Roman Catholic and Greek Churches are dominant, as they are in South America and the Philippine Islands, or to work in Bulgaria and Syria, or among the Armenians and Greeks in Turkey, or the Copts in Egypt. It was therefore agreed after the Conference that another atlas should be prepared, using all the statistics presented in the Edinburgh edition and incorporating therewith the reports of Protestant missionary work in Roman Catholic countries and among the Greek and Armenian Christians in Bulgaria, Turkey, and elsewhere.

The Student Volunteer Movement undertook to finance and publish this edition; and the men who had most to do in the preparation of the Edinburgh edition were made its Board of Editors: Dr. Dennis, who prepared the volumes on "Christian Missions and Social Progress" and the "Survey of Missions," presented at the Ecumenical Missionary Conference in New York in 1900; Professor Beach, author of "The Geography and Atlas of Protestant Missions," published some eight years ago by the Student Volunteer Movement (a work of great value); and Mr. Charles H. Fahs, of the Methodist Episcopal Church, also an expert in missionary matters. These gentlemen have given months of time to this work, and the publishers have done their part in putting forth a truly monumental book.

Its first seventy-eight pages (quarto) are given to a directory of foreign missionary societies, with a list of co-operating, auxiliary, and independent societies. With each one is added a brief statement as to the specific object of the society, its fields of work, its income, and present officers. Then follow statistical summaries in various lines of service: first, evangelistic; second, educational; third, medical; fourth, philanthropic and reformatory; together with a list of mission presses.

A page is devoted to the statistics of mission work among the Jews; two pages to Roman Catholic missions, prepared by a Roman Catholic statistician; and one page to missions of the Greek Church. The maps are notably fine, printed in colors on twenty-three double-page plates from Bartholomew's Geographical Publishing House, beautifully drawn, and large enough for

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ordinary purposes, with numerous inserts, giving enlargement of scale wherever needed. A striking feature of the atlas is the index of mission stations, covering eighteen pages, where, by an ingenious use of abbreviations easily understood, the whole long list of mission stations of the world is given, with an indication of their location on the maps and the initials of the societies working in them; the number of missionaries (men, wives and other women) employed.

The scope of the atlas may be recognized at a glance; it will not be easy to appreciate the vast amount of labor expended in its preparation. Any library that seeks to be supplied with foreign missionary literature will find it impossible to dispense with this work. The Christian world owes a debt of gratitude to the Committee which has prepared the atlas, and to the Student Volunteer Movement, which financially stands behind the publication. The facts and figures here given will be old ten years hence; larger figures will then be needed to tell what foreign missions are doing. Till that time this volume will stand as a record of foreign missionary work at the end of the first decade of the twentieth century. It will also be a clear and inspiring prophecy of what is to be in the future — God grant it may be soon — when the forces of the Christian Church are united for the conquest of the world to Christ. E. E. S.

Children of Egypt. By L. Crowther. New York: Fleming H. Revell Co. Pp. 96. Illustrated. Price, 60 cents.

Children of Ceylon. By Thomas Moscrop. New York: Fleming H. Revell Co. Pp. 96. Illustrated. Price, 60 cents.

The latest issues in a series of which six volumes have preceded, describing child life in various mission lands. Favorable attention has been called to these books in connection with the earlier volumes. The new volumes are up to the standard of attractiveness both in form and matter. How these children live and what they do, including their occupations, games, and religious training, are set forth in a way to interest and impress children of Christian lands.

THE CHRONICLE

Departures

September 2. From New York, Rev. Dr. W. N. Chambers, returning to the Central Turkey Mission.

September 4. From New York, Mr. John H. Kingsbury (see page 445).

September 13. From Boston, Rev. and Mrs. A. C. Ryan, Rev. and Mrs. Ernest Pye, Miss Helen Curtis, Miss Nellie A. Cole, Miss A. M. Barker, returning to the Western Turkey Mission, and Miss C. M. Welpton to the Central Turkey Mission (see page 443).

September 14. From New York, Rev. and Mrs. L. D. Woodruff (see page 444).

September 15. From Boston, Dr. W. L. Thompson and wife, returning to the South Africa Mission, and Miss Alice C. Bewer, to the Central Turkey Mission.

September 16. From Montreal, Rev. S. S. White, returning to the Japan Mission.

September 18. From Seattle, Rev. George Allchin, returning to the Japan Mission.

September 19. From San Francisco, Dr. and Mrs. O. H. Love (see page 444).

September 20. From San Francisco, Misses Elizabeth and Jane Baldwin and Rev. Frank J. Woodward, for Micronesia (see page 445).

Arrivals at Home

July 28. At Karlsruhe, Germany, Rev. and Mrs. P. A. Delaporte, of the Micronesia Mission.

August 27. At Boston, Rev. and Mrs. E. B. Haskell, of the European Turkey Mission.

August 29. At New York, Rev. and Mrs. W. H. Sanders, of the West Central Africa Mission.

Arrival on the Field

July 28. At Yokohama, Japan, Miss Louise DeForest.

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MARRIAGE

September 7. At Cleveland, O., Rev. Lyle D. Woodruff and Miss Alma Schafer.

BIRTHS

July 16. At Fenchow, China, a son to Dr. Percy T. and Mrs. Watson.

July 28. At Tung-chou, China, a son to Rev. and Mrs. Elmer W. Galt.

August 19. At Monastir, a daughter to Rev. and Mrs. C. T. Erickson.

DEATHS

August 22. At Peitaiho, China, Miss Nellie N. Russell (see page 445).

August 22. At Goshen, Mass., Roland Wright, son of Rev. and Mrs. A. C. Wright, of the Mexico Mission.

August 24. At New York City, Rev. Theodore S. Lee (see page 448).

August 28. At Ruggles, O., Mrs. Martha E. Taylor, formerly of the Madura Mission.

∴

Mrs. Martha E. Taylor, whose death is recorded just above, was the widow of Rev. Horace S. Taylor, and with her husband became a member of the Madura Mission of the American Board in 1844. Mr. Taylor died while a member of the mission in 1871, leaving a very precious memory, having gathered in his twenty-seven years of labor, mainly at Mandapasalai, 1,800 souls into Christian congregations, 300 of whom were communicants.

Mrs. Taylor, a faithful helpmeet to her husband, remained in the mission four years after his death, and then returned to the United States, going first to Ohio, then to Washington Territory; in 1896 she returned, with her older son, to Ohio, where she has since lived. She was the mother of two missionaries of the Board — her oldest daughter, Martha S., a missionary from 1867 to 1882, and Rev. Horace J. Taylor, a missionary of the Board in Micronesia, excepting for a brief interval, from 1874 to 1883. Mr. Taylor has since been a home missionary pastor in the West, but now resides in Ruggles, O. Mrs. Taylor at the time of her death was eighty-six years of age — a mother in Israel indeed, who had seen long and rewarding service in missionary work, both in foreign lands and at home.

∴

This picture may not "say much" to all who see it, but to some of our missionary readers it will recall an eventful day.

For it shows a bit of the Leyland Line dock at Boston on the 12th of last August, when a missionary party of twelve sailed on the *Bohemian* for their several fields in Turkey. A sharp eye may be able to discover the figures of Secretary Barton and Treasurer Wiggin among those who have come to see their friends off.

∴

On the day the above note was written (September 13) another company of eight, also bound for Turkey, sailed from Boston by the White Star liner, *Romanic;* which reminds us that in our prayers for one another it is always in order to remember, perhaps not particularly "those in peril on the sea," but all those who are traveling to and from their posts or over lonely and exposing fields.

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DONATIONS RECEIVED IN AUGUST

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch., Samuel M. Came, 5 00
Auburn, Mr. and Mrs. W. P. Breneman, for Pangchwang, 5 00
Augusta, South Parish Cong. ch. 10 00
Baldwin, Cong. ch., Emily J. Brown, 2 00
Bangor, 1st Cong. ch., 50; Forrest-av. Cong. ch., 4; Hammond-st. Cong. ch., Friend, 5; Calvin M. Clark, 2; Mary S. Porter, 2; E. F. Duren and family, 1, 64 00
Bath, S. Augusta Hyde, 1 00
Belfast, 1st Cong. ch., of which 5 from H. M. Prentiss, 25; Friends, 4, 29 00
Bethel, Cong. ch. 20 00
Bluehill, Cong. ch. 30 60
Boothbay Harbor, Emily D. Thorpe, 10 00
Brewer, 1st Cong. ch., Rev. Warren Morse, 2 00
Brooklin, F. E. Davis, 2 00
Brunswick, Henry L. Chapman, 5 00
Bucksport, Hannah T. Buck, 20 00
Buxton, 1st Cong. ch. 8 73
Camden, Cong. ch. 21 00
Cumberland Center, Cong. ch. 5 00
Cumberland Mills, Warren Cong. ch. 90 00
Eastport, Central Cong. ch., Mrs. E. A. Holmes, 10 00
East Sebago, G. L. Dyke, 2 00
Ellsworth, Mrs. P. 2 00
Farmington, Mrs. Anna S. H. Titcomb, 50 00
Gardiner, Sarah W. Joy, 1 00
Gorham, Cong. ch., Friend, 1 00
Hallowell, Old South Cong. ch., Mrs. Malcolm Dana, 2; Mrs. George F. Wingate, 1, 3 00
Harrison, Cong. ch., 5; W. L. Grover, 1, 6 00
Kennebunkport, South Cong. ch., for support of missionary in India, 165 00
Kidder, Cong. ch., of which Individuals, 3, 18 00
Lewiston, Pine-st. Cong. ch. 46 00
Limington, Cong. ch. 6 50
New Gloucester, A. C. Chandler, 5 00
North Yarmouth, Cong. ch. 20 00
North Leeds, Beulah Small, 1 00
Old Town, Cong. ch. 17 65
Orono, Cong. ch. 20 00
Park, Mrs. Frank I. Pendleton, 1 00
Patten, E. R. Woodbury, 14 59
Phippsburg, Cong. ch. 4 25
Portland, Woodfords Cong. ch., 25.51; 2d Parish Cong. ch., Hattie A. Hutchins, 5; Wm. W. Mitchell, 15; Henry I. Nelson, 1; Friend, 100; Friends, 75, 221 51
Robbinston, Rev. Grace F. Stanley, 2 00
Rockland, Mrs. E. M. Stubbs, 2 00
Searsport, 1st Cong. ch. 21 50
Sherman Mills, Washburn Mem. Cong. ch. 10 00
South Paris, 1st Cong. ch. 10 00
Standish, Cong. ch. 15 00
Turner, Cong. ch. 15 00
Warren, Cong. ch., Henry W. Webb, 5 00
Washington, Cong. ch. 5 00
Waterford, 1st Cong. ch. 55 00
Wells, F. K. Ellsworth, 2 00
Yarmouth, 1st Parish Cong. ch. 50 00
———, C. S. R. 50 00
———, Friend, 100 00
———, Friend, 35 00
———, Friend, 25 00—1,348 33

Legacies.— New Gloucester, Solomon H. Chandler, for missionary work as specified in the will, 27,083 33

28,431 66

New Hampshire

Alton, Josephine Proctor, 1 00
Ashland, S. E. R. 1 00
Atkinson, Cong. ch., to const. Rev. R. Albert Goodwin, H. M., 50.10; Mrs. Chas. Tenney, 10, 60 10
Bath, Cong. ch. 11 72
Bennington, C. Elizabeth Rogers, 5 00
Bethlehem, Friend, 1 00
Boscawen, 1st Cong. ch. 35 00
Brookline, Cong. ch. 20 00
Charlestown, Cong. ch. 4 45
Chester, Cong. ch., 14.34; Friend, 1, 15 34
Colebrook, Cong. ch., Cong. Sab. sch., and Y. P. S. C. E. 14 54
Concord, East Cong. ch., of which 10 from Rev. E. J. Aiken, 33; 1st Cong. ch., Rev. Geo. H. Reed, 2; O. W. Crowell, 2; Mrs. H. A. Bean, 2; Herbert C. Wilcox, 1; Friend, 20, 60 00
Croydon, Cong. ch. 15 00
Dalton, Cong. ch. 10 00
Derry, Miss M. D. Anderson, 1 00
Dover, 1st Cong. ch., of which 25 from E. R. Brown, 50 00
Dublin, Harriet E. Piper, 1 00
East Sullivan, Mrs. Alonzo A. Ware, 2 00
Epping, Cong. ch., Dr. and Mrs. F. W. Spaulding, 75 00
Exeter, S. H. Dana, 5 00
Francestown, Amasa Downes, 10 00
Gilsum, Helen H. Fisher, 1 00
Hampton, Cong. ch. 17 49
Hanover, E. W. W. 2 00
Haverhill, 1st Cong. ch. 28 80
Hebron, Union Cong. ch. 10 00
Henniker, Cong. ch. 20 00
Hillsboro, Mrs. A. Woodhead, 1 00
Hollis, Cong. ch., 16.49; Mrs. J. E. Hills, 1, 17 49
Hudson, Caldwell Buttrick, 100 00
Jaffrey, Cong. ch. 28 00
Keene, 1st Cong. ch., for Tirumangalam, 190; Henry W. Lane, 5, 195 00
Lakeport, Friend, 10 00
Langdon, Cong. ch. 4 00
Lancaster, Mrs. Nelson Bailey, 1 00
Lisbon, 1st Cong. ch., Mary R. Cummings, 75 00
Littleton, John F. Tilton, 2 00
Lyme, A. L. W. 2 00
Lyndeboro, Cong. ch. 5 50
Marlboro, Friend, 1 00
Manchester, 1st Cong. ch., 450; So. Main-st. Cong. ch., 25; Arthur P. Senter, 5; J. Gurney Jones, 1, 481 00
Milford, Mrs. Spencer Guild, 5 00
Milton, Cong. ch. 4 95
Nashua, C. C. Morgan, 10 00
New Boston, James P. Todd, 1 00
New London, Friend, 2 00
North Weare, Cong. ch. 8 00
Northwood Center, Rev. W. P. Elkins, 3 00
Ossipee, 1st Cong. ch., 33; 2d Cong. ch., 4; Sarah A. Brown, 1, 38 00
Pelham, Cong. ch. 28 00
Piermont, Cong. ch., Aux. N. H. Female Cent Inst. and Home Miss. Union, 11 20
Plymouth, Cong. ch. 12 00
Portsmouth, Rev. Lucius H. Thayer, 100 00
Rochester, 1st Cong. ch., Willis McDuffee, 5 00
Seabrook and Hampton Falls, Cong. ch. 2 00
Somersworth, 1st Cong. ch. 16 00
Stratham, Cong. ch. 15 00
Tamworth, Cong. ch., for Mt. Silinda, 9 36
Troy, Trin. Cong. ch. 11 00
Walpole, Cong. ch., Friend, 5 00
Wilmot, Cong. ch. 10 00
Wolfeboro, 1st Cong. ch. 77 00—1,773 94

Legacies.—Bow, Mary E. A. Dow, add'l, 474 00
Chester, Ephraim Orcutt, add'l, 1,308 00—1,782 00

3,555 94

Vermont

Barnet, Cong. ch., 40; Friend, 2, 42 00
Bennington, 1st Cong. ch. 70 00
Bradford, Cong. ch. 87 50
Brattleboro, Center Cong. ch., Florence M. Hemenway, 1 00
Burlington, G. H. Perkins, 10; Mrs. Theodore Peck and Theodora Peck, 10; D. D. Davis, 1, 21 00

Chelsea, Cong. ch., toward support Dr. C. W. Young, 20 94
Chester, Cong. ch., 21.54; Rev. Henry L. Ballou, 10, 31 54
Charlotte, Cong. ch. 29 00
Cornwall, Cong. ch. 29 30
Danville, Cong. ch. 67 00
Dorset, Cong. ch. 30 85
East Charleston, Cong. ch. 5 00
East Corinth, Cong. ch., toward support Dr. C. W. Young, 15 00
Fair Haven, F. H. Shepard, toward support Rev. E. A. Yarrow, 10 00
Fairlee, Cong. ch. 14 00
Granby and Victory, Cong. ch. 8 00
Guilford, Cong. ch. 6 00
Island Pond, Cong. ch. 38 00
Jamaica, Cong. ch. 13 00
Jericho Center, Cong. ch., toward support Rev. Wm. Hazen, 50 00
Johnson, Cong. ch. 25 00
Lowell, Cong. ch. 5 00
Ludlow, Cong. ch., 5.95; Rev. Ira E. Pinney, 1; Friend, 10, 16 95
Lyndon, 1st Cong. ch., toward support Rev. C. K. Tracy, 12 00
Manchester, Cong. ch. 90 25
Middlebury, Mrs. Eugene C. Bingham, 10 00
Middletown Springs, Cong. ch. 20 00
Montpelier, Bethany Cong. ch., 70; Mrs. A. J. House, 1, 71 00
Newbury, 1st Cong. ch. 100 00
Newport, W. H. Blanchard, 1 00
North Craftsbury, Friend, 1 00
North Hyde Park, Cong. ch. 4 40
Peacham, Cong. ch. 116 00
Richford, Dr. Scofield, 1 00
Rochester, Cong. ch., of which Rev. W. H. Watson, 5, 15 00
Royalton, Cong. ch. 15 00
Rutland, Cong. ch., toward support Rev. E. A. Yarrow, 40 00
St. Johnsbury, South Cong. ch., 277.94; North Cong. ch., of which 100 from friend, 217.66; Marshall Montgomery, 5, 500 60
St. Johnsbury Center, 1st Cong. ch. 3 50
Thetford, Rev. J. L. Fowle, 10 00
Strafford, 1st Cong. ch., toward support Dr. Chas. W. Young, 32 00
Sudbury, Cong. ch., toward support Rev. E. A. Yarrow, 35 05
Waitsfield, Cong. ch. 10 00
Westford, Cong. ch., Rev. Josiah Kidder, 3 00
Westminster, Cong. ch. 10 50
West Rutland, Frank A. Morse, 50 00
West Townshend, Cong. ch. 12 04
Williston, Cong. ch., 45; Mrs. J. C. Crane, 1, 46 00
Windsor, Old South Cong. ch., of which Mrs. Anna Wardner, 2, 7 07
Woodstock, Cong. ch., 539.41; Margaret Q. Johnson, 10, 549 41—2,401 90

Legacies.—Barton, Martha A. French, by Geo. E. King, Ex'r, 346.08, less tax, 328 78
Burlington, Nancy R. Chase, by C. W. Brownell, Adm'r, 500 00—828 78

3,230 68

Massachusetts

Amesbury, Friend, 1 00
Amherst, 1st Cong. ch., of which 10 from Mrs. Horace Norton, 5 from Emma W. Beaman, 5 from Mrs. J. K. Kimball, 20; Walter Lancaster, 10; Ordway Tead, 5; Mrs. E. E. Thompson, 5; Wm. C. Jackson, 2; Mrs. C. W. Hawley, 1; Friend, 2, 45 00
Andover, South Cong. ch., of which 10 from George B. Ripley, 5 from S. B. Richards, 5 from F. R. Shipman, 47.50; Geo. W. White, 5,; Julia E. Twichell, 5; Mrs. Alfred H. Hall, 2; Miss J. M. Burr, 1; Agnes Park, 1, 61 50
Ashburnham, Elizabeth S. Keen, 1 00
Ashby, Susan A. Hosmer, 1 00
Ashfield, Rev. and Mrs. H. T. Perry, 4; Jean H. Perry, 1, 5 00
Athol, Cong. ch. 34 70
Auburndale, Cong. ch., of which 25 from Rev. C. M. Southgate, 15 from M., and 25 from Extra, 65; Maria Barker, 2; C. S., 10; Friend, 1; Friend, 1, 79 00
Ballardvale, Union Cong. ch. 39 25
Belchertown, Cong. ch. 21 00
Beverly, Dane-st. Cong. ch., Sarah W. Clark, 25; Rev. Wm. S. Hazen, 5; Harold C. Childs, 1; Solon Lovett, 1; Friend, 10; Friend, 5, 47 00
Blackstone, Cong. ch. 10 00
Blandford, 1st Cong. ch., for Aruppukottai, 5; 2d Cong. ch., for do., 2.59, 7 59
Boston, Central Cong. ch. (Jamaica Plain), 120; 2d Cong. ch. (Dorchester), of which 5 from friend, 105; Cong. ch. (Brighton), 15; Baker Cong. ch. (E. Boston), 14.72; Cong. ch. (Roslindale), of which 5 from Rev. Leon Hudson Austin, 40; Boylston Cong. ch. (Jamaica Plain), of which 10 from Friend, 27; Central Cong. ch., for Peking, 25; South Evan. Cong. ch. (West Roxbury), Rev. E. H. Byington, 10, and Frank Perrin, 5; Rev. John Hopkins Denison, 110; Rev. and Mrs. Arthur Little, 45; Mrs. Henry Woods, 500; J. M. Bemis, 30; John B. Smith, 25; W. G. Swan, 25; Mrs. F. L. Fisher, 15; C. J. French, 10; Hiram A. Miller, 10; G. A. Fuller, 5; Wm. E. Noyes, 5; Mrs. William H. Potter, 5; Fanny C. Guild, 5; Mary C. House, 3; Miss S. F. Perry, 2; Miss L. J. Rice, 2; Mrs. A. A. Rockwood, 2; S. F. Wilkins, 2; Laura G. Page, 1; Mrs. Henry A. Stevens, 1; Furlough, 131; Friend, 500; Friend, 150; Friends, 50; Friend, 1; Friend, 1; Friend, .50, 1,998 22
Boxford, 1st Cong. ch. 48 60
Boylston, Cong. ch. 7 70
Bradford, Rev. E. S. Stackpole, 1 00
Braintree, 1st Cong. ch. Storrs Ladies' Miss. Soc., 1; do., L. E. K., 10, 11 00
Bridgewater, Central-sq. Cong. ch., of which 5 from member, 59 88
Brockton, South Cong. ch., 400; Lincoln Cong. ch., 2; Preston B. Keith, 100; Chas. A. Jenney, 5; Charlotte R. Averill, 3; Miss L. S. Barnes, 1, 511 00
Brookline, Mrs. A. W. Sanborn, 10; Friend, 100, 110 00
Buckland, Friends, through Rev. J. Van Kirk Wells, 5 00
Byfield, Cong. ch. 5 45
Cambridge, 1st Cong. ch., 400.68; Chas. T. Lewis, 25; Frank Foxcroft, 5; Mary L. Wheeler, 5; Harriet L. Burrage, 5; Frederic L. Fischer, 2, 442 68
Canton, Evan. Cong. ch. 74 74
Carlisle, Cong. ch. 12 00
Chatham, Friend, 1 00
Chelmsford, Geo. F. Hagerman, 1 00
Chelsea, Thomas B. Frost, 2 00
Cherry Valley, E. D. Bigelow, 1 00
Cliftondale, Harry C. Adams, 5 00
Clinton, 1st Cong. ch., Rev. Wm. W. Jordan, 10 00
Cohasset, Sarah G. Sears, 25 00
Concord, Trin. Cong. ch., Mrs. E. D. Farrar, 2; Helen O. Hubbard and Harriet J. Hubbard, 50, 52 00
Conway, Martha H. Clary, 2 00
Cummington, Village Cong. ch., toward support Rev. Chas. T. Riggs, 10 00
Dalton, Mrs. Minnie E. Davison, 1 00
Danvers, Maple-st. Cong. ch., toward support Rev. E. Fairbank, 650; Mrs. Calista Andrews, 12.50; Vesta A. Bean, 12.50; Susan S. Driver, 5, 680 00
Deerfield, Rev. and Mrs. Irving H. Childs, for West Central Africa, 10 00
Dover, Evan. Cong. ch. 9 42
Dunstable, Friend, 1 00
East Bridgewater, Huram Wade, 20; A. C. P., 10, 30 00
East Charlemont, Cong. ch. 9 00
Easthampton, 1st Cong. ch., of which 10 from Mrs. Jeanette C. Lyman and 10 from W. H. Wright, 20; Mrs. Emily B. Clark, 1, 21 00

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East Northfield, Cong. ch., for Paotingfu, 38 00
East Orleans, Everett A. Cole, 5 00
East Pepperell, Mrs. A. A. Pelton, 1 00
East Walpole, Cong. ch. 2 00
Everett, 1st Cong. ch. 80 00
Fall River, Fowler Cong. ch., of which 10 from Rev. P. W. Lyman, 52.70, Maria R. Hicks, 50; Friend, 1, 103 70
Feeding Hills, Cong. ch. 10 00
Fitchburg, Ger. Cong. ch., 5; F. Fosdick, 20, 25 00
Framingham, Plymouth Cong. ch. 30 00
Franklin, Cong. ch. 17 21
Gilbertsville, Trin. Cong. ch. 69 55
Gloucester, Mrs. Geo. H. Perkins, 1 00
Goshen, Cong. ch., toward support Rev. C. T. Riggs, 25 00
Grafton, Evan. Cong. ch., 79.85; Union Cong. ch., 50, 129 85
Great Barrington, Mrs. Mary N. Walker, 10; Friend, 5, 15 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125; Friend, for Paotingfu, 1, 126 00
Greenwich, Cong. ch. 43 50
Hamilton, Cong. ch. 6 76
Haverhill, Center Cong. ch., Member, 10 00
Hingham Center, Cong. ch., Friend, 10 00
Hinsdale, Cong. ch. 75 70
Holbrook, J. F. Holbrook, 50
Holden, Rev. T. E. Babb, 2; Geo. M. Perry, 1, 3 00
Housatonic, Cong. ch., 24.83; Mrs. M. S. Ramsdell, 15; Anna R. Turner, 10, 49 83
Hubbardston, Cong. ch., 21.40; Mary J. Howe, 1; Friend, 10, 32 40
Huntington, 2d Cong. ch., of which 5 from Friend, 15 00
Hyde Park, Thomas W. Rice, 1 00
Interlaken, Cong. ch. 16 54
Ipswich, South Cong. ch., Friend, 100; 1st Cong. ch., 20; Linebrook Cong. ch., 15, 135 00
Lanesville, Wm. L. Saunders, 1 00
Lawrence, Mabel E. Emerson, 5; Almeda N. McAllister, 5, 10 00
Lee, Cong. ch. 285 00
Leicester, John Q. Jordan, 1 00
Lenox, Carrie C. Sedgwick, 10 00
Leominster, Francis A. Whitney, 15; Mrs. F. J. Lothrop, 2; Friend, 1, 18 00
Lexington, Hancock Cong. ch., Mrs. G. E. Martin, 25; Emma Ostrom Nichols, 5; Friend, 100; Friend, 2, 132 00
Longmeadow, 1st Cong. ch. 20 00
Lowell, Highland Cong. ch., 90; Jacob Rogers, 200; G. Hovey, 5; G. L. Van Deursen, 5; Mrs. Kate Severy, 5; Ariel Kinney, 2; Bert Smithson, 2, 309 00
Ludlow Center, Cong. ch., 10.83; 1st Cong. ch., Friend, 1, 11 83
Lynn, Chestnut-st. Cong. ch., of which 5 from Rev. A. J. Eastman, 10 00
Malden, 1st Cong. ch., 50; W. W. Fletcher, 10; F. A. Odiorne, 6; Mabel B. Brown, 5, 71 00
Manchester, Cong. ch. 13 75
Marblehead, 1st Cong. ch. 39 68
Mattapan, B. F. and J. K. Wight, 3 00
Maynard, Alex. Pettigrew, 1 00
Medford, Sarah C. Frye, 10 00
Melrose Highlands, Henry F. Sears, 30 00
Middleboro, 1st Cong. ch., 23.25; Miss W. A. Harding, 1, 24 25
Middlefield, Cong. ch. 7 00
Millbury, 1st Cong. ch., of which 27.22 toward support Rev. E. C. Partridge, 32.22; Friend, 3, 35 22
Milford, Geo. G. Cook, 10 00
Millis, Chas. E. Enegren, 5 00
Milton, Mark McCulley, 5; Howard T. Smith, 3, 8 00
Montague, Friends, through Mary E. Clapp, 10 00
Monterey, 1st Cong. ch. 10 00
Nantucket, Phebe W. Bunker, 1 00
Natick, 1st Cong. ch., of which 5 from Mrs. Leora A. Bacon, 10; Mrs. Wm. H. Brown, 2, 12 00
Newburyport, Central Cong. ch., 125; Ellen L. Lambert, 50; James White Hale, 35; Clara A. Bliss, 10; Friend, 2, 222 00
Newton, Eliot Cong. ch., 1,000; North Cong. ch., Mrs. Mary Galway, 2; Atherton Clark, 25; Harriet R. Clark, 10; Mrs. C. C. Billings, 5; Mrs. H. P. Kenway, 1; P. W. and C. H. P., In memory of E. W., 50, 1,093 00
Newton Center, Cong. ch., Fred R. Hayward, 10; Emily W. Tyler, 1; Friend, 100, 111 00
Newton Highlands, Cong. ch., Extra, 100; Mrs. Sarah J. Hayward, 15; Alberta J. Cromlie, 10; Mary E. Hyde, 3, 128 00
Newtonville, Julia M. Butler, 5 00
North Adams, 1st Cong. ch., Mrs. Daniel Eldridge, 5 00
North Amherst, Mr. and Mrs. S. E. Harrington, 2 00
Northampton, Mrs. Sarah E. Dickinson, 10; Judith B. Kingsley, 5; Mrs. F. M. Kneeland, 5; Clifford H. Lyman, 5; W., 300; Friend, 10; Friend, 1, 336 00
North Andover, Cong. ch. 59 20
North Billerica, Harriet B. Rogers, 1 00
Northboro, Rev. John H. Hoffman, 1.50; Friend, 5, 6 50
North Brookfield, Friend, 10 00
North Carver, 1st Cong. ch. 10 00
North Falmouth, Cong. ch. 22 50
North Reading, Mrs. L. K. Bennett, 10 00
North Wilbraham, Rev. C. H. Gates, 5 00
Norwood, Cong. ch., Friend, 500; Mrs. Julia B. Hale, 2, 502 00
Oakham, Cong. ch. 23 08
Orange, Rev. D. M. Moore, 1; J. B. Hough, 1, 2 00
Peabody, South Cong. ch. 126 71
Petersham, North Cong. ch., 100; A. D. M., 300, 400 00
Pigeon Cove, Cong. ch. 13 00
Pittsfield, South Cong. ch., 500; 1st ch. of Christ, toward support Rev. J. H. Pettee, 297.13; Mrs. S. R. Weed, 70; Mrs. John T. Power, 10; H. G. West, 2; Jennie L. Converse, 1; Friend, 1, 881 13
Quincy, C. P. Hutchins, 200; Richard D. Chase, 25, 225 00
Randolph, John E. Bradley, 5 00
Richmond, Rev. Wm. M. Crane, of which 83.34 for Erzroom, 108 34
Rockland, Amos A. Phelps, 2 00
Rockport, Friend, 2 00
Royalston, 2d Cong. ch. 15 35
Salem, Tab. Cong. ch., Walter K. Bigelow, 200; Mary B. Perkins, 26; Elizabeth R. Whipple, 10; Harriet Richardson, 5; D. K. M., 10; A. G., 2, 253 00
Sheffield, Thomas Bonner, 1 00
Sherborn, Pilgrim Cong. ch. 15 00
Somerville, Miss M. C. Webster, 1 00
South Ashburnham, Mrs. Edwin L. Needham, 5 00
South Ashfield, A. F. Richmond, 3 00
South Braintree, J. W. Watson, 1 00
Southbridge, Chas. Hyde, 10; Julia E. Hyde, 10, 20 00
South Framingham, Mrs. A. A. Gage, 1; Laura R. Hardy, 1, 2 00
South Hadley, Cong. ch., 16.75; Louise F. Cowles, 2; Mrs. D. A. Woodward, 1, 19 75
South Weymouth, Old South Cong. ch. 5 00
Spencer, Noah Sagendorph, 25; Chas. N. Prouty, 25, 50 00
Springfield, South Cong. ch., Friend, 200; Hope Cong. ch., of which 34 toward support Rev. B. V. Mathews and 1 from George H. Howard, 35; 1st Cong. ch., of which 10 from Emily P. Bissell and 2 from member, 12; Rev. Samuel H. Lee, 5; Mrs. Theodore S. Lee, 30; Mr. and Mrs. James H. Barton, 25; Chas. F. Atwood, 10; Mrs. J. S. R. Trask, in memory of Deacon and Mrs. Daniel H. Parker, 5; Helena C. Coomes, 2; Mrs. Amelia J. Clark, 1; E. D. DeWitt, 1; James B. Shields, 1;

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Mrs. Alice H. S. Nye, 1; Thank-offering, 25; U. C., 15, 368 00
Stockbridge, Interlaken Cong. ch., Friend, 5; Henry W. Farnum, 50, 55 00
Sturbridge, Cong. ch., Friend, 2; Alice Byington, 1, 3 00
Swampscott, 1st Cong. ch., 16.50; Susan E. Barrows, 1, 17 50
Taunton, Trin. Cong. ch., Mrs. F. T. Farnsworth, 1; Chas. M. Rhodes, 75, 76 00
Tewksbury, Herbert A. Page, 1 00
Tolland, Cong. ch. 5 00
Waltham, 1st Cong. ch., 1; Rev. Frederick H. Page, 5; Harriet M. Bill, 40; Mary F. Gould, 2; Mrs. Sarah B. Warren, 1, 49 00
Walpole, Cong. ch., Friend, 5 00
Wakefield, 1st Cong. ch., 64.35; Rev. Austin Rice, 2, 66 35
Wamesit, Henry J. Learned, for Mt. Silinda, 10 00
Ware, 1st Cong. ch., 16.20; George E. Tucker, 10, 26 20
Wareham, 1st Cong. ch. 65 00
Warwick, Trin. Cong. ch. 5 24
Watertown, E. W. Sawtelle, 2 00
Waverley, Mr. and Mrs. David H. Holmes, 5 00
Wayland, Trin. Cong. ch. 38 25
Webster, Anna L. Perry, 75 00
Wellesley, Wm. S. Lyon, 5; Friend, 10, 15 00
Wellesley Hills, 1st Cong. ch., of which 108.56 toward support Rev. C. H. Holbrook, and 5 from Carolyn J. Peck, 113.56; Mrs. Charlotte H. Richardson, 21; J. K. Richardson, 2; Ernest Mead, 1, 137 56
Westhampton, Cong. ch. 35 00
Westboro, Mrs. E. W. Adams, 5; Henry I. Klopp, 1, 6 00
West Boylston, Mrs. Emily W. Parker, 10; Mary Cleveland, 1, 11 00
West Brookfield, Hattie L. Spooner, 1 00
Westfield, Rev. A. H. Ball, 5; Mrs. Jane A. B. Greenough, 50, 55 00
Westford, Union Cong. ch., Sarah W. Loker, 5 00
West Granville, Cong. ch., 5; Rev. L. W. Muttart, 1, 6 00
West Hatfield, Carrie C. Cutter, 1 00
West Medway, N. M. Hitchcock, 1; Friend, 5, 6 00
West Newbury, 1st Cong. ch. 20 00
Weston, Mrs. I. A. Pennock, 10 00
West Springfield, Mrs. Ethan Brooks, 100; Samuel Smith, 5, 105 00
West Stoughton, Beatrice Codwise, 12 00
Whitinsville, Cong. ch., 2,536.55; Edward Whitin, 500; Arthur F. Whitin, 500; Estate Wm. H. Whitin, 500; Miss I. V. Hammond, 2; Friend, 100; Friend, 5; Friend, 1, 4,144 55
Whitman, 1st Cong. ch. 6 95
Wilbraham, Anna A. Peck, 5; Friend, 2, 7 00
Williamstown, 1st Cong. ch., 135; ch. of Christ in the White Oaks, Rev. W. R. Stocking, 2; Mrs. Ellen T. Windom, 10, 147 00
Winchendon, North Cong. ch., 100; Nettie L. Todd, 1, 101 00
Winchester, Harry C. Ordway, 10; Edw. A. Bigelow, 5; Miss M. B. Joy, 1, 16 00
Winthrop, Mr. and Mrs. Frank E. Lyman, 5 00
Woburn, 1st Cong. ch., Rev. and Mrs. S. A. Norton, 100 00
Worcester, Central Cong. ch., 500; Plymouth Cong. ch., 100; Old South Cong. ch., of which 20 from Ethel S. Howard, 2 from E. Flora Cobb, and 5 from C. E. H., 27; Memorial Cong. ch., 10; Park Cong. ch., Mrs. C. M. Smith, 3; Osmond J. Billings, 10; Helen B. Smith, 5; D. Baxter Hyde, 2; Marion S. Hamilton, 1; Eliza L. Barnard, 1; Mrs. Edw. O. Price, 1; Friend, 1; In memoriam E. P. S. and J. E. S., 5, 666 00
Wrentham, Mrs. F. N. Plimpton, 5 00
Yarmouth, Ruth Hall, In memory of Mrs. Mercy C. Hall, 2 00
Cape Cod, Friend, 10 25
——, Friend, 25 00
——, Friend, 10 00
——, M. 5 00
——, Friend of Albania, for Albania, 5 00
——, Friend, 5 00
——, Friend, 2 00
——, In His Name, 1 00
——, Friend, 1 00
——, A deceased friend, 2,241 22 —20,198 63

Legacies. — Brookline, Mrs. Lucy E. Pinneo, by Annie E. Pinneo, Ex'x, 100 00
Concord, Mary Munroe, by Woodward Hudson and Henry Wheeler, Ex'rs, 200 00
Watertown, Edward D. Kimball, add'l, 1,950 00 —2,250 00

22,448 63

Rhode Island

Bristol, 1st Cong. ch., 38.80; S. J. M., 1, 39 80
Central Falls, Cong. ch., special offering, 10 00
Kingston, Rev. Chas. P. Redfield, 5 00
Newport, Pax, 1 00
Pawtucket, Miss Sarah Blodgett, 10 00
Peace Dale, Cong. ch., 237.98; Mrs. Mary P. B. Hazard, 50; Caroline Hazard, 50, 337 98
Phenix, Robert Reoch, 10 00
Providence, Central Cong. ch., of which 1,265 toward support Rev. Paul L. Corbin, and 100 from friend, 1,777.48; Cong. ch., 25; Union Cong. ch., Geo. R. McAuslan, for Aruppukottai, 6; F. W. Carpenter, 100; Arthur W. Claflin, 50; Charles W. Bubier, 10; Mary W. Walton, 10; R. B. Risk, 2; John S. Paige, 1; Friend, 1, 1,982 48
Tiverton, Friend, 2 00
Woonsocket, Mrs. Mary E. Taylor, 5 00 —2,403 26

Young People's Societies

Maine. — Hampden, Y. P. S. C. E. 5 00
New Hampshire. — Candia, Y. P. S. C. E., for Ing-hok, 5 00
Vermont. — Newbury, 1st Y. P. S. C. E., toward support Dr. C. W. Young, 10; Pomfret, Y. P. S. C. E., 5; Richmond, Jun. Y. P. S. C. E., toward support Rev. Wm. Hazen, 2, 17 00
Massachusetts. — Gloucester, Lanesville Y. P. S. C. E., for Adana, 3.25; Greenfield, 2d Y. P. S. C. E., for Paotingfu, 5; Petersham, Union Cong. and Baptist Y. P. S. C. E., 20; South Hadley, Y. P. S. C. E., for Sholapur, 15; Webster, Y. P. S. C. E., for Adana, 15; West Boylston, 1st Y. P. S. C. E., of which 5 for Ing-hok and 20 for Adana, 25, 83 25

110 25

Sunday Schools

Maine. — Camden, Cong. Sab. sch., Prim. class, 4; do., Clara F. Glover's class, for Mindanao, 3; Steuben, Cong. Sab. sch., 2.50, 9 50
New Hampshire. — Bennington, Cong. Sab. sch., for Mt. Silinda, 10; Milton, Cong. Sab. sch., 2.75, 12 75
Vermont. — East Corinth, Cong. Sab. sch., for Mindanao, 10 00
Massachusetts. — Boxford, 1st Cong. Sab. sch., 25; Fall River, Fowler Cong. Sab. sch., 10; Middleboro, Central Cong. Sab. sch., 10.97; Springfield, Park Cong. Sab. sch., for Adana, 30; Worcester, Mem. Cong. Sab. sch., 5, 80 97

113 22

MIDDLE DISTRICT

Connecticut

Andover, Cong. ch., 15; E. P. Skinner, 1, 16 00
Ansonia, Ger. Cong. ch. 2 00
Avon, Cong. ch. 8 33
Barkhamsted, Cong. ch. 8 00
Berlin, 2d Cong. ch., Miss C. K. Savage, 2 00
Bloomfield, Cong. ch. 30 00
Bolton, Cong. ch. 12 00
Bridgeport, 2d Cong. ch., 200; Park Cong. ch., C. M. Bassett, 10; North Cong. ch., C. B. Richards, 5; 1st Cong. ch., H. D. Simonds, 5; Royal E. Clark, 1; O. G. Beard, 1; Willard S. Plumb, 1, 223 00
Bristol, Cong. ch., 100; Ellen S. Cook, 1; Friend, 10, 111 00

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Brookfield Center, Cong. ch., Rev. and Mrs. Milton Wittler, 5 00
Burlington, Cong. ch. 20 00
Canton Center, Cong. ch. 50 00
Clinton, Carrie F. Hull, 1 00
Colebrook, Sarah Carrington, 10 00
Colchester, Sarah J. Case, 1; Friend, 1, 2 00
Cornwall, 2d Cong. ch. 55 75
Coventry, Cong. ch., Mrs. Ruth M. Lillie, 10 00
Danielson, W. H. and Mrs. Mary N. Chollar, 2 00
Deep River, Mrs. Harriet L. Denison, 1 00
East Haddam, 1st Cong. ch. 17 90
East Hartford, 1st Cong. ch., 31.07; South Cong. ch., Rev. James H. Roberts, 8, 39 07
East Haven, Chas. W. Holbrook, 5 00
East Thompson, Mrs. Mary T. Root, 2 00
Ellington, Orpha P. Talcott, 2 00
Ellsworth, Cong. ch. 32 00
Elmwood, Miss J. L. Faxon, 2 00
Essex, Ellen LaPlace, 1 00
Farmington, Cong. ch., of which 5 from Mrs. A. D. Vorce, toward support Rev. C. E. Ewing, 155; Rev. Quincy Blakely, 5, 160 00
Glastonbury, 1st Cong. ch. of Christ, 200 00
Goshen (Lebanon), Cong. ch. 52 00
Granby, South Cong. ch. 34 00
Greenwich, 2d Cong. ch., 418; Geo. H. Mills, 50; Wilbur S. Wright, 3, 471 00
Guilford, Chas. Griswold, 1; Friend, 2, 3 00
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 17 00
Hampton, Cong. ch. 6 35
Hanover, Cong. ch., 33.03; Miss R. E. Allen, 5, 38 03
Hartford, Asylum Hill Cong. ch., of which 300 from Mrs. Eliza T. Smith, 25 from Olcott B. Colton, and 15 from Mrs. O. B. Colton, all toward support Rev. Geo. A. Wilder, 340; 1st Cong. ch., Friends, 150; Rev. J. W. Cooper, 10; Rev. and Mrs. Edw. W. Capen, 10; Rev. Cyrus W. Francis, 1; Appleton R. Hillyer, 100; Mrs. Chas. T. Russ, 100; Mr. and Mrs. Martin Wells, 20; Job Williams, 10; Geo. Calder, 5; Abel S. Clark, 5; Mrs. Edw. C. Stone, 5; Miss A. M. Stearns, 2.50; Henry J. Gillette, 1; Edwin S. Smith, 1; Mrs. E. B. Watkinson, 1; Mrs. Timothy Sedgwick, 1; Louise L. Bartlett, 1; Friend, 5; Friend, 1, 769 50
Kent, Mary A. Hopson, 10 00
Litchfield, Cornelia B. Smith, 1 00
Lyme, Mrs. Ellen C. Gillette, 10 00
Madison, John J. Marsh, 1 00
Manchester, Mrs. J. E. Grush, 2 00
Meriden, 1st Cong. ch., of which 25 from W. C., 325; E. D. Smith, 1; Friend, 2, 328 00
Middletown, 1st Cong. ch., 11.25; Thomas Gilbert, 1, 12 25
Milford, Arthur B. Clark, 2 00
Milton, Cong. ch. 5 00
Moosup, G. E. Chapin, 3 00
Mystic, Cong. ch. 32 45
New Britain, 1st Cong. ch. of Christ, 300; South Cong. ch., of which 25 from David N. Camp, and 5 from Women's Foreign Miss. Soc. Friend, 30; Stanley Mem. Cong. ch., 23.74; Mrs. S. A. Strong, 5, 358 74
New Canaan, Edna B. Lockwood, 5; J. F. Silliman, 1, 6 00
New Haven, Plymouth Cong. ch., 129; 1st Cong. ch., Friend, 5; Center Cong. ch., Friend, 5; Dwight-pl. Cong. ch., Henry W. Beecher, 2; Simeon E. Baldwin, 100; C. E. P. Sanford, 25; Mrs. S. H. Moseley, 25; Mrs. T. T. Munger, in memory of her husband, 10; Susan E. Daggett, 10; Ellsworth Huntington, 5; S. L. Stone, 5; Mrs. Edw. P. Nettleton, 5; Chas. A. Sheldon, 2; Elizabeth M. Andrew, 2; Geo. J. Gutbrod, 1; Benj. Hogue, 1; Asher Sheldon, 1; Friend, 1; Friend, 1, 335 00
Newington, Cong. ch., 73.73; Mary E. Belden, 5, 78 73
Newington Junction, Chas. Yeager, 1 00
New London, 1st Cong. ch. of Christ, Friend, 5; Swed. Cong. ch., 2; Sidney H. Miner, 5; H. A. Holmes, 5, 17 00
New Milford, Mrs. W. G. Green, 10; Mrs. Lucy M. Turrill, 5; Emeline Goode, 1, 16 00
Newtown, M. Elizabeth Scudder, 50; Susan J. Scudder, 50, 100 00
Norfolk, Louise P. Stevens, 10; H. W. Carter, 1, 11 00
North Haven, Annie M. Reynolds, 10 00
North Stonington, Cong. ch. 66 00
Norwalk, Cong. ch. 4 63
Norwich, Broadway Cong. ch., of which 5 from Rev. Edw. S. Worcester, 350 from Miss E. F. Norton and sisters, and 10 from C. M., 576.37; 1st Cong. ch., Lewis A. Hyde, 5; Miss S. L. Huntington, 5; Sarah A. Perkins, 2; Wm. Finlayson, 1; Henry E. Griswold, 1; Susan C. Hyde, 1; Miss C. Gordon, 1, 592 37
Norwichtown, Mrs. Dwight Avery, 5; Charlotte C. Gulliver, .50, 5 50
Old Lyme, 1st Cong. ch., 100; Friend, 200, 300 00
Oxford, Cong. ch. 7 65
Plainville, F. P. and H. A. Frisbie, 10; Mr. and Mrs. H. V. H., 5; Mrs. C. H. Calor, 5, 20 00
Plantsville, Mrs. Laura A. Beadle, 1 00
Riverton, Cong. ch. 3 00
Rockville, Fred Gilnack, 2 00
Romford, Mrs. R. C. Whittlesey, 1 00
Salisbury, Cong. ch. 4 25
Saybrook, Mrs. Robert Chapman, 2 00
Somerville, Cong. ch. 16 20
South Canterbury, Mrs. Mary J. Rathburn, 1; Grace F. Rathburn, 1, 2 00
Southport, Cong. ch., toward support Rev. and Mrs. Wm. B. Stelle, 787 86
South Windsor, 2d Cong. ch., 12; Cong. ch., 1, 13 00
Stafford Springs, Cong. ch. and Y. P. S. C. E. 6 50
Staffordville, Cong. ch. 4 00
Stratford, Cong. ch., 72.85; Rev. E. E. Aiken, received for preaching, 10; Rev. and Mrs. Edwin N. Packard, 5; Alice C. Judson, 10; C. M. B., 10, 107 85
Talcottville, Annie G. Moore, 10; Friend, 15, 25 00
Terryville, Cong. ch., 170; Friend, 50, 220 00
Thomaston, 1st Cong. ch. 8 77
Thompson, Susan S. Evans, 5 00
Tolland, Cong. ch. 26 62
Torringford, Cong. ch., of which 30 for Mindanao, 51 50
Torrington, 1st Cong. ch. 5 25
Unionville, Frances A. Richards, 25 00
Wallingford, Mary C. Kepner, 10 00
Warren, May Whitney, 1 00
Washington, Cong. ch. 143 00
Waterbury, Clara E. Bidwell, 5 00
Watertown, 1st Cong. ch. 29 65
West Hartford, 1st Cong. ch. of Christ, of which 345.88 toward support Rev. H. G. Bissell, 570.88; Ruth E. Cushman, 2, 572 88
West Hartland, Cong. ch. 2 00
West Haven, Rev. G. H. Hubbard, 10 00
Westport, Cong. ch., 21; Mary S. L. Rowell, 12, 33 00
West Stafford, Cong. ch. 13 00
West Suffield, Cong. ch. 8 17
Wethersfield, Mrs. E. W. Harris, 1; Emma L. Harris, 1; Mary J. Harris, 1, 3 00
Winchester, Cong. ch. 17 14
Windsor, 1st Cong. ch., Friends, 100 00
Windsor Locks, Mrs. Julia S. Coffin, 100; Chas. H. Coye, 25; John M. Morse, 10, 135 00
Winsted, Edith C. Hine, 2 00
Woodbridge, Cong. ch. 28 15
——, Friend, 500; Friend, 500; Friend, 200, 1,200 00—8,388 04

Legacies.—Georgetown, Edwin Gilbert, add'l, 5,300 00
Goshen, Mrs. Sarah Norton, by Isaac W. Brooks, Ex'r, 500, less tax, 476 19—5,776 19

14,164 23

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New York

Albany, Geo. W. Pierce, 1 00
Antwerp, 1st Cong. ch. 12 95
Aquebogue, Cong. ch., I. Z. U. 1 00
Baiting Hollow, Cong. ch., Friends, 1 00
Bay Shore, 1st Cong. ch. 5 00
Binghamton, Helen J. Kinney, 1 00
Brooklyn, ch. of the Pilgrims, 235; Central Cong. ch., Friend, 2; Albro J. Newton, 100; Josephine L. Roberts, for Mindanao, 30; E. F. Carrington, 10; J. O. Niles, 6; Mrs. Henry C. Folger, Jr., 5; Mrs. C. K. Kerr, 5; Miss I. Brown, 1.50; F. F., 25, 419 50
Buffalo, Fitch Memorial Cong. ch., 18; Mrs. H. N. Fayfield, 5; Friend, 1, 24 00
Carthage, Cong. ch., of which Mrs. Sarah Lee Woodin, 1, 9 75
Catskill, Mrs. Chas. E. Willard, 5 00
Clifton Springs, Mrs. Mary E. Foster, 5 00
East Greenbush, Mrs. A. Bushnell, 2 00
Eldred, Friend, 25 00
Elmira, St. Luke's Cong. ch. 3 45
Fairport, Mrs. E. M. Chadwick, 10 00
Franklin, Cong. ch. 38 08
Friendship, Mary Hammond, 5 00
Fulton, Rev. Chas. Olmstead, 6 00
Irondequoit, United Cong. ch. 32 65
Ithaca, A. M. Hull, 10; Mrs. L. E. Patterson, 1; Mrs. Henry A. St. John, 1, 12 00
Jamestown, Rev. Elliot C. Hall, 100; Mrs. Walker A. Brickett, 2; Friend, 1, 103 00
Little Falls, Friend, 11; Friend, 10, 21 00
Lockport, Mrs. James K. Perry, 1 00
Middletown, North-st. Cong. ch. 9 21
Mooers, Samuel Eaton, 1 00
Moravia, Mrs. Carrie L. Tuthill, 31 25
Mt. Vernon, Rev. Albert F. Pierce, 25; Fanny M. Bean, 5, 30 00
New Haven, C. S. S. 100 00
New Village, 1st Cong. ch. 6 15
New York, Manhattan, Cong. ch., Rev. and Mrs. Wm. A. Rice, 5; Rev. and Mrs. W. L. Beard, 10; Rev. M. G. Papazian, 1; Elizabeth Billings, 1,000; Wm. H. Nichols, 1,000; Mrs. Julia Billings, 500; Dyer B. Holmes, 500; Mrs. Arthur E. Foote, 50; T. E. Hazen, 15; Chas. H. Baker, 10; Wm. M. Ferrier, thank-offering, 10; G. A. Taylor, 10; Miss M. A. Bates, 5; Joseph F. Land, 5; Levi P. Treadwell, 1, 3,122 00
North Collins, Cong. ch. 3 00
Norwich, Mrs. R. A. Barber, 75
Oneida Lake, Cong. ch. 3 25
Orient, Cong. ch. 9 20
Oxford, 1st Cong. ch. 75 00
Patchogue, James A. Canfield, 1 09
Pawling, Friend, 1 00
Port Leyden, 1st Cong. ch., 13; A. J. Schroeder, 50, 63 00
Poughkeepsie, 1st Cong. ch., of which Guilford Dudley, 50, 75 00
Rensselaer Falls, Cong. ch., J. J. Doty, 3 00
Richville, 1st Cong. ch., 18; Welsh Cong. ch., 5, 23 00
Riverhead, Ruth H. Tuthill, 10; J. W. Downs, 5; Mrs. Mary P. Buckley, 1, 16 00
Rochester, South Cong. ch., 15; C. C. S., 10; Friend, 1, 26 00
Rye, Mrs. J. A. Shedd, 1 00
Sag Harbor, Rev. W. T. Edds, 1 00
Sayville, Rev. R. P. Hibbard, 3 00
Schenectady, Mrs. Austin Dodge, 3 00
Seneca Falls, H. W. Knight, 1 00
Sherburne, C. E. P. 100 00
Spencerport, Cong. ch., 12.49; Mrs. S. W. Clark, 1, 13 49
Steuben, 1st Welsh Cong. ch. 4 00
Syracuse, H. A. Flint, 25; F. S. Johnson, 10; Phineas Whiteside, 1, 36 00
Troy, 1st Cong ch. 6 78
Walton, 1st Cong. ch., Mary D. St. John, 3; Friend, 10, 13 00
Watervliet, Wm. H. Dabney, 10 00
Westmoreland, Friend, 1 00
White Plains, Mrs. E. J. T. Vining, 10 00
Willsboro, Rev. C. W. Grupe, 1 00
Woodville, Miss P. L. Wood, 10 00
——, Friend, Central New York, 25 00—4,582 46

Legacies.—Leicester, Eleazer D. Parker, 780 13
Yonkers, Aslan Sahagian, 1,832 96—2,613 09

7,195 55

New Jersey

Chester, Cong. ch. 5 00
East Orange, 1st Cong. ch., toward support Dr. A. R. Hoover, 86 27
Lawrenceville, J. F. Stearns, 1 00
Montclair, 1st Cong. ch., Edw. T. Wilkinson, 250; Chas. F. Droste, 1; Friend, 15, 266 00
Newark, Belleville-av. Cong. ch., Miss A. Van Duyne, 2; Caldwell Morrison, 5; T. B. Hascall, 1, 8 00
Nutley, St. Paul's Cong. ch., Rev. Henry J. Condit, 5 00
Orange, Geo. E. Spottiswoode, 25 00
Palmyra, Stewart L. W. Field, 5 00
Paterson, Friend, 1 00
Plainfield, Adeline P. Whiton, 5 00
Princeton, E. C. Richardson, 10 00
Upper Montclair, Christian Union Cong. ch., of which 25 from Elizabeth P. Martin, and 25 from Alice James Rossen, 50; Mrs. L. C. Meeker, 5, 55 00
Westfield, Cong. ch., 312.55; C. B. Kellogg, 5, 317 55——789 82

Pennsylvania

Ariel, L. H. S. 1 00
Chambersburg, Mrs. A. S. Kennedy, 10 00
East Smithfield, Cong. ch. 1 75
Edwardsville, Welsh Cong. ch. 100 00
Grove City, S. Grant Oliphant, 3 00
Kane, Mrs. W. H. Davis, 10 00
Mt. Carmel, W. T. Williams, 5 00
Philadelphia, Mrs. Franklin Hall, .50; A friend of missions, 30, 30 50
Pine Grove, Geo. W. Gensemer, 25 00
Ridgway, Priscilla Little, 5 00
Scranton, Julia A. Sears, 2 00
South Bethlehem, Friend, 5 00
Spring Creek, Cong. ch. 17 02
Sugar Grove, M. E. Cowles, 25 00
West Pittston, Rev. J. A. Jones, 5 00
Wilkesbarre, 1st Welsh Cong. ch., 10; Emily Evans, 5, 15 00
Youngsville, Mrs. H. R. Preston, 1 00——261 27

Ohio

Akron, Martin Terbush, 1 00
Andover, 1st Cong. ch. 6 78
Ashtabula, 2d Cong. ch. 25 00
Atwater, Cong. ch., 7.50; N. W. Brackett, 2, 9 50
Belpre, Cong. ch. 10 00
Brecksville, Cong. ch., 20; Mr. and Mrs. Colson, 1.50, 21 50
Brighton, Cong. ch. 1 50
Center Belpre, Cong. ch. 4 30
Cincinnati, Mary E. Thalheimer, 5; J. E. Richardson, 2.50; Mrs. Susan W. Carpenter, 2; Clara MacKey, 1, 10 50
Cleveland, Hough-av. Cong. ch., Rev. Dwight Goddard, to const. Rev. Ernest H. Tippett, H. M., 100; 1st Cong. ch., 90; Kinsman-rd. Cong. ch., 20; Euclid-av. Cong. ch., Theodore M. Bates, 25; Bethlehem Cong. ch., Rev. R. T. Cross, 3; Thomas Henderson, 25; H. C. Haydn, 10; Mrs. Catherine J. Parsons, 10; Melvin Pattison, 5; Mrs. E. V. Moon, 1; Fred H. Nance, 1; Mrs. M. C. Yeagle, 1, 291 00
Columbus, Mayflower Cong. ch., 50; Plymouth Cong. ch., Mrs. Mary A. Wright, 25; W. C. McAllister, 5; Irving S. Hoffman, 2; Martha J. Maltby, 1; Alice B. Sherman, 1, 84 00
Dayton, F. Dale Barker, 2 00
Dover, Cong. ch. 21 00
East Orwell, Mrs. E. R. Allen, 1 00
Elyria, Mrs. Mary L. Fay, 10 00
Fort Recovery, Pisgah Cong. ch. 13 00
Granville, Mary L. Wells, 1 00
Hudson, Cong. ch., of which 5 from Geo. H. Aller, 105; Extra, 10.50, 115 50

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Huntsburg, Mary E. Millard, 5 00
Kelloggsville, Cong. ch. 4 00
Lexington, Cong. ch., 26; Mrs. A. J. Maxwell, 1, 27 00
Little Muskingum, Cong. ch. 2 75
Lodi, Rev. Wm. Haynes, 2 00
Lorain, 1st Cong. ch., Mrs. C. R. Horn, 10 00
Lucas, Cong. ch. 7 25
Madison, Mrs. W. P. Sutton, 10 00
Magadore, Joseph Warburton, 10
Marietta, 1st Cong. ch., 210.22; Rev. Alfred T. Perry, 10; Friend, 500, 720 22
New London, Cong. ch. 10 00
Oberlin, Cong. ch., Rev. Jason Noble Pierce, 2; 2d Cong. ch., of which 25 from Mrs. W. E. Park, and 100 from friend, 125; 1st Cong. ch., Friend, 10; Rev. Joseph K. Greene, 10; Wm. M. Mead, 75; L. C. Wattles, 10; A. H. Currier, 5; Helen C. Morgan, 5; Mrs. John Holway, 2.50; Mrs. M. C. Thompson, 1, 245 50
Painesville, 1st Cong. ch., of which Alice Cummings, 5, 40 00
Plain, Cong. ch., Rev. W. J. Easterbrook, 1 00
Rochester, Cong. ch. 2 00
Rocky River, L. A. A. Hawkins, 2 00
Sandusky, Abbie B. Woolworth, 10 00
Shandon, Louise Sefton, 1 00
Springfield, Rev. J. S. Jackson, 1; Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7.50, 8 50
Sullivan, Mrs. G. A. Johnson, 1: Mrs. Geo. McConnel, 1, 2 00
Tallmadge, Cong. ch., of which 1 from Rev. P. D. Dodge and 5 from friend, 6; Mary A. Carter, 1; O. S. Treat, 1, 8 00
Toledo, Washington-st. Cong. ch., of which 100 from E. H. Rhoades, to const. Ellsworth M. Beard, H. M., 128.04; Plymouth Cong. ch., E. M. Scovill, 10; Central Cong. ch., Rev. C. W. Huntington, 2; Mrs. J. K. Hamilton, 5; Edw. Anderegg, 1; F. P. Minton, 1; Friend, 2, 149 04
Troy, Cong. ch. 11 00
Wauseon, Cong. ch., 21.35; Mrs. C. C. Greenleaf, 15; C. D. Greenough, 2, 38 35
Wellington, Edward F. Webster, 2 00
West Andover, Cong. ch. 6 00
West Millgrove, R. B. Ketcham, 5 00—1,958 29

Maryland

Mt. Washington, W. G. N. 30 00

District of Columbia

Washington, Ingram Memorial Cong. ch., 73; Mr. and Mrs. James H. Blodgett, 100; Isaac Clark, 5; Emily E. Robinson, 5; H. P. Gould, 2.50; Mrs. D. L. Coe, 2, 187 50

Virginia

Goshen, Georgie McKean, 1 00
Herndon, Cong. ch. 15 00——16 00

West Virginia

Fairmont, Susan M. Foiren, 1 00

North Carolina

Bethel, Cong. ch. 50
Mt. Gilead, Cong. ch. 1 65
Waynesville, Hattie C. Phillips, 40 00——42 15

Georgia

Atlanta, Union Tab. Cong. ch., Ladies' Aid, 12 50

Florida

Daytona, E. M. Condit, of which 500 toward support Rev. O. S. Johnson, 550 00
Tampa, Mrs. J. S. Dinwoodie, 2 00——552 00

Young People's Societies

Connecticut.—Bloomfield, Y. P. S. C. E., 5; Granby, South Y. P. S. C. E., 6; Hanover, Y. P. S. C. E., 5, 16 00

New York.—Aquebogue, Y. P. S. C. E. and Sab. sch., for Aintab, 15; Buffalo, Plymouth Y. P. S. C. E., of which 3 for India and 3 for Aruppukottai, 6, 21 00

New Jersey.—Montclair, Baker Mission students, for Mt. Silinda, 30; Newark, Belleville-av. Y. P. S. C. E., for Aruppukottai, 3, 33 00

Ohio.—Belpre, Y. P. S. C. E., 2.50; Brecksville, Y. P. S. C. E., toward support Dr. Robert G. Moffat, 5, 7 50

77 50

Sunday Schools

Connecticut.—Bridgeport, Cong. Sab. sch., 25; Granby, South Cong. Sab. sch., 5; Hartford, Farmington-av. Cong. Sab. sch., 22.71; Middlebury, Cong. Sab. sch., 15; West Stafford, Cong. Sab. sch., 2, 69 71

New York.—Eldred, Cong. Sab. sch., of which 30 for Pangchwang and 18 for Harpoot, 48; Jamestown, 1st Cong. Sab. sch., 25; Middletown, North-st. Cong. Sab. sch., 3.79; Rochester, South Cong. Sab. sch., for Adana, 30; Walton, 1st Cong. Sab. sch., 52; Wellsville, 1st Cong. Sab. sch., 20, 178 79

New Jersey.—Jersey City, 1st Cong. Sab. sch., for Pangchwang, 10 00

Pennsylvania.—Edwardsville, Welsh Cong. Sab. sch. 11 70

Ohio.—Belpre, Cong. Sab. sch., 1.50; Cleveland, North Cong. Sab. sch., 10; Kinsman-rd. Cong. Sab. sch., for Mindanao, 5; Jefferson, Cong. Sab. sch., 15; Painesville, 1st Cong. Sab. sch., for Mindanao, 10, 41 50

District of Columbia.—Washington, Ingram Memorial Cong. Sab. sch. 11 40

Georgia.—Thrift, Pilgrim Cong. Sab. sch. 1 00

324 10

INTERIOR DISTRICT

Kentucky

Berea, Friends, 5 00
Newport, York-st. Cong. ch. 41 00——46 00

Alabama

Anniston, Rev. James Brown, 3 00
Birmingham, 1st Cong. ch. 9 00
Gate City, S. T. Dew, 1 00
Montgomery, 1st Cong. ch. 2 00
Talladega, Rev. A. T. Clarke, 1.50; E. B. Geer, 5, 6 50——21 50

Mississippi

Moorhead, A. M. Pond, 10 00

Texas

Austin, Rev. R. J. Briggs, 1 00
Dallas, Central Cong. ch. 16 34
Fort Worth, 1st Cong. ch. 46 25
Houston, Garabet Germakian, 1 00——64 59

Indiana

Kokomo, Rev. C. W. Choate and friend, 10 00
Michigan City, Kate L. Potter, 1 00
Orland, J. W. Van Fossen, 2 00
Terre Haute, Emily M. Elder, 1; Eliza B. Warren, 1, 2 00
Whiting, Plymouth Cong. ch. 2 00
Winona Lake, Rev. and Mrs. Albert A. Young, 10 00——27 00

Oklahoma

Gage, Cong. ch., Rev. O. M. Rogers, 1 00
Oktaha, Jay S. Stowell, 2 00
Waukomis, Cong. ch. 2 00——5 00

Illinois

Albion, 1st Cong. ch., of which 10 from J. W. Barber, 17 85
Alpha, Rev. C. F. Hawley and family, of which 2 for China, 2 for Africa, and 3 for Philippines, 7 00
Amboy, Cong. ch., Friend, 3 00

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Anawan, Rev. W. G. Marts, 1; Friends, 1, 2 00
Barrington, H. P. Castle, 1 00
Berwyn, Geo. Moffat, 1 00
Bloomington, 1st Cong. ch. 11 00
Bowen, Cong. ch. 16 25
Buda, Mrs. B. G. Dexter, 5 00
Canton, Rev. A. R. Thain, 10 00
Chicago, Kenwood Evan. Cong. ch., of which 250 for Ahmednagar, 750; 1st Cong. ch., 72.96; 52d-av. Cong. ch., 72; South Cong. ch., of which 1 from Mrs. H. G. Read, 37.93; Mont Clare, 13.30; Madison-av. Cong. ch., 12; Garfield-pk. Cong. ch., 8; Pilgrim Mayflower Cong. ch., 7; Christ Ger. Cong. ch., 5; Theol. Sem., toward support Rev. C. N. Ransom, 5; Pilgrim Cong. ch., Rev. G. W. Colman, 3; Rev. G. S. F. Savage, 25; Rev. J. Willard, 10; Rev. G. T. McCollum, 5; Rev. J. A. Adams, 20; Victor F. Lawson, 500; F. H. Tuthill, toward support Rev. C. L. Storrs, 100; Mrs. Maria B. Holyoke, 25; G. B. Willcox, 10; C. E. McBurney, 5; Mrs. Louise P. Smith, 5; Silas M. Wiley, 5; Edmund Buckley, 1; Paul Hullhorst, 1; Mrs. C. B. Lauterman, 1; D. F., 150; D. H. R., 20; Friend, 10; Friend, 1, 1,880 19
DeLong, Cong. ch. 4 52
Denver, Cong. ch. 9 80
Des Plaines, Cong. ch. 8 80
Downer's Grove, Florence A. Spohs and sister, 10 00
Evanston, 1st Cong. ch., 200; M. A. Dean, 100, 300 00
Emington, Mrs. Luther Clark, 3 00
Forrest, James Rudd, 1; Mrs. L. E. Williamson, 1, 2 00
Galesburg, Central Cong. ch., of which 150 toward support Rev. Lawrence C. Powers and 15 from M. C. Bates, 165; Clara Scott, 2, 167 00
Geneva, Cong. ch. 50 00
Glen Ellyn, 1st Cong. ch. 50 00
Granville, Lars Matson, 2; Friend, 1, 3 00
Gridley, Cong. ch. 18 00
Harvey, Sarah J. Meetch, 2 00
Havana, H. A. Collins, 5 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Joy Prairie, Cong. ch., Member, 1 00
Kenilworth, J. R. Chapman and Francis W. Farwell, 3 00
Kewanee, Cong. ch. 25 00
Kinmundy, W. B. Lloyd, 5 75
Lacon, Mrs. R. W. Strawn, 1 50
Lake Forest, B. F. Cutts, 1; Mrs. Mary E. McKinney, 1, 2 00
Lakeview, 1st Cong. ch. 15 00
Lee Center, Cong. ch. 7 00
Loda, Cong. ch. 100 00
Lombard, 1st Cong. ch., 44.55; Mrs. C. Caverno, 10, 54 55
Milburn, Cong. ch. 20 00
Moline, Union Cong. ch., 7; Rev. Geo. G. Perkins, 2; Mrs. Geo. Darling, 1, 10 00
Naperville, Cong. ch. 50 00
Oak Park, 2d Cong. ch., of which 300 from Mr. and Mrs. Frank Kimball, toward support Rev. and Mrs. C. A. Nelson, 531.22; 3d Cong. ch., 65.87, 597 09
Olney, Mrs. D. Scott, 5 00
Oneida, Three friends, 5 00
Ontario, Rev. C. E. Marsh, 5 00
Oswego, Cong. ch., 12; Mrs. E. L. Danforth, 2, 14 00
Pana, Faith Mission Cong. ch., Miss H. P. Best, 5 00
Park Ridge, Chas. B. Nash, 5 00
Paxton, Mr. and Mrs. J. B. Shaw, 50 00
Payson, Cong. ch., 9; L. K. Seymour, 150; Daniel E. Robbins, 3, 162 00
Peoria, 1st Cong. ch., 100; Plymouth Cong. ch., 19.87; Rev. J. C. Myers, 10, 129 87
Polo, Emma R. Pearson, 1 00
Princeton, 1st Cong. ch. 23 09
Rio, Cong. ch. 17 00
Rockefeller, Cong. ch. 11 00
Rollo, Cong. ch. 10 00
Roscoe, Cong. ch. 5 10
Roseville, Mr. and Mrs. L. C. Axtell, of which 70 for native helpers in China, 270; Mrs. M. N. Worden, 5, 275 00
Sandwich, Henry A. Adams, 1 00
Seward, 1st Cong. ch., 7; Robt. E. Short, 200, 207 00
Springfield, 1st Cong. ch. 25 00
Tiskilwa, John Powers, 2 05
Waukegan, 1st Cong. ch., of which 1 from Rev. J. B. Richardson and 1 from Mrs. J. B. Richardson, 2; Ger. Cong. ch., Rev. Chas. H. Pillasch, 1, 3 00
Waverly, Rev. Malcolm F. Miller, 5; Miss L. R. Tupper, 1, 6 00
Western Springs, Mrs. M. P. Cumbaugh, 1.50; Alice C. Quinby, .50, 2 00
Westville, Rev. C. L. Mills, 1 00
Wheaton, College Cong. ch., of which 20 toward support Rev. W. C. Cooper and 1 from Rev. John P. Barrett, 21 00
Winnetka, Cong. ch. 203 00—4,798 41

Michigan

Adrian, Ellen C. Shaw, 2 50
Allegan, Cong. ch. 5 21
Almont, Cong. ch. 5 00
Ann Arbor, Alma C. Childs, 1 00
Battle Creek, Mrs. Julia F. Parmelee, 10; Ruth Parmelee, 2, 12 00
Big Rapids, 1st Cong. ch., 16.29; 2d Cong. ch., 5.75, 22 04
Blissfield, Elizabeth Newcomb, 1 00
Bloomingdale, C. C. Fuller, 25 00
Calumet, John MacRae, 10; Mrs. C. L. D. Johnson, 1, 11 00
Charlotte, I. D. Parkhurst, 2 00
Chelsea, 1st Cong. ch. 20 00
Constantine, 1st Cong. ch., of which 5 from Rev. Wilmot E. Stevens, 27 00
Detroit, 1st Cong. ch., of which 200 toward support Rev. J. H. Dickson and 1 from Mrs. T. Eddy, 251; Fort-st. Cong. ch., 60; W. H. Strong, 1, 312 00
Dundee, Rev. Wm. H. Skentelbury, 15 00
East Lansing, People's Cong. ch. 40 00
Grand Ledge, John F. Walter, 1 00
Grand Rapids, Plymouth Cong. ch., 6.50; Rev. S. P. Rowland, 40; Jane E. Petrie, 10; Mark Morris, 5; G. A. Pollard, 5; Mrs. C. U. Clark, 2; Mrs. F. A. Baldwin, 1; Mrs. Henry H. Leffingwell, 1, 70 50
Hancock, Mary H. Montgomery, 1 00
Hopkins, 2d Cong. ch. 25 00
Howell, E. B. Pierre, 25 00
Hudson, C. B. Stowell, 100 00
Jackson, 1st Cong. ch., 30.01; Plymouth Cong. ch., 20, 50 01
Jonesville, Mrs. S. G. Daykin, 1 00
Kalamazoo, 1st Cong. ch., 50; Mrs. Mary A. Brownell, 5; Jessie D. Russell, 3, 58 00
Lexington, Caroline Crosman, 2 00
Ludington, Cong. ch., Geo. N. Stray, 50 00
Merrill, Rev. C. D. Bannister, 1 00
Middleville, Cong. ch. 6 00
Muskegon, Archibald Hadden, 10; Mrs. Katherine F. Warner, 1, 11 00
Olivet, 1st Cong. ch., Henry Heydenburk, 1; Wm. J. Hickok, .75, 1 75
Ovid, J. H. Ashby, 2 00
Pontiac, 1st Cong. ch. 8 08
Reed City, Rev. C. E. Taggart, 5 00
Rockford, Cong. ch. 15 00
Romeo, Cong. ch. 25 00
Rushton, C. L. Ross, 1 00
St. Clair, Cong. ch. 30 00
St. Joseph, Cong. ch. 150 00
Sandstone, Cong. ch. 5 00
Shelby, Jessie B. Rankin, 1 00
South Haven, 1st Cong. ch. 12 00
Traverse City, Mrs. E. L. Edwards, 1 00
Union City, Cong. ch. 28 77
Watervliet, George Parsons, 25 00—1,212 86

Wisconsin

Appleton, H. G. Freeman, 10 00
Ashland, Rev. F. N. Dexter, 1 00
Baraboo, Mrs. A. A. Avery, 1 00

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Barneveld, Cong. ch. 5 00
Bear Valley, Cong. ch. 2 00
Beloit, 1st Cong. ch., Rev. Edw. D. Eaton, 50; Laura W. Perkins, 2, 52 60
Berlin, Rev. R. M. Higgins, 5; Lucy Fitch, 10, 15 00
Bloomer, Mrs. C. E. Smith, 95
Brodhead, Cong. ch. 76 87
Burlington, Plymouth Cong. ch. 20 00
Clintonville, Cong. ch. 12 00
Columbus, Olivet Cong. ch., 105; F. A. Chadbourn, 1, 106 09
DePere, Cong. ch. 5 50
Eagle River, 1st Cong. ch. 5 00
Eau Claire, 2d Cong. ch., 8 09; Mrs. E. S. Hayes, 3; Mrs. E. W. Allen, 1, 12 09
Edgerton, D. F. Sayre, Jr., 5; David F. Sayre, 2, 7 00
Florence, Harald Rasmussen, 1 00
Fox Lake, Cong. ch. 19 00
Friendship, Cong. ch. 1 00
Green Bay, Union Cong. ch., Rev. and Mrs. Edwin A. Ralph, 10 00
Green Lake, 1st Cong. ch. 7 00
Hillsboro, Cong. ch. 5 00
Huron, Cong. ch. 1 56
Kinnickinnic, Cong. ch. 30 00
La Crosse, Friend, 1 00
Lancaster, 1st Cong. ch. 31 93
Liberty, Trevor Cong. ch., Rev. A. B. Carr, 2 00
Livingston, Mrs. Johnson, Mrs. Craven, Mrs. D. R. Vickers, 2 00
Lone Rock, Cong. ch. 3 00
Madison, Plymouth Cong. ch., 22.50; Mrs. Frances S. Loomis, 5; E. P. Bridgman, 1; Louis W. Bridgman, 1, 29 50
Menomonie, Cong. ch. 25 00
Mill Creek, Cong. ch. 6 67
Milton, Cong. ch., J. B. Tracy, 50
Milwaukee, C. H. Loveland, 20; J. H. Williams, 1, 21 00
Orange, Cong. ch. 4 00
Oshkosh, Ellis Roberts, 1 00
Pewaukee, Cong. ch. 5 50
Plymouth, H. J. Bamford, 30; Mrs. Lillie C. Bamford, 30, 60 00
Pulcifer, Pilgrim Cong. ch. 2 50
Racine, 1st Cong. ch., 60; Park-av. Cong. ch., 40; J. C. Lund, 2; Friend, 1, 103 00
Red Granite, Cong. ch. 35 00
Ripon, A. J. Morse, 2 00
River Falls, 1st Cong. ch. 39 08
Roberts, Cong. ch. 85 00
Rosendale, Zoar Welsh Cong. ch. 6 82
Sturgeon Bay, Hope Cong. ch. 48 75
Suring, Rev. J. H. Pedersen, 3 00
Viola, 1st Cong. ch. 5 00
Waukesha, John McVicar, 20; Friend, 2, 22 00
Waupun, Cong. ch. 17 00
Whitewater, Cong. ch. 37 90
Wyocena, Cong. ch. 2 23
——, Friend, 10 00—1,018 35

Minnesota

Ada, Cong. ch. 9 43
Backus, Cong. ch. 1 50
Bemidji, Rev. Thos. W. Barbour, 2 00
Bertha, Cong. ch. 3 00
Biwabik, Cong. ch. 12 00
Cannon Falls, A. T. Clifford, 5 00
Dodge Center, 1st Cong. ch. 2 65
Duluth, Pilgrim Cong. ch., toward support Rev. Herbert M. Irwin, 526; Rev. J. Kimball, 5; Mr. and Mrs. Aiken G. Strong, 5; E. L. Phillips, 1, 536 00
Elk River, B. E. Atkins, 5; J. C. De Booy, 1, 6 00
Fairmont, 1st Cong. ch. 15 00
Freeborn, Cong. ch., Miss R. F. Challis, 3 00
Glenwood, Union Cong. ch. 20 00
Hancock, S. B. Pape, 1 00
Hopkins, Mizpah Cong. ch. 5 00
Lake City, Swed. Cong. ch. 2 15
Mankato, 1st Cong. ch. 12 00
Mantorville, Woman's Miss. Soc. 5 00
Marietta, Cong. ch. 7 00
Marshall, Mrs. Louise N. Wimer, 5 00
Minneapolis, Plymouth Cong. ch., of which 152.95 toward support Rev. Alden H. Clark and 25 from friend, 177.95; Linden Hills Cong. ch., 30; Como-av. Cong. ch., 25; 1st Cong. ch., Cyrus Northrop, 20; Mrs. Susan C. Jones, 150; F. W. Lyman, 100; Louis L. Dodge, 10; Edw. A. Strong, 10; Mr. and Mrs. W. F. Black, 5; C. N. Chadbourne, 3; Mrs. H. N. Burton, 1; Ralph James, 1; Mrs. J. R. Sloane, 1; G. A. Wheaton, 1; Friend, 100, 634 95
Montevideo, 1st Cong. ch. 20 00
Morris, A. C. Peck, 2 00
Northfield, 1st Cong. ch., toward support Rev. Percy T. Watson, 250; Carleton Miss. of Carleton College, toward support Rev. Percy T. Watson, 500; Rev. Fred B. Hill, toward support Rev. A. A. McBride, 400: Mary E. P. McCreery, 2; Mrs. Alice F. Kinsey, 1; Mrs. Wm. Watson, 1; Friend, 35, 1,189 00
Plainview, Cong. ch., Rev. H. C. Todd, 5 00
Princeton, G. A. Eaton, 5 00
Robbinsdale, 1st Cong. ch. 28 00
St. Paul, Olivet Cong. ch., D. A. Matthews, 5; Stephen J. Clark, 5; I. D. Humphrey, 5; S. E. Atkins, 2; E. S. Webb, 1, 18 00
St. Paul Park, Mrs. R. 2 00
Sleepy Eye, 1st Cong. ch. 8 10
Spring Valley, 1st Cong. ch. 30 00
Staples, Cong. ch. 4 00
Winona, G. W. Gregory, 1 00
——, Friend, 50 00—2,649 78

Iowa

Allison, Herman Johnson, 2 00
Ames, 1st Cong. ch., 50; Mrs. Ruth A. Cook, 1, 51 00
Atlantic, Subscription, 1 00
Avoca, 1st Cong. ch. 10 55
Belle Plaine, 1st Cong. ch. 40 00
Bellevue, Mrs. Ophelia Hughey, 3 00
Belmond, Cong. ch., Rev. B. W. Northrop, 1 00
Bethel, Cong. ch. 4 50
Cedar Falls, 1st Cong. ch., Mrs. A. G. Thompson, 25; Rev. James E. Snowden, 5; Oscar Lowry, 10, 40 00
Cedar Rapids, 1st Cong. ch., 55.16; Ira W. Holmes, 1, 56 16
Chapin, Cong. ch., Mrs. Anna M. Blandford, 3 50
Charles City, Cong. ch., Morton Wilbur, 25 00
Chester Center, Cong. ch. 10 61
Clarion, 1st Cong. ch., of which 5 from C. W. M. Soc. 84 15
Clinton, E. S. Curtis, 1 00
Davenport, Mrs. H. F. Gibbs, 1 00
Des Moines, Plymouth Cong. ch., of which Rev. A. L. Frisbie, 10, Elliot D. Miller, 25, 35 00
De Witt, 1st Cong. ch. 8 00
Dinsdale, Cong. ch. 6 51
Dubuque, Summit Cong. ch. 12 00
Earlville, Cong. ch. 7 20
Eldora, Chas. McKeen Duren, 25 00
Farragut, Cong. ch., toward support Rev. and Mrs. Elmer W. Galt, 61 23
Garner, Cong. ch. 47 88
Gaza, Mrs. E. M. Knapp, 3 00
Genoa Bluffs, Cong. ch. 5 00
Grandview, Cong. ch. 5 00
Grinnell, Friend, 10; Friend, 5, 15 00
Iowa City, Cong. ch., 6; Rev. J. E. Jones, 1; Mrs. W. E. Ijams, 1, 8 00
Iowa Falls, 1st Cong. ch. 89 00
Keosauqua, Cong. ch. 17 75
LeMars, 1st Cong. ch. 28 70
Lewis, Cong. ch. 39 00
Manchester, Cong. ch. 46 00
Mason City, Mrs. Anna H. Chapin, 2 00
McGregor, Cong. ch., Mrs. J. N. Gilchrist, 10; Rev. S. T. Kidder, 1; J. H. Ellsworth, 25, 36 00
Mitchellville, Cong. ch., for Pangchwang, 45 00
Mt. Pleasant, A. G. Hills, 5 00
Muscatine, Nellie R. M. Caw, 1 00
Nashua, 1st Cong. ch. 87 35
New Hampton, R. H. Gurley, 1 00
Newton, C. H. Jasper, for Pangchwang, 30 00

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Ogden, 1st Cong. ch. 15 00
Osceola, Jennie M. Baird, 1 00
Oskaloosa, Mrs. Edw. Edris, 1 50
Postville, Cong. ch. 38 50
Primghar, Mrs. M. T. Welch, 1 00
Quasqueton, Cong. ch., of which Mrs. Margaret Hastings, 1, 6 65
Red Oak, Cong. ch. 81 50
Salem, Cong. ch., of which May French and Mrs. E. F. Pierce, each 1, 39 10
Shenandoah, A. J. Crose, 1 00
Sloan, Cong. ch. 10 56
Spencer, Helen McCord, 10 00
Tabor, Cong. ch. 42 86
Treynor, Rev. Jacob Fath, 1 00
Waterloo, Plymouth Cong. ch. 5 00
Whiting, 1st Cong. ch. 100 00—1,305 76

Missouri

Kansas City, Beacon Hill Cong. ch., 35.50; Westminster Cong. ch., Alfred T. Schauffler, 10; Mary E. Watkins, for Pangchwang, 30, 75 50
Kidder, Mrs. D. J. Burbank, 1 00
King City, Rev. Lewis C. Stumpf, 1 00
Neosha, Friend, 1 00
New Cambria, Mrs. W. T. Jones, 2 00
St. Joseph, Tab. Cong. ch., 43; Mrs. H. N. and E. S. Keener, 2, 45 00
St. Louis, 1st Cong. ch., Robt. H. Whitelaw, 25; Hyde Park Cong. ch., R. Dunhaupt, 5; Reber-pl. Cong. ch., J. E. Ashworth, 1; Allen D. Pomeroy, 5; Edwin L. Robinson, 2; Edw. A. Weber, 2; W. A. Hudson, 1, 41 00
Sedalia, 2d Cong. ch. 10 00
Springfield, 1st Cong. ch., 45; Samuel Rogers, 5, 50 00
Webster Groves, 1st Cong. ch., J. Chas. Hart, 5; Jennie B. Jager, 5; Miss H. R. Tucker, 1, 11 00—237 50

North Dakota

Beach, 1st Cong. ch., Mrs. J. S. Ulfers, 2 50
Carrington, Cong. ch., 18.08; A. Christiana Edwards, 5, 23 08
Dickinson, 1st Cong. ch. 14 07
Elbowoods, Cong. ch. 4 50
Fessenden, 1st Cong. ch., for Sholapur, 5 00
Foothills, Cong. ch., of which Calvin O. Clinton, 1, Millard Clinton, 1, and Harry H. Pollard, 1, 3 00
Fort Berthold, Cong. ch. 1 00
Haynes, Rev. B. Samuel, 1 00
Hurdsfield, Cong. ch. 13 00
Jamestown, Irma L. Ingalls, 1 50
Lakota, Cong. ch. 20 00
Maxbass, Cong. ch. 3 90
Mayville, Friend, 10 00
Nekoma, Fannie E. Shinn, in memory of her mother, 5 00
Oriska, Cong. ch., 20; Mr. and Mrs. Walter Rothwell, toward support Rev. and Mrs. W. C. Bell, 6, 26 00
Valley City, S. E. Fish, 2 00
Williston, Cong. ch. 5 00—140 55

South Dakota

Aberdeen, Mrs. Anna I. D. Kyle, 25 00
Bryant, Cong. ch. 3 00
Canton, Cong. ch. 4 00
Elk Point, Cong. ch., Mrs. Kate Franklin, 1 00
Fort Pierre, C. L. Millett, 5 00
Gothland, Miss. Soc. 10 00
Grand River, Messiah Cong. ch., 1.50; Cong ch., Long Hill branch, 1, 2 50
Hardingrove, Rev. Jeanie Hoy, 1 00
Hot Springs, B. W. 3 00
Loomis, Cong. ch., Rev. Geo. E. Green, 5 00
Milbank, G. A. Wood, 5 00
Myron, Cong. ch. 5 00
Redfield, L. W. Black, for Mindanao, 20 00
Redig, Wakeman Cong. ch. 4 00
Scenic, Ana M. Truax, 2 00
Sioux Falls, 1st Cong. ch. 21 04
Valley Springs, Rev. Ernest M. Keeler and family, 5 00
Vermilion, Chas. H. Barrett, 10 00
Yankton, Cong. ch., Rev. and Mrs. E. W. Jenney, 10 00—141 54

Nebraska

Albion, J. A. Price, 1 00
Arborville, Cong. ch. 23 30
Arlington, Cong. ch. 13 25
Ashland, Cong. ch. 15 00
Cambridge, E. R. Chandler, 1 00
Camp Creek, Cong. ch. 11 17
Center, Rev. B. A. Dean, 1 00
Columbus, J. W. Kinsman, 5; Mrs. P. M. Sparhawk, 1, 6 00
Comstock, Cong. ch. and N. H. Hawkins, 15 22
Creighton, Cong. ch., Woman's Soc., for Pangchwang, 15 00
Crete, Rev. L. E. Benton, 3 50
Fairmont, Cong. ch. 70 50
Franklin, Cong. ch., 25; Rev. G. W. Knapp, 100, 125 00
Fremont, 1st Cong. ch. 48 00
Grafton, Mrs. W. A. Stuckey, 2 50
Grand Island, Mrs. Hattie E. Clifford, 2 00
Harvard, Cong. ch. 17 35
Inavale, A. Newton, 1 00
Indian Creek, Cong. ch. 2 00
Irvington, 1st Cong. ch. 24 00
Lincoln, Vine Cong. ch., Rev. M. A. Bullock, 1; Rev. M. L. Packard, 1; A. L. Haecker, 1.10; Gertrude E. Abbott, 1, 4 10
Neligh, 1st Cong. ch. 35 75
Norfolk, Zion Ger. Cong. ch. 7 50
Omaha, St. Mary's-av. Cong. ch., 50; Cherry Hill Cong. ch., 8; Mrs. Irene Lehmer, 5, 63 00
Red Cloud, Cong. ch., 10; Chas. L. Cotting, 2, 12 00
Syracuse, Warren Andrews, 2 00
Trenton, Cong. ch., for Harpoot, 16 00
Wahoo, Cong. ch., 21.86; Frank Hledik, 1, 22 86
Weeping Water, Cong. ch., 115; Mrs. Helen F. Reed and Emily A. Fean, 2, 117 00
Wilsonville, Walter N. Giles, 2 00
York, Cong. ch. 53 00—733 00

Kansas

Alma, S. H. Fairfield, 5; A. S. Allendorph, 1, 6 00
Atchison, Cong. ch. 5 00
Auburn, Philip Keck, 1 00
Ellis, 1st Cong. ch. 10 00
Gaylord, Cong. ch. 10 00
Kansas City, Central Cong. ch., 10; Henry Binnian, 2, 12 00
Lawrence, Plymouth Cong. ch., of which 1 from Rev. N. S. Elderkin and 2 from friend, 22 12
Leavenworth, Friend, 2 00
Maize, Cong. ch. 11 00
Manhattan, Phœbe H. McKeen, 1 00
Newton, Mrs. Mercy Roger, 1 00
Parsons, Cong. ch. 1 85
Russell, Cong. ch. 10 00
Sedgwick, Plymouth Cong. ch., of which Woman's Soc., 7.50, 25 00
Severy, Cong. ch., Rev. A. L. Allison, 2 00
Topeka, 1st Cong. ch., 150; Seth L. Cox, 5; D. H. Forbes, 5; Hattie M. Halbert, 5; Florence P. Campbell, 2; Arthur M. Hyde, 2; W. L. Stark, 1, 170 00
Wakefield, J. H. Eustace, 2; A. R. Goffin, 1; Friend, 5, 8 00
Wamego, Mrs. Robert Enlow, 1 00
Wichita, Fairmount Cong. ch., 18.80; Rev. G. S. Ricker, 1, 19 80
Wilson, Rev. and Mrs. C. H. Seaver and Mrs. W. H. Waterman, 5 00—323 77

Montana

Absarokee, Cong. ch. 6 00
Ballantine, Cong. ch. 6 78
Billings, 1st Cong. ch. 24 00
Huntley, Cong. ch. 3 40
Osborn, Cong. ch. 1 06—41 24

Wyoming

Cheyenne, C. N. Potter, 5 00

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Colorado

Boulder, Mrs. R. A. Richardson, 1 00
Colorado Springs, 1st Cong. ch., of which 25 from Mrs. Alice C. Bemis, and 10 from Wm. W. Ranney, 35; 2d Cong. ch., 5; Mrs. Lucy H. Metcalf Upton, 100, 140 00
Craig, 1st Cong. ch. 11 00
Denver, 2d Cong. ch., 113; Plymouth Cong. ch., 100; The People's Tab. Cong. ch., Ed. Glennin, for Mt. Silinda, 5; O. W. Kremer, 2; Mrs. A. C. Macauley, 1, 221 00
Greeley, 1st Cong. ch., 50; Rev. F. Sattler, 2, 52 00
Gold Hill, Mrs. J. H. Guise, 1 00
Julesburg, Cong. ch. 25 00
Longmont, Cong. ch., of which Rev. G. E. Ladd, 5, and G. D. Rider, 10, 15 00
New Windsor, Ger. Cong. ch. 25 00 — 491 00

Young People's Societies

Illinois. — Oak Park, 3d Y. P. S. C. E., Int. Dept., 5; do., 3d Y. P. S. C. E., Jun. Dept., 4; Rockefeller, Y. P. S. C. E., 25, 34 00
Michigan. — Moline, Y. P. S. C. E., for Aruppukottai, 35; Rushton, Worden Y. P. S. C. E., in memory of Rev. Milo J. Caldren, 6; Sheridan, Y. P. S. C. E., 1.15, 42 15
Minnesota. — Mantorville, Y. P. S. C. E., 5; Minneapolis, Linden Hills Y. P. S. C. E., 10; St. Paul, St. Anthony-pk. Y. P. S. C. E., for Adana, 13.25, 28 25
Iowa. — Dubuque, Immanuel Y. P. S. C. E., Jun. Dept., 5; Grinnell, Y. P. S. C. E., toward support Rev. Geo. E. White, 9.50; Salem, Y. P. S. C. E., for Mt. Silinda, 10, 24 50
Nebraska. — Aurora, Y. P. S. C. E., for Harpoot, 30; Scribner, Y. P. S. C. E., for Pangchwang, 15, 45 00
Kansas. — Topeka, Central Y. P. S. C. E., toward support Rev. H. A. Maynard, 25; do., North Y. P. S. C. E., for Adana, 20; do., Seabrook, Y. P. S. C. E., 10, 55 00
228 90

Sunday Schools

Alabama. — Marion, 1st Cong. Sab. sch. 1 00
Illinois. — Galesburg, East Main-st. Cong. Sab. sch., for Pangchwang, 16.05; Huntley, Cong. Sab. sch., 2.58; Lee Center, Cong. Sab. sch., 3; Millburn, Cong. Sab. sch., 10, 31 63
Michigan. — Sheridan, Cong. Sab. sch., Prim. Dept. 1 10
Minnesota. — Minneapolis, Lyndale Cong. Sab. sch., for Bulgarian work, 20 00
Iowa. — Clarion, 1st Cong. Sab. sch., .55; Humboldt, Cong. Sab. sch., 7; Newton, Cong. Sab. sch., J. E. Cross' class, for Pangchwang, 30, 37 55
Nebraska. — Butte, Cong. Sab. sch., 8.18; Norfolk, Ger. Zion Cong. Sab. sch., 4.25, 12 43
Kansas. — Lawrence, Plymouth Cong. Sab. sch. 30 88
Colorado. — Ft. Collins, Plymouth Cong. Sab. sch., for Pangchwang, 10 00
144 59

PACIFIC DISTRICT

New Mexico

Albuquerque, Mrs. L. A. Collings, 5 00

Arizona

Humboldt, Mrs. C. E. Pearson, 2 00
Prescott, Walter Hill, 100 00
Tucson, Alvah J. McKelvey, 1 00 — 103 00

Idaho

Boise, Mrs. E. J. Borjeson, 2 00
Clarkfork, Rev. V. W. Roth, 10 00
Mountain Home, Rev. Chas. E. Mason, 1 00 — 13 00

Washington

Ahtanum, Cong. ch. 25 00
Anacortes, Pilgrim Cong. ch., of which Mrs. A. Allan, 1, 16 00
Arlington, H. W. Johnson, 2 00
Attalia, Cong. ch. 1 00
Bellingham, Fred Boys, 1; Mrs. Emeline L. Cole, 1, 2 00
Chewelah, Cong. ch. 5 00
Christopher, Cong. ch. 50 00
Clear Lake, Rev. Ernest Alfonzo Orr, 1 00
Cliffs, Cong. ch. 1 00
Cronin, Mr. and Mrs. C. A. Spicer, 2 00
Cusick, Pilgrim Cong. ch. 3 30
Deer Park, Open Door Cong. ch. 100 00
Eureka, Cong. ch. 1 00
Everett, 1st Cong. ch., Ladies' Aid Soc. 15 00
Five Mile Prairie, Cong. ch. 4 00
Hillyard, Abbie R. Wilcox, 2 00
Lakeview, Cong. ch. 7 00
Lopez, Cong. ch. 5 00
Medina, Cong. ch. 4 00
Monroe, Cong. ch., 10; Rev. W. A. Waterman, 10, 20 00
Moxee Valley, Cong. ch. 4 00
North Yakima, Rev. and Mrs. E. A. King, 5; Mrs. A. H. Johnston, 1; Chas. F. Wilson, 1, 7 00
Olympia, Cong. ch. 15 00
Pataha City, Cong. ch. 1 00
Pomeroy, Cong. ch. 1 00
Prescott, Cong. ch. 1 00
Pullman, Cong. ch. 5 00
Puyallup, Mrs. James Spence, 1 00
Seattle, Plymouth Cong. ch., toward support Rev. and Mrs. V. P. Eastman, and Rev. and Mrs. E. W. Ellis, 1,200; Pilgrim Cong. ch., 629; University Cong. ch., 150; Queen Anne Cong. ch., 25; West Cong. ch., 23; Brighton Cong. ch., 2.50; David Whitcomb, 10; Geo. F. Eder, 5; Mr. H. G. Hartraught, 5; Carlos Clement, 1; Paul B. Phillips, 1; Mrs. F. C. Rockwell, 1, 2,052 50
South Bend, Cong. ch. 7 35
Spokane, Mr. and Mrs. Dewey Rogers, 2 00
Sprague, Cong. ch., Rev. Jonathan Edwards, 1 00
Sultan, Cong. ch. 7 39
Sylvan, Tilson H. Bixby, 1 00
Tacoma, 1st Cong. ch., of which 50 from Rev. and Mrs. W. C. Merritt, 525 00
Touchet, Cong. ch. 1 00
Vancouver, Mrs. S. A. Arnold, 5 00
Vaughn, Emmanuel Cong. ch. 9 00
Walla Walla, 1st Cong. ch., Mrs. E. H. Baker, 50; Whitman Eells Mem. Cong. ch., 1; Zion Cong. ch., 1; Bethel Cong. ch., 1; Olivet Cong. ch., 1, 54 00
Wallula, Cong. ch. 1 00
Washtucna, Cong. ch. 1 00 — 2,968 54

Oregon

Eugene, Rev. C. T. Whittlesey, 2 50
Forest Grove, 1st Cong. ch., of which 3 from Mrs. Mary Simones and 2 from Rev. Daniel T. Thomas, 5 00
Gaston, Cong. ch., Friend, 3 00
Hillside, Cong. ch. 4 20
Hubbard, 1st Cong. ch. 10 80
Ione, Cong. ch. 5 00
Lebanon, I. Carleton, 10 00
Portland, 1st Cong. ch., toward support Rev. and Mrs. E. D. Kellogg, 500; Highland Cong. ch., 55; Sunnyside Cong. ch., 25; University-pk. Cong. ch., 9; Hassalo-st. Cong. ch., 7.25; Geo. H. Himes, 2; Mrs. G. M. Parker, 2; Lilian Sabin, 2; Mrs. Lucretia W. Abbott, 1, 603 25
Port Orford, M. L. Barrett, 10 00
The Dalles, Albert S. Robberts, 5 00
Woodburn, Elliot Prairie Cong. ch. 3 60 — 662 35

California

Adin, Cong. ch. 5 00
Alameda, Rev. Geo. Morris, 1 00
Alpine, Cong. ch. 4 34
Altadena, Rev. M. S. Croswell, 10 00
Avalon, Cong. ch. 4 65
Bakersfield, 1st Cong. ch. 44 00

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Berkeley, 1st Cong. ch., 118.75; North Cong. ch., 30; Park Cong. ch., 20; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 240 75
Burlingame, Cong. ch. 10 00
Campbell, 1st Cong. ch., 32.65; Mrs. S. G. Nelson, 1, 33 65
Carmel, Josephine M. Culbertson, 2 00
Ceres, Central Dist. Cong. ch. 10 00
Claremont, 1st Cong. ch., 407.86; Mrs. Harriet Pease and Frank Pease, 2, 409 86
Cloverdale, Cong. ch. 10 00
Corona, Cong. ch. 34 10
Duarte, Mrs. Sadie Dickey, 5 00
East Bakersfield, Cong. ch. 7 44
El Monte, Cong. ch. 4 15
Escondido, Cong. ch., 11.20; Jas. Bradley, 10; H. M. Harwood, 5; Mrs. David T. Oaks, 1, 27 20
Eureka, 1st Cong. ch. 30 00
Glendale, M. G. McClintock, 5 00
Highland, 1st Cong. ch. 51 15
Hollywood, Frances E. Merrill, 1; H. C. Tracy, 1, 2 00
Huntington Beach, Rev. Cass A. Reed, 35 00
La Jolla, Mrs. H. F. Currier, 5 00
Long Beach, Friend, 1 00
Los Angeles, 1st Cong. ch., of which 900 from Mrs. Emily A. Billings, 100 from L. W. Keister, and 1 from friend, 1,299.17; East Cong. ch., 29.57; Pilgrim Cong. ch., 7.75; Olivet Cong. ch., 5.95; Pico Heights Cong. ch., for Mt. Silinda, 5; Rev. F. W. Fairfield, 5; R. A. Harris, 50; H. E. Storrs, 25; J. C. F. Atsatt, 10; L. Cornwell, 10; Mrs. O. S. Adams and Mrs. A. S. Sexton, 1 each, 2; Mrs. Alex. W. Bilgo, 2; Mrs. L. G. Case, 1; Cora Ellis, 1; Mrs. Eliza A. Potter, 1; Friend, 5, 1,459 44
Mountain View, Mrs. M. Shane Smith, 1 00
Nordhoff, Stephen S. Barrows, 2 50
Oakland, 1st Cong. ch., of which 2,000 from Mrs. Martha E. Alexander and 1,000 from Wallace M. Alexander, 3,866.50; Plymouth Cong. ch., 145; 4th Cong. ch., 50; Pilgrim Cong. ch., 22.03, 4,083 53
Oleander, Rev. John Porter, 2 00
Ontario, Bethel Cong. ch. 39 17
Pacific Grove, Mayflower Cong. ch. 83 00
Paradise, Cong. ch. 20 00
Pasadena, 1st Cong. ch., 96.35; North Cong. ch., 10.30; West Side Cong. ch., 7.50; Mary L. Barton, 5; I. B. Clapp, 1; Mrs. G. R. Coryell, 1; C. E. Daniels, 1; Miss S. R. Orton, 1, 123 15
Petaluma, 1st Cong. ch. 19 00
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang, 5 00
Pomona, Pilgrim Cong. ch. 150 00
Redlands, 1st Cong. ch., 99.75; Rev. J. H. Williams, 5; W. B. Green, 2.50, 107 25
Redondo, Cong. ch. 9 30
Redwood, Cong. ch. 70 70
Rialto, 1st Cong. ch. 15 00
Rio Vista, Peter Cook, 100 00
Riverside, Joy Keck, 10 00
Sacramento, 1st Cong. ch. 30 00
San Diego, 1st Cong. ch., of which 20 from S. E. T., 162.60; Logan Heights Cong. ch., 3.10; Friend, 5, 170 70
San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson, 430; Plymouth Cong. ch., 71; Bethlehem Cong. ch., 10; Mission Cong. ch., Rev. Richard K. Ham, 5; Rev. Joseph Rowell, 5, 521 00
San Jacinto, Cong. ch. 2 37
San Jose, 1st Cong. ch., 130; Mrs. M. B. Hills, 2, 132 00
San Lorenzo, Cong. ch. 10 00
San Pablo, H. Bouquet, 1 50
Santa Cruz, 1st Cong. ch., 125; Susan A. Searle, 2, 127 00
Saratoga, Cong. ch. 75 00
South Pasadena, Rev. I. C. Meserve, 5 00
Sunnydale, Cong. ch. 6 35
Upland, Chas. E. Harwood, toward support Rev. W. O. Pye, 150 00
Vacaville, Chester G. Robinson, 5 00
Ventura, Kate E. Younglove, 10 00
Whittier, 1st Cong. ch., 40; Mrs. A. D. Clark, 1, 41 00
Willowbrook, Cong. ch. 8 00
——, World Wide Miss. Soc. 7 60—8,594 85

Alaska

Nome, Rev. C. S. Osgood, 10 00

Hawaii

Honolulu, Central Union Cong. ch., 749.50; Churches, through Hawaiian Board, 77.55; Ernest T. Chase, 25; Ernest J. Reed, toward support Rev. and Mrs. A. B. DeHaan, 5; Mrs. S. M. Lack, 2; through Hawaiian Board, 508.67; A memorial gift, 100, 1,467 72

Young People's Societies

UTAH.—Salt Lake City, Phillips Y. P. S. C. E. 5 17
WASHINGTON.—Moxee Valley, Y. P. S. C.E., for Mt. Silinda, 10 00
OREGON.—Eugene, Y. P. S. C. E., for Mt. Silinda, 10 00
CALIFORNIA.—Escondido, Y. P. S. C. E., 4.03; Palo Alto, Y. P. S. C. E., 15; Stockton, Y. P. S. C. E., Stanley D. Mathews, Robt. G. Rogers, and Fred A. Stewart, each 1, 3, 22 03
HAWAII.—Honolulu, Y. P. S. C. E.'s, through Hawaiian Board, 3 00
50 20

Sunday Schools

WASHINGTON.—Moxee Valley, Cong. Sab. sch., 10; Seattle, Prospect Cong. Sab. sch., for Ing-hok, 5; Spokane, Westminster Cong. Sab. sch., Young Married People's Bible class, for Ing-hok, 30, 45 00
OREGON.—Beaver Creek, Ger. Cong. Sab. sch. 5 00
CALIFORNIA.—Los Angeles, Vernon Cong. Sab. sch., for Mt. Silinda, 30; Petaluma, 1st Cong. Sab. sch., 10; San Francisco, Bethany Cong. Sab. sch., 5, 45 00
HAWAII.—Honolulu, Central Union Cong. Sab. sch., 100; Cong. Sab. sch.'s, through Hawaiian Board, 1, 101 00
196 00

MISCELLANEOUS

Canada

Kingston (Ont.), Mrs. Theodore Lyman, 5 00
Vancouver (B. C.), Mrs. Augusta Spencer (deceased), 27 25——32 25

America

——, Cash, 500 00

Africa

Chikore, Rev. and Mrs. Geo. A. Wilder, 10 00

China

Peking, Rev. Chauncey Goodrich, 5 00
Tientsin, Rev. Arthur H. Smith, 131 76——136 76

Porto Rico

Humacao, Rev. Thomas M. Corson, 2 00

Turkey

Van, Mrs. G. C. Raynolds, 5 00

Elisha D. Smith Fund

Income to August 31, 1911, for salaries of teachers in Foochow College, 1,232 50

Henry R. Adkins Fund

Income to August 31, 1911, 12 32

Allen Memorial Fund

Interest to August 31, 1911, for general work, 197 20

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Atterbury Fund

Income for education of students in theological seminary, Tung-chou, 234 17

Clark Fund

Income to August 31, 1911, for native preacher in India, 49 30

Herbert R. Coffin Fund

For support native helpers in India, 239 10

Susan B. Church Memorial Fund

From Cong. ch., Littleton, N. H., for Sholapur station, 7 39

Charles E. Fowler Memorial Fund

Income to August 31, 1911, 24 65

Rogene T. Fulton Fund

For support of Bible-reader in India, 49 30

Glenbrook Missionary Society Fund

Union Memorial ch., Glenbrook, Conn., for two native workers in India, 39 44

Orilla C. Kellogg Fund

Income to August 31, 1911, for support and education of native children, 537 66

W. W. Penfield Fund

Income to August 31, 1911, 4 98

Albert Wentworth Fund

Income to August 31, 1911, 49 30

From Woman's Medical Mission, Jaffna

Toward salary six months to June 30, 1911, of Dr. Curr, 351 33

From Jaffna General Medical Mission

For expenses in part for Dr. T. B. Scott and family, 121 80

Hollis Moore Memorial Fund

Income for Pasumala Seminary, 300 00

Mission Scholarships

Income of Norton Hubbard scholarship, for Ahmednagar Theological Seminary, 55; income of Norman T. Leonard scholarship, for student in Eastern Turkey, 60.50; income of the J. S. Judd Doshisha Scholarship Fund, for support of teachers in training pupils for native ministry, 55; M. W. Thompson Fund, for education of students in Turkey, 27.50, 198 00

Foochow College Professorship Endowment

For salary and other expenses of Miss Wiley, 973 43

William White Smith Fund

Income for education of native preachers and teachers in Africa, 1,413 00

Asa W. Kenney Fund

Income for support of missionary in active service, 1,607 34

Work in the Philippines

For salaries of Rev. and Mrs. R. T. Black, 1,200 00

Twentieth Century Fund

Amount taken from fund for current expenses of year, 51,190 61

Diarbekir Hospital Endowment

For salary of Dr. and Mrs. Ward to August 31, 1911, and other expenses, 851 72

Jaffna General Medical Mission Endowment

For expenses in part for Dr. Scott and family, 383 44

Rev. George A. Gordon Fund

For special medical expenses of missionaries, 81 17

Albanian Work

Salary of Rev. P. B. Kennedy, 946; salary of Rev. C. T. Erickson, 1,324; general work in Albania to June 30, 1911, 2,200, 4,470 00

Mills Memorial

Income to August 31, 1911, 7 11

From Income of D. Willis James Foundation and Income of Endowment for Higher Educational Institutions

For various higher educational institutions of the Board to September 1, 1911, 19,997 80

Alden Memorial Fund

For evangelistic and educational work in Madura Mission, 462 54

Cutler Fund

Income to August 31, 1911, 6 16

Woman's Medical Mission Endowment

Toward salary Dr. Curr, 48, and expenses McLeod Hospital, 150, 198 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part,	12,814 10	
For purchase of property in Gedik Pasha,	18,000 00	
For allowances of missionaries in this country, outfits, refits, and freight of outgoing missionaries, to August 31, 1911,	13,595 73	
For traveling expenses of missionaries and supplementary appropriations,	9,206 24	53,616 07

From Woman's Board of Missions for the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 9,950 00

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 3,963 99

67,530 06

Additional Donations for Special Objects

Maine. — Portland, Friends, for native helper, care Rev. F. E. Jeffery, 50 00

New Hampshire. — Bennington, Mrs. C. M. Whitney, for pupils, care Miss Annie E. Gordon, 35 00

Vermont. — Jericho Center, Cong. Sab. sch., S. H. B.'s class, for pupil, care Rev. Wm. Hazen, 5; Montpelier, Effie Carr, of which 1 for work, care the Misses Ely, and 2.50 for work, care Dr. H. E. Parker, 3.50; St. Johnsbury, North Cong. ch., for Paotingfu, care J. H. McCann, 50, 58 50

Massachusetts. — Boston, 2d Cong. Sab. sch. (Dorchester), for work, care Rev. C. R. Hager, 10; Brookline, Friend, for hospital, care Dr. L. H. Beals, 200; Lincoln, Y. P. S. C. E., for work, care Rev. Edw. Fairbank, 15; Oak Bluffs, P. S. A. C., for pupil, care Mrs. L. S. Crawford, 50; Wakefield, Cong. ch., Mary Farnham Bliss Soc., for use of D. C. Churchill, 10; ———, Friends, by Rev. H. C. Haskell, for Abdulari ch., care Rev. Geo. D. Marsh, 100, 385 00

Connecticut. — Kensington, Cong. ch., Thomas Emerson, for work, care Rev. Wm. Hazen, 12;

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Lebanon, Goshen Y. P. S. C. E., for work, care Rev. John S. Porter, 5; New London, Mrs. J. N. Harris, for building work, care Rev. C. C. Tracy, 2,000; ——, Friend, for American Mission School, Bombay, 200, 2,217 00

NEW YORK.—Brooklyn, Penny Aid Soc., for use of Mrs. Otis Cary, 23.50; Buffalo, Wm. A. Rogers, for hospital, care Dr. L. H. Beals, 500; Castile, Sanitarium patients, for work, care Dr. Minnie Stryker, 50; New Brighton, The Robert Scovel Loux Memorial, for native pastor, care Rev. L. S. Gates, 8; New York, Bethany Cong. Sab. sch., for American Hospital, Cesarea, 24.36; Niagara Falls, C. M. Hall, for completion and equipment of hospital building, Mt. Silinda, care Dr. W. L. Thompson, 100, 705 86

NEW JERSEY.—East Orange, 1st Cong. ch., for Bible-reader, care Rev. W. S. Dodd, 10 00

PENNSYLVANIA.—Worcester, Allen Schultz, for work, care Rev. Watts O. Pye, 20 00

OHIO.—Camp Chase, Clinton Alspach, for completion and equipment of hospital building, Mt. Silinda, care Dr. W. L. Thompson, .50; Cleveland, R. M. Davies, for Bible-woman, care Rev. C. R. Hager, 30; Columbus, H. Whitehead, 5, W. G. Williams, 5, H. Brundage, 1, Wilbur Crego, 1, I. A. Geran, 1, Alfred D. Paul, 1, Mrs. Dr. Rarey, 1, C. H. Walton, 1, Mr. Chenney, .50, and S. W. Six, .50, all toward completion and equipment of hospital building, Mt. Silinda, care Dr. W. L. Thompson, 17; Dayton, E. Canby, 25, and Orville Wright, 5, both toward completion and equipment hospital building, Mt. Silinda, care Dr. W. L. Thompson, 30; Mansfield, S. A. Jennings, 25, and L. L. Patterson, 3, both toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 28; Oberlin, 1st Cong. ch., 10, and Mrs. P. A. Crafts, 5, all toward completion and equipment of hospital building, Mt. Silinda, care Dr. W. L. Thompson, 15; do., Mr. and Mrs. E. L. Clarke, for native helper, care Rev. Geo. D. Wilder, 15; Pataskala, Mrs. B. P. Williams, toward completion and equipment of hospital building, Mt. Silinda, care Dr. W. L. Thompson, .25; Vaughnsville, Cong. ch., for use of Miss Anna B. Jones, 18.60, 154 35

DISTRICT OF COLUMBIA.—Washington, Margret Nourse, for pupil, care Rev. Wm. Hazen, 15 00

KENTUCKY.—Lexington, Rev. Lawrence W. Mahn, for native helper, care Rev. Geo. H. Hubbard, 5 00

ILLINOIS.—Aurora, New England Cong. ch., for native helpers, care Rev. F. E. Jeffery, 20; Chicago, Leavitt-st. Cong. ch., Mrs. Laura M. Pinkerton, for native helper, care Rev. Geo. D. Wilder, 30; do., Grace Cong. Sab. sch., for native helper, care Rev. H. G. Bissell, 12.50; do., Miss L. J. Eastman, for pupil, care Mrs. G. G. Brown, 3; Roseville, Mr. and Mrs. L. C. Axtell, of which 105 for native pastor, care Rev. H. G. Bissell, 40 for work, care Dr. A. W. Clark, and 35 for medical work, care Miss Susan B. Tallmon, 180; Sumner, G. W. Cooper, for pupils, care Rev. W. C. Cooper, 50, 295 50

MICHIGAN.—Battle Creek, Mary C. Mead, 2, and Sanitarium guests, 15.53, both toward completion and equipment of hospital building, Mt. Silinda, care Dr. W. L. Thompson, 17.53; Bloomingdale, C. C. Fuller, for hospital, Mt. Silinda, care Dr. W. L. Thompson, 50; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 130; Minneapolis, Pilgrim Cong. ch., for school, care Rev. H. K. Wingate, 50; Northfield, Carleton Mission of Carleton College, for purchase of land, care Dr. Percy T. Watson, 600, 847 53

MISSOURI.—Old Orchard, Cong. ch., toward support of bed in hospital, care Dr. F. F. Tucker, 20; Springfield, Rev. John F. Graf, for Bible-woman, care Miss J. L. Graf, 7.40, 27 40

NEBRASKA.—Verdon, Jennie Robertson, for Foochow Hospital, care Dr. H. N. Kinnear, 1 00

KANSAS.—Lakin, Y. P. S. C. E., for pupil, care Mrs. Harrison A. Maynard, 14 00

IDAHO.—Clark Fork, Rev. V. W. Roth, for work, care Rev. and Mrs. E. W. Ellis, 5 00

CALIFORNIA.—Campbell, Cong. ch., Charlotte E. and Harriet P. Palmer, for work, care Rev. Wm. Hazen, 20; Los Angeles, Ardella K. Mead, for pupil, care Rev. T. W. Woodside, 5; Pasadena, Fannie B. Keese, for work, care Miss M. L. Graffam, 50; Saratoga, Y. P. S. C. E., for pupil, care Miss Abbie G. Chapin, 20; do., Jun. Y. P. S. C. E., for Hadjin Academy, care Rev. H. I. Gardner, 5; Upland, Mrs. C. E. Harwood, for work, care Rev. W. O. Pye, 200; do., Mr. and Mrs. E. C. Harwood, for boys' school, care Rev. W. O. Pye, 40; do., Aurelia Harwood, for Bible-woman, care Rev. W. O. Pye, 25, 365 00

HAWAII.—Honolulu, Central Kona ch., through Hawaiian Board, for orphans, care W. E. D. Ward, 6; do., Gleaners' Soc., for native helper, care Miss J. R. Hoppin, 40, 46 00

CANADA.—Ottowa, Mrs. John Thorburn, for orphan, care Miss Annie Gordon, 10 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss Mary H. Porter,	40 00	
For use of Miss E. W. Catlin,	17 00	
For use of Miss A. L. Millard,	10 00	
For use of Miss Inez L. Abbott,	4 00	
For pupils, care Rev. R. A. Hume,	7 50	
For school, care Miss S. W. Orvis,	26 00	
For furnishing new hospital, care Dr. Emma Tucker,	89 25	
For new chapel, care Miss N. N. Russell,	30 00	223 75

Pasumalai Seminary Fund

For work, care Rev. J. P. Jones,	100 00	
Interest to August 31, 1911,	75 33	175 33

North China College Endowment

Income, 686 31

Williams Hospital Endowment

Income, 206 09

Gordon Theological Seminary, Tung-chou, China

Income, 675 42

Arts and Crafts Fund

For industrial work, Bombay, 249 76

Deacon Gates Scholarship, Mardin High School, Turkey

For work, care Rev. A. N. Andrus, 55 00

Andrews Scholarship

Income for pupil in Gordon Theol. Sem. 27 50

Montgomery Memorial Scholarship Fund

For Central Turkey College, care Miss E. M. Blakely, 10 17

The Annie A. Gould Fund

Income for education of Chinese girls in Paotingfu, 85 25

The Cornelia A. Allis Fund

Income for support of pupil in Madura, care Rev. J. E. Tracy, 16 50

The Joanna Fisher White Scholarship

Income for scholarship in girls' boarding school, Marsovan, 35 75

Porter Scholarships

Income, 165 00

Hugh Miller Scholarship

For Ahmednagar Theol. Sem. 90 75

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Ann E. Shorey Fund

For education of Ram Chundra Shorey, care Mrs. M. L. Sibley, 34 37

Boys' Academy Fund, Hadjin

Income to August 31, 1911, care Miss O. M. Vaughan, 47 60

Marash Theological Seminary Fund

Income to August 31, 1911, 88 74

Marash Academy Endowment

Income to August 31, 1911, 109 77

S. B. Poor Memorial Fund

Income for Uduvil school for girls, care Rev. James H. Dickson, 246 50

Alice Julia Rice Memorial Fund

Income to August 31, 1911, for maintenance of study in Doshisha, care Rev. F. A. Lombard, 19 72

Satara Orphanage Fund

Income to August 31, 1911, for support of child in orphanage, care Mrs. H. J. Bruce, 23 95

Benjamin Schneider Memorial Fund

Income for training preachers in Central Turkey, 96 70

Medical Work Anatolia College
(Marston Legacy)

Income for medical work, care Rev. George E. White, 408 05

Dewey Scholarship

Income to August 31, 1911, for support of pupil, care Mrs. S. S. Dewey, 14 79

C. F. Gates Mardin High School Scholarship

Income for scholarship in Mardin High School, 85 78

Cyrus S. Richards Fund

Income to August 31, 1911, toward salary of president of Anatolia College, 142 82

Mrs. D. K. Pearsons Memorial Fund

For Anatolia College, 2,465 00

Atwater Memorial Fund

For support of school at Fenchow, 280 76

A. A. Leonard Fund

Income sent to Turkey, 98 71

Jeannie Grace Greenough Crawford Fund

Income for education of girls in Western Turkey, care Rev. L. S. Crawford, 55 00

Thornton Bigelow Penfield Scholarship

Income for students in Pasumalai Seminary, India, 27 50

Turvanda Topalyan Scholarship

Income for education of poor village girls, care Miss Virginia Billings, 110 00

Williams and Andrus Scholarship

Income for pupils at Mardin, Eastern Turkey, 77 42

Capron Hall Ives Scholarship

For Capron Hall, care Miss M. T. Noyes, 110 00

American College, Madura Endowment

Income to August 31, 1911, for college, care Rev. W. M. Zumbro, 24 65

Marash Theological Seminary Library

Income to August 31, 1911, 73 95

Welch Scholarship Fund

Income for Pasumalai Seminary, 19 17

Washburn Scholarship Fund

Income for Pasumalai High School, 80 60

Jubilee Scholarship Fund

Income for Pasumalai High School, 79 20

Harriet Hazen Scholarship Fund

Income for Pasumalai Seminary, 19 72

Capron Scholarship Fund

Income for Pasumalai Seminary, 26 48

Albert Victor Hospital Endowment Fund

Income to be sent to India for running expenses of hospital, 279 38

S. M. Bingham Memorial Fund

Income for support of Hawaiian or Gilbertese catechists in Gilbert Islands, 8 21

Farrington Fund

Income for native helper, care Rev. C. S. Vaughan, 44 73

International Hospital Adana Fund

Income for hospital, 87 01

Kodaikanal School Endowment

Income for school, 92 44

13,348 44

Donations received in August, 190,153 77
Legacies received in August, 91,524 00

281,677 77

Total from September 1, 1910, to September 30, 1911. Donations, $864,482.89; Legacies, $143,739.22 = $1,008,222.11.

Atwater Memorial Fund

HAWAII. — Honolulu, Wm. R. Castle, 125 00

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ANNUAL MEETING

OF THE

American Board of Commissioners for Foreign Missions

MILWAUKEE, WISCONSIN
OCTOBER 10-13, 1911

The One Hundred and Second Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Milwaukee, Wis., October 10–13.

The sessions will be held in two important church buildings. All day sessions will be held in Plymouth Church, near the center of the city, while the evening sessions will be held in Grand Avenue Church, nearer the residential section.

THE BOARD'S ANNUAL MEETINGS ARE OPPORTUNITIES FOR SPIRITUAL INSPIRATION AND FOR A STIMULUS BOTH TO EFFICIENCY AND DEVOTION IN EVERY BRANCH OF CHURCH LIFE. IT IS WORTH SACRIFICE ON YOUR PART TO ATTEND.

The annual sermon will be delivered by Dr. Arthur H. Smith. Dr. Patton is expected to present stirring reports from his world trip. The strongest speakers available will be on the program. The high standard set by past sessions insures increasing power and value to the coming Annual Meeting.

EMPHASIS WILL BE PLACED UPON MISSIONARY EDUCATION AS AN IMPORTANT FEATURE. MATERIALS, CURIOS, CHARTS, STEREOPTICON LECTURES, MODELS OF MISSIONARY BUILDINGS AND DRAMATIC SCENES WILL BE PRESENTED IN THE FORM OF AN EXPOSITION.

Entertainment will be offered to the following classes of persons: Missionaries of the American Board, theological students, officers of the American Board and of the Woman's Boards, Corporate Members and their wives. Entertainment will include supper, lodging, and breakfast.

Applications should be made not later than September 15, 1911, to Eltinge Elmore, 135 Grand Avenue.

In behalf of the Committee of Arrangements,

C. H. BEALE, Chairman, 182 22d St., Milwaukee

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NOV 1 1911

The Missionary Herald

THE MILWAUKEE MEETING

A VACATION TRIP TO SHANSI

By REV. A. B. DEHAAN

BOSTON NOVEMBER 1911

American Board of Commissioners for Foreign Missions

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Entered at the Postoffice at Boston, Mass., as second-class matter

CONTENTS, NOVEMBER, 1911

EDITORIAL NOTES. Illustrated 489

THE DAY'S ROUND IN THE INDUSTRIAL DEPARTMENT. By Arthur J. Orner. Illustrated 494

NO TIME. By Rev. H. G. Bissell 498

TO THE FAR FIELDS. Illustrated 499

A VACATION TRIP TO SHANSI. By Rev. A. B. DeHaan. Illustrated . . . 502

A REVOLUTION IN CHINA? 506

HOME DEPARTMENT 507

FOREIGN DEPARTMENT 509

FIELD NOTES. Illustrated 509

LETTERS FROM THE MISSIONS. Illustrated 513
South China—West Central Africa

THE WIDE FIELD. Illustrated 515
India

THE PORTFOLIO 517

THE CHRONICLE. Illustrated 517

DONATIONS 518

SURVEY OF THE FIELDS, 1910–1911 523

A PORTION OF THE HOME DEPARTMENT REPORT, 1910–1911 541

REPORT OF THE TREASURER, AUGUST 31, 1911 546

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"IT IS A VOLUME TO POSSESS AND CHERISH"

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Photo by E. C. Partridge

THE REAL HAREM SKIRT

A Kurdish woman of Divrik, an outstation of Sivas

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NOV 1 1911

The Missionary Herald

VOLUME CVII NOVEMBER 1911 NUMBER 11

THE newspapers have proclaimed the fact that the American Board held its 102d Annual Meeting at Milwaukee, October 10–13. Readers of the religious weeklies have learned somewhat of the proceedings; the American Board Extra of the *Milwaukee Sentinel* has carried a full report to the missionaries, corporate members, pastors, and other groups in the Board's circle. All that is in order for this slower-paced monthly is such note and comment on the meeting as may emphasize its particular qualities.

The Milwaukee Meeting

IT was a matter of course that after such a year as was reported, there should be abundant rejoicing at Milwaukee. Everybody was happy; the atmosphere was full of cheer; fresh courage and new hope were voiced at every session. But the joy of the time was sobered by the vision of the enlarged opportunity. "Challenge" was the key word of the time. It was the repeated word on the program and the prevailing thought of the speakers. Progress and opposition, opportunity and need, all were interpreted in terms of a new challenge to the Church of Christ. The score of missionaries who one after another told of the present situations in the fields they represented hammered home one thought: it is a new hour of missionary opportunity, *which will pass.*

A Jubilant Challenge

MORE and more is it coming to be the case that the annual meetings of the Board are given over to those who can speak with special knowledge and authority on the theme of the time. The missionaries are brought to the fore ("give them yet larger place," said one attentive listener at Milwaukee); the ministers and other speakers from the home base are those who have special acquaintance with the problems on the home side or who have come closer than their brethren to the fields abroad. The annual meeting is now less a time for general oratory—even religious or missionary oratory; it is the occasion for men who know well and feel deeply to speak the message that men wait to hear. Every speaker may fairly be called an expert on his theme.

A Conference of Experts

THE session of Wednesday evening will be numbered among the great hours in the Board's history. "The best missionary program ever heard," said one corporate member, a seasoned attendant upon public meetings. Everything conspired to lift the tides of feeling to their flood. The spacious Grand Avenue Church, seating 1,400, was crowded almost to its limit. The earlier sessions of the day had already made responsive the hearts and minds of the great company, when with swift and brilliant speech Dr. Arthur H. Smith began to portray the struggle of China for her own new life and pleaded for the help of Christian America. Dr. J. K. Greene, of Constantinople, followed, sketching the emergence of the New Turkey, the strain of her conflict to hold what she had gained, and the service that Christian missions can render now. After these veterans with youthful hearts and eager spirits, came Dr. A. J. Lyman, also with silvered hair and with more than silver speech, to pour forth, out of the experience of his tour of the Levant and of India, his

On the Mount

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fresh and stronger assurance, "It is day now in Asia," and that the forces are converging for a swifter advance of the kingdom of Christ. No one who was present will forget that evening.

Some New Features

ONE annual meeting of the Board is much like another in outward form. Perhaps it is the new face or the new message that mainly give it variety and individuality, but there are always some new features to be remembered. This year the very large attendance of the Congregational ministers of Wisconsin and particularly of the home missionary pastors was conspicuous. The provision at several points on the program for opportunities for discussion and voluntary remark was a pleasant and profitable variation from the usual way. Mr. Goodenough's presentation, in behalf of the Amanzimtoti church, of a huge gavel of African ironwood made by native hands and fit to break a man's head with one rap, was a novel incident of one session.

Hospitalities without Measure

THE officers of the Board and those who had aught to do with the conduct of the meeting, as well as every visitor and attendant upon its sessions, have reason to remember with utmost gratitude their hosts at Milwaukee. Everything was done for their comfort, pleasure, and help. The arrangements were carefully made, provision of space and material was ample, both Plymouth and Grand Avenue Churches were ideal buildings for their several uses, and the homes and hearts of those who entertained the Board were wide open to their visitors. If Congregationalism and missionary zeal are not indigenous to Milwaukee, as was whispered, there is a type of both planted in that town that deserves to be cultivated, not to say transplanted.

During the session one hundred corporate members attended, including twenty veteran missionaries. In all, with wives and unmarried ladies, nearly fifty missionaries were present. One feature of the open parliament was the impromptu raising of over $3,000 for special work in Western Turkey, to be spent in conference with Dr. Joseph K. Greene, who had made a stirring appeal for this work, with which he had been connected. Another incident was the redeeming of a precious silver service, the gift of native Christians to a Madura missionary and his wife, who desired to be unnamed, who now wish to transfer the gift made them to the American Board. The sum of $600 was raised to purchase the service on condition that it be returned to the missionaries, to be retained by them. The closing of the session on Friday morning was very tender and impressive. Seven brief farewell addresses were made by missionaries going to India, China, Japan, Africa, and Turkey. Dr. Beale's address was felicitous, and bore witness to the hearty appreciation of the value of the meeting to the people of Milwaukee as well as to their guests.

To Those Who Didn't Go

AFTER all, but a small fraction of the American Board's constituency could attend the meeting at Milwaukee: only a minority of the corporate members; but a few of the 6,000 Congregational pastors; not a tithe of the missionaries; scarcely a handful of the host of Congregational folk scattered over the land. What can those left behind get from the Annual Meeting? They can get a good deal, if they will. An American Board extra of the *Milwaukee Sentinel* is to contain full reports of all sessions. A copy is mailed by the Board to the missionaries and to pastors of supporting churches. Upon application, copies will gladly be sent to others who will make use of them. It is possible to have a stirring report in any church; a trustworthy reporter in any home.

The Board's Earlier Visit to Milwaukee

THE American Board had been to Milwaukee once before. It was the Sixty-ninth Annual Meeting in 1878. Pres. Mark Hopkins, of Williams College, was then President. The meet-

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ing was not large in attendance; there were but 64 corporate members recorded as present and 161 honorary members.

The growth of the Board since its last visit to Milwaukee is indicated by the fact that its force sent out from the homeland has increased more than fifty per cent, while its native agency is nearly five times as large. The pupils under instruction in its schools of higher and lower grade have increased threefold. The native contributions have grown from a sum so small as then to be unreported to the impressive figure of $300,000, while its receipts for the current expense of the year's work have grown from $482,200 to $1,030,000.

Secretary Patton's Return

MUCH regret was expressed at Milwaukee that Secretary Patton had been unable to reach home in season for the session; but a telegram was received from him on his arrival in New York on Thursday night, the reading of which caused much enthusiasm. It was a great delight to all in the Missionary Rooms in Boston on Monday, the 16th, to welcome the Secretary on his safe return from his long journey in behalf of missions. He has visited nine of the Board's missions, including the three in Africa, one of which had never before been visited by an officer of the Board. He comes back in good health and with a more profound conviction than ever of the need of the gospel in the lands to which we have sent missionaries and of its power to redeem and uplift society. He is already at his desk, prepared for work with renewed zeal.

War on the Mediterranean

IT was a pitiful sight, just as the world under the lead of the Great Powers was looking forward to an era of peace which should abolish war and introduce a method of settlement for international difficulties, that war should be precipitately declared by a Christian nation against the Turkish empire. It looks at this writing as though the conflict may be speedily ended, but what has already occurred shows that the war spirit is not easily exorcised, and that the gospel of the Prince of Peace needs to be preached with all vigor throughout the earth. Italy's course is not to be apologized for, and yet it must be remembered that what she has lately done has been done by all the Christian nations which now disapprove her act. That the recent course of Italy has been almost universally condemned only illustrates what progress has been made in late years in public sentiment in reference to war. The fact is that Turkey was weak, and that it seemed to Italy that the time for her to secure certain territory she wanted had arrived; and she proceeded to take what she regarded as her share in the world's surface. Other nations had done the same; why should not she? But the world has objected, as it would not have done years ago, though not now as some of us thought it should have done. Doubtless it was not easy for other nations to say to Italy, "Hands off," for they have all been guilty of such robbery, and previous offenses of this kind have not yet been altogether forgotten. Possibly intervention, which seems to be demanded by the situation, may avail to end this strife without further bloodshed, and we still have reason to cherish the hope that the era of international peace is coming. In the meantime Turkey is suffering severely. An immense strain is put upon her government and her people in the present trying situation. May the God of Peace put an end to these wicked strifes!

The New Rule in Mexico

RECENT events have awakened new and strong hopes for our sister Republic of Mexico. The clouds that gathered there in the past months were very dark, and a strong impression prevailed that the fierce factions which had been arrayed against each other would not be pacified without a period of prolonged unrest and national turmoil. Under the conditions then exist-

Google

ing, it was hardly to be anticipated that an election of the president would end the strife, but from all appearances hostilities have ceased and instead of a year of fighting and bloodshed quiet seems to reign; the people seem to have submitted to the popular choice of President Madero. It seems almost marvelous that such calm should have followed the political revolution, and that the new régime should have been established so smoothly. All this bodes only good to the republic, whose future is bright with hope. We look for an era of peace in Mexico in all commercial and educational, as well as missionary lines.

The Hague Opium Conference

THE date of holding The Hague Opium Conference has now been fixed for December 1. There can be no question whatever that China is doing its full part to expedite the suppression of the traffic in opium. The reform movement is progressing mightily, and Great Britain and other nations have approved of efforts to suppress the traffic. The obstacles in the way of carrying out the proposals made are immense, and The Hague Conference, which is to consider the whole subject, will need wisdom and courage to direct and energize its counsels. The work of this conference at The Hague should be vigorously supported by the sympathies and efforts of all lovers of mankind.

Mission Study Council

THERE was organized in Lunteren, Holland, on September 5–11, an International Missionary Study Council, at which were present sixty-one delegates from thirteen countries: four from the United States, one each from India and Australia, the rest from European countries. Men of much prominence were in the movement, the object being to foster a federation between nations, an interchange of literature, methods, and experience of each country. This is one of the outgrowths of the Edinburgh Missionary Conference. It is founded on the belief that missionary education is essential to religious education, and that the federation of societies and denominations in common missionary endeavor is essential for economy, efficiency, and unity of the churches. Eleven representatives were chosen from six districts which had already organized mission study movements. Mr. Harry W. Hicks, of New York, was chosen president of the council. Thus another organization of world-wide reach is now seeking to inspire and guide the efforts of Christians in reference to the universal propagation of the gospel. May the blessing of the Lord rest upon it!

The Orient in Providence

IT seems to be the consensus of opinion that the "Orient in Providence" (September 21—October 7) equaled portions of The World in Boston, its mammoth prototype, in scenic effect and educative value, though lacking the inspiration of the Pageant. The attendance also was gratifying to the Providence people, though not to those who bore the financial burden. The strength of the exposition lay in its small size (three foreign and three home sections), allowing greater freedom of study and proper attention to the missionary expert and special speaker. The report from the stewards themselves is gratifying. On the whole the promoters of such small expositions may well feel encouraged to continue.

A Missionary's Furlough

WEBSTER'S DICTIONARY defines a furlough as a leave of absence, with the added idea of absence from service. On the way back to China last summer Dr. F. F. Tucker reviewed his furlough with this result: "During my eleven months in America I find I traveled 15,250 miles, riding on 157 trains, with an experience of one train wreck and one cloud-burst and washout. In addition to home visits and two short post-graduate courses, I was occupied in giving 187 talks and speeches, besides attendance on five missionary exhibitions, including The World in Boston.

Talks and speeches would number over 360 if all occasions at these exhibitions were included. Dr. Emma Tucker's record is not so far behind, though we do not have the figures." It would appear that the word furlough hardly describes such a leave of absence from one's post. However, Dr. Tucker adds, "It was all a most wonderful uplift to us."

All-Turkey Conference

THE projected conference in 1912 of representatives of all the American Board missions in the Turkish empire, with a deputation from the home base, to which allusion has been made in earlier issues of this year, is now assured, and plans for its conduct are being rapidly shaped. To save repetition here, we urge our readers to note particularly that part of Secretary Barton's Survey of the Fields, read at Milwaukee and printed in this number, which bears on the important conference. The reference will be found on page 526.

The Overruling Will of God

AT the annual meeting of the Western Turkey Mission, which was to have been held at Marsovan this year, but was omitted because of the outbreak of cholera, it was planned that Dr. George F. Herrick, of Constantinople, should present some reminiscences of the fifty years of his missionary life in Turkey. In the paper thus prepared but not read, Dr. Herrick points out that missions somehow grew and expanded in that unhappy empire even during the reign of Abdul Hamid, which foreign residents in Turkey dared not then characterize as it deserved. In the face of government opposition and espionage the work of the American Board made steady and even rapid progress.

There were many striking interpositions of Providence during that time. When one reflects upon the fact that under a rigid censorship it was yet possible to issue many editions of the Bible and other Christian literature in Osmanli-Turkish, besides large issues in other languages, while at the same time schools and hospitals were being established, recognized, and enlarged, fresh assurance is given to the faith that above all earthly and human forces God's sovereign will controls this world and its affairs. The longer the reach of time reviewed, the more conspicuous to all observers is this control. Man may not admit it, but it is a fact that the human race lives under a theocracy. So it was when Abdul Hamid sat on the throne; it is true now when the experiment of constitutional government is on trial in Turkey.

One Way to Help

IF subscribers to the *Missionary Herald* will make their renewals for 1912 before the end of December, they will save the Publication Department the labor, cost, and embarrassment of mailing them a reminder. The present postal rules prohibit sending the magazine more than four months after the date when the subscription expires.

The Free List Once More

THE same rigid postal rules require that copies sent regularly without charge, even though in accordance with the agreement and custom of the Board, as to pastors, church treasurers, corporate members, donors of certain amounts, etc., must be upon annual application of such unpaid subscriber. Here, too, prompt and willing conformity to a rule which is not of the Board's making will help the Publication Department.

Good Reading

THE article on "Christian Missions in Japan," by Mr. Kinnosuke, published in the September *Century*, is attracting deserved attention. If any of our readers have not already seen it, we advise them straightway to turn to the extract from it in The Portfolio of this number. The joint republication of the article by the foreign mission boards of America seems likely; if accomplished, it will offer for wide distribution a notable tribute to the worth of Christian missions.

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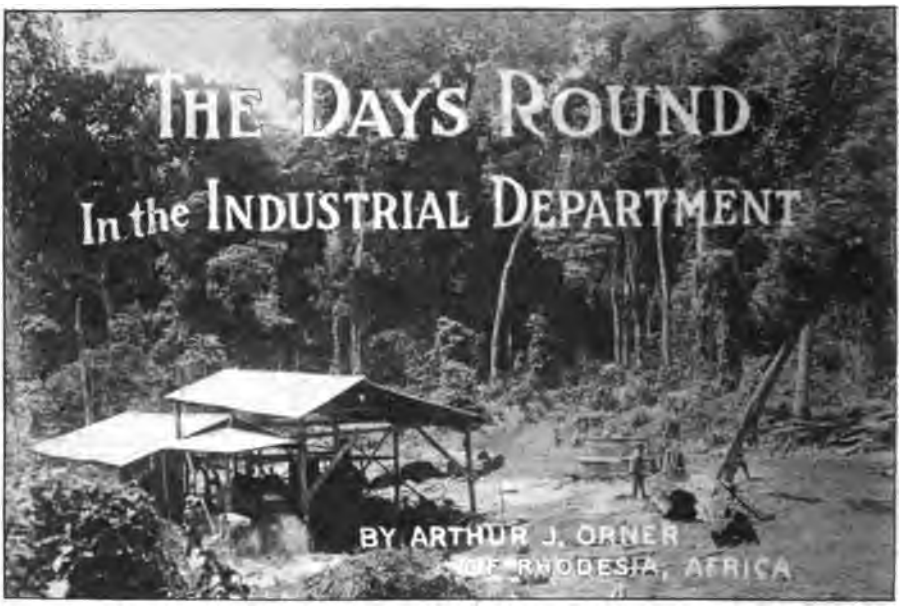

MR. ORNER PERCHED ON A FALLEN TREE

AS the sun appears above the eastern mountains the rising bell starts the "Day's Round" in the Industrial Department at Mt. Silinda. Fifteen minutes later the sixty boarding school boys may all be found at their places of duty in the shops and gardens, or at cleaning or cooking in the dormitories and kitchen. As the industrial missionary goes to his door on the way to the shop he is usually greeted by three or four boys, who have come with some question regarding their work, or perhaps asking permission to visit their homes for over Sunday. These are soon attended to, and he continues on his way to the shop, where already the boys have commenced work.

The shops are all in one building, so an inspection of the work here requires but a few moments. On the main floor, in the machine shop, the two apprentices are engaged in cleaning the machinery or on some small repair work, while in the engine room adjoining another boy is starting the fire under the boiler of the sixteen horsepower traction engine. In the basement of the shop building the fourteen boys of the carpentry class are found hard at work under the direction of Mpini Mcunu, our Zulu carpenter from Natal. Tables, chairs, doors, and windows are being made entirely by the boys, and may be seen in all stages of manufacture. Quite a contrast to the conditions in the kraals, where tables and chairs are unknown and doors are made of mats or poles! Quite a contrast, too, between these young men and their brothers in the kraals — the former clean, neatly dressed, intelligent, and with the ability to use tools and do work that their fathers never saw or dreamed to be possible!

After the inspection of the shops comes a trip to the gardens for a hurried review of the work before breakfast. Here some of the boys are found harvesting the six-acre field of beans, while others are clearing trees and brush from new ground in preparation for the next season's planting, and still

OUTSIDE THE SHOPS

Showing a Portuguese solid wooden wheel cart made in the carpenter shop at Mt. Silinda for a Portuguese commandante

others are laboriously plowing with the oxen.

At 7.50 the bell rings again and all stop work for breakfast, after which the boys go to school, where they study until noon. While the boys are at their studies there is considerable industrial work going on, as there is a large number of men employed in building and in the preparation of building materials, and the morning must be spent in superintending this work. First comes an inspection of the new two-story house, where the masonry work is under way. A number of schoolboys are employed here, but the work continues throughout the day, as the native head mason and a number of the men are not connected with the school. None of the natives can read plans, and they have to be closely watched even on the simplest building, so it is necessary to visit this work once or twice every day.

An hour and a half are now spent in a trip through the forest to the brickyard, two miles from the station, where forty men and boys are making pressed bricks and tiles in preparation for future building operations. These are the only pressed tiles made in Rhodesia, and pressed bricks are made in only a few other places. The natives did not know the use of bricks when the white man first came here, but they quickly became quite proficient in their manufacture. The brickyard is under the supervision of Laduma Njapa, our right-hand Zulu helper, and requires

A GIANT MAHOGANY

Felled in the Silinda forest, and worked into a mission residence. The stem was more than 100 feet long

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comparatively little white oversight, as he has had considerable experience and is a first-class foreman. After spending a short time in looking over the work the return is made to the station, going around by the stone quarry to see that the work there is progressing satisfactorily.

It now lacks only about an hour of dinner time, so the sawmill must next be visited, the machinery looked over, and the saw sharpened in preparation for the afternoon's sawing. When the boys come from school those who work at the mill oil the machinery and place a log on the carriage, making everything ready to begin sawing.

The running of the sawmill requires the constant supervision of the white missionary, as none of the natives can be expected to attain enough mechanical knowledge and skill to be trusted with the running of a machine of this kind. The natives acquire a certain amount of mechanical knowledge with surprising quickness, considering the total absence of machinery of any kind from their kraal life; but after reaching a certain stage it seems almost impossible for them to advance further, so that they can themselves operate complicated machinery or make fine adjustments. For example, there are three natives who have had more or less experience at running the engine. One boy came with the engine when it was brought from Beira nine years ago, and has worked with it at times ever since; another has worked with it for a number of years, while the third is a schoolboy who never worked with it until about eighteen months ago. In spite of the difference in experience these three are about equal in value. All can start and stop the engine, oil the bearings, keep up steam under ordinary circumstances, and be trusted to keep water in the boiler; but none can even replace a broken water glass or adjust a bearing when neessary.

IN THE BRICKYARD

IN THE MACHINE SHOP

The work of a missionary,

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at least in this mission, is full of incidents, and it is seldom that an entire afternoon passes without an interruption of some kind. Perhaps a note comes from a near-by settler, ordering lumber or some repair work; frequently the arrival of a white man will necessitate a few minutes' stop for friendly conversation, or, if he be a stranger, to show him the shops and explain somewhat of the workings of the Industrial Department, for most of our visitors take a more or less lively interest in this branch of the mission, whatever their attitude toward the evangelistic side of our work.

Sometimes the sawing is stopped at about four o'clock and the engine is moved from the mill to the shop in order to grind meal for the food of the boys and girls in the boarding schools, as the *mungoza* meal porridge, or *sadza*, is the mainstay of the native's diet, and a hundred boys and girls can do away with a surprising quantity. Formerly the meal was ground on small hand mills, but now all the grinding for the station is done at the shop on the large mill, which is capable of running through as much as three-quarters of a ton in an hour.

While the grinding is going on there is a chance to do some work on the lathe or on one of the other machines, as the mill requires little attention and can be cared for in the main by some of the boys. One of the shop apprentices assists with the machine work, but has had little training, so cannot yet do any of the actual work alone.

At sunset the bell rings once more and industrial work stops for the day. The evenings of the boys are free for study until nine o'clock, when the curfew rings, and after a short prayer service and Scripture reading, usually in charge of one of the native teachers, all retire for the night. The evenings of the industrial missionary, however, are not by any means free, as this is the only time left for office work and bookkeeping, so that it is usually after 9.30 when the last letter has been written or the last entry made in the books, and the "Day's Round" ends.

No effort has been made to tell the round of any particular day, but rather to indicate in some measure the activities of the Industrial Department at Mt. Silinda and the ordinary round of the industrial missionary. There is great variety in the work. Never are

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THE NEW SCHOOL BUILDING

there two days exactly alike, but every day is filled with a thrilling interest, and brings with it the opportunity of lending a helping hand to a very needy people and of taking a part in the great task of leading them to a higher and fuller life of civilization and Christianity.

NO TIME

By Rev. H. G. BISSELL, of Ahmednagar, India

YESTERDAY a man called to see me who is interested in the Christian way. He wished to talk with me about becoming a Christian. His mother had recently been restored to health from a very serious illness. He had vowed to God, he said, that if she were spared he would become a disciple of Jesus Christ. He had an earnestness about him which was exceptional. But I had no time to talk with him.

Last week a company of men from a near-by village came with a petition for a Christian teacher. They had a list of thirty-nine children of school age; a number of them belonged to Christian families. This petition committee had quite a story to tell of the villagers' aspirations for the education of their children, girls not excluded. They said all wanted a Christian teacher, one who would teach them the Bible and would help them to understand the right way of living. But I had no time to talk with them.

Four young men came to inquire if I knew of any jobs they could find. They were formerly boys in our schools in Ahmednagar. The mission felt compelled to reduce the number of pupils for the sake of economy. So far as I know these boys went home uncomplainingly two years ago. They can read and write well. They aspire to something better than the narrow, meager life open to such converts in the average village. They are honest; I believe they would do well in some permanent position — in the railway, the forest department, the police service, or elsewhere. But I had no time to attend to them.

A preacher came in twenty miles to urge me to come to his town for some public meeting. There were a number of people whom he had been carefully instructing. He thought they were ready to be baptized. There were others who wished to learn more about the Christian way, and desired to meet the missionary personally. I had no time to go with him.

A young man called to ask counsel about his wife. They had been separated, for good or bad reasons. Where could he go to find her? How could he persuade her to return? What could I advise? I had no time to listen to his story or to help him in any way.

One of the best preachers in a neighboring district woke one morning, a month or so ago, to find that his faithful horse had been stolen. It was with great economy and strenuous effort that the modest sum of fifteen or twenty dollars had been raised by his missionary to purchase this steed. He had covered many miles with his rider, as the latter moved about from village to village with the gospel message on his lips and a real love for his people burning bright in his heart. There was no clew to be found of the animal anywhere after a month's diligent search. The disappointed preacher came to me with a tale of his useless efforts. Could I do anything to help him in the recovery of this animal, without which his work seemed so sadly crippled? No, I had no time either to listen to his story or to give him any hints about tracing his beast. Would he please do the best he could!

A man was brought to me a day or two since with a hand very badly hurt.

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Evidently there was an open wound; into this the people in their ignorance had poured kerosene oil and then bound the hand up tight with what amounted to a bundle of clothes. Profuse bleeding had reduced the man's strength in the twenty-four hours, while it was more than probable that serious infection had set in. He and his friends had come in eight or ten miles, ignorant of the ways of the city, knowing next to nothing about doctors or drugs or hospitals. The mention of a physician started him trembling to his feet, and an escape from all treatment seemed sure. I had no time to tell him what to do, and probably if I had neither he nor any of his company would have carried out the instructions about finding our mission dispensary or looking up a doctor, without my going with him personally. I had no time.

Last year there was a united effort, planned and prosecuted by the Ecclesiastical Union connected with this mission and the mission itself, to organize an evangelistic company and make a tour of all the churches connected with the mission, now numbering half a hundred. The tour proved very fruitful. Money was put into it by the churches. The men who made the rounds were thoroughly aroused, and spread their enthusiasm among a large number of Christian workers. They brought much religious instruction to the rank and file of village Christians, and presented anew in strong fashion Christian truth to hundreds of non-Christians. At the annual meeting of the Union last October different pastors reported with enthusiasm the good results of this evangelistic tour. The number of missionaries this year will not permit a similar plan for 1911. There have been urgent requests that it should be taken in hand again. I have no time to go on such a tour.

No time for this and no time for that! What is there time for? What is the missionary doing if he cannot attend to things like those mentioned above? Well, that would make another paragraph — a long one — and I have no time to write it. But I will take time just to say, dear reader, that the great stress under which we all live out here, where you have sent us, is the stress of raising money to maintain the work which has grown upon our hands far beyond what you contribute for its support. How to provide for the pay list as it is made out each month; how to make the six months' account balance, so that we get no "Wiggin" from the Treasurer; how to reap a field where the Lord of heaven and earth is giving a marvelous increase; where to get the money, how to get the money, and even, why don't we get the money — if some people who are proud to belong to the constituency of the good old American Board, and who pray continually for a larger blessing on her work, will help us to answer *these* questions, we shall have time for the other questions, which seem so much more our business here.

TO THE FAR FIELDS

IN addition to the departure of the twelve new missionaries reported in the last number of the *Missionary Herald*, we have now to name eleven others whose sailing can be recorded, aside from those who are returning to their several mission fields. It must be borne in mind that while we have reported during the year an unusual number of recruits, there have been losses during the period — many by death, and a still larger number by reason of age or conditions of health — so that the force in the field is little changed within the past twelvemonth. While we rejoice in the new life which has entered this work, we must not fail to pray for more laborers.

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Miss Dora Judd Mattoon, who goes to the Eastern Turkey Mission, was appointed to take the place of Miss Maria B. Poole, whose lamented death occurred last February. Miss Poole was a member of the Broadway Tabernacle Church, New York, which supported her, and Miss Mattoon has the same support, going out under the Woman's Board of Missions. She was born in Watertown, Conn., and taught for two or three years in her native town, then took a full course in stenography, and after teaching for a year or two in commercial schools became connected with a business house in New York, having charge of its stenographic department. She has for some time

MISS MATTOON

MISS DORNBLASER

desired to do Christian work, and the call for a successor to Miss Poole elicited an immediate response from her. Through this appointment the connection of the Broadway Tabernacle with evangelistic work in Harpoot happily continues.

Miss Clara H. Dornblaser, who sails from San Francisco, October 4, is a sister of Miss Irene Dornblaser, who joined the Foochow Mission last year. She was born in Wheeling, W. Va., was a graduate of Wittenberg College in 1909, and goes to the Foochow Mission for a term of five years, the hope being entertained that hers will yet be a life service.

To the same mission goes Mr. William H. Topping, for a term of three years as tutor in Foochow College. Mr. Topping was born at Maberley, Ontario, and is the son a Methodist

MR. TOPPING

minister. After studying at Inverness Academy, he entered Queen's University, from which he was graduated the present year. Educational work in Foochow is assuming great importance, and Mr. Topping's presence and aid in the college will be cordially welcomed.

Dr. and Mrs. Edward P. Case, having accepted appointment from the American Board as missionaries to Eastern Turkey, are to be located, according to the wish of the mission, at Erzroom. Dr. Case was born in Patchogue, Long Island, studied at Lafayette College, and afterwards was connected with Perkiomen Seminary and Latrobe High School. Subsequently he pursued his medical course in the University of Michigan. During his studies he was engaged in various forms of Christian work, and has been a Student Volunteer for eight years. His wife, who was Miss Florence M. E. Fowler, was born in Brooklyn, N. Y.; she shares with her husband an enthusiasm for medical Christian work. The needs at Erzroom have appealed so powerfully to a kind

MR. AND MRS. CASE

friend, who desires that his name shall not be made public, that he has undertaken the support of Dr. and Mrs. Case at this station.

On October 19 Mrs. Edward Fairbank will sail from New York on her

MISS WHEELER

MR. FELT

return to the Marathi Mission, and with her go two recruits for that field. Rev. Edward W. Felt was born in Galesburg, Ill., and was graduated from Knox College in 1908; after three years of study at Union Theological Seminary he was graduated from that institution last summer, and was ordained at the Walnut Avenue Church of Boston in May. Miss M. Louise Wheeler was born in Montclair, N. J.; after graduating from the high school there she passed through the Teachers College of Columbia University, being graduated in 1900. She has taught kindergarten for several years, and latterly in an Italian section of Montclair, having great success. Her heart has been for some time set upon going to India; she has recently been adopted by the Woman's Board of Mis-

MISS DAVIS

MISS DOUGLASS

sions, and it is expected she will be located at Sholapur.

The European Turkey Mission is to receive re-enforcements in the persons of two young ladies, Miss Delpha Davis and Miss Edith L. Douglass. Miss Davis was born at Malvern, Ia., and is a member of the Cedar Falls Congregational Church. After studying in the high school of that place, she was graduated later from the Iowa State Teachers' College, became a Student Volunteer, and has since been a teacher. Miss Douglass was born in South Dakota; she lived for a time in Pueblo, Col., worked her way through Colorado College, and has had much experience in life which will fit her for missionary service. These ladies have both been adopted by the Woman's Board of Missions of the Interior, and will find a warm welcome in the mission to which they go.

Mr. and Mrs. L. Curtis Guise go out

MR. AND MRS. GUISE

under appointment to the Madura Mission. Both of them were born in Holton, Kan. Their early education was in the rural schools, and both were connected with Campbell College. Mr. Guise entered the University of Kansas, was graduated therefrom in 1910, and has since been connected with the Graduate Department of the University of Michigan. He became a Student Volunteer in 1906, and has been much engaged in the study and advocacy of foreign missions. Mrs. Guise, whose maiden name was Nettie Bradley, became a member of the Advent Christian Church. She has been a teacher and bookkeeper, and has taken a course in music in the University School of Ann Arbor. It is expected that Mr. Guise will be identified with educational work in the American College, Madura.

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"TWENTY MINUTES FOR REFRESHMENTS" IN CHINA

A VACATION TRIP TO SHANSI

By Rev. A. B. DeHAAN, of Pangchwang, North China

The following account of a missionary's experience while on vacation in China this last summer is taken from a familiar letter of Mr. DeHaan's to friends in this country. — The Editor.

ALL along the way of the railroad ride to Tientsin we saw the wheat harvesters. Their work is done in a primitive fashion. In one hand the man carries a sickle and with the other he valiantly grasps a stalk of wheat. Then he cuts, and when he has gathered a small bundle he lays it aside to be gathered up by carts later in the day. In the wake of the harvesters are many gleaners, the poor people of the village. They collect the stray wisps of wheat which have been missed. One thinks of Ruth as she gleaned in the days long ago. China is full of modern Ruths. Here in the mountains, where carts are not feasible, the grain is carried home on donkeys. One smiles to see the little donkey covered with a huge load of wheat. Later on, when the wet season comes, all the roots of the wheat are pulled up to be used for fuel. This is one reason why the land is somewhat impoverished.

We went third-class, and the third-class car has no seats. The Chinese when traveling always carry their bedding. They put this on the floor and sit on it. We had a folding cot and our bedding. So we set up our cot and spread our bedding on top, which, with pillows, made one feel as though he were traveling in luxury; and it was really much more comfortable than riding in the second-class car, which has only wooden benches with no cushions. My wife even managed to get a nap before the day was over. So when you come to China, and really wish to travel comfortably, bring a cot bed, a mattress, and go third-class.

From Tientsin, and thence by the Peking-Hankow Railway till we changed

cars for the Shansi line, we journeyed slowly along, enjoying our short visits with the missionary friends who entertained us *en route*. Late Tuesday afternoon, almost a week after we had left home, we boarded the cars for the last train ride of the trip. Our destination that day was Yu Tsu. The innkeepers have a very ingenious device with little flags. You secure one of these flags, and as the train steams into the station hold it out the window.. At once coolies from the inn come to you and care for your baggage. You find it all safe in your room later on, with no worry on your part and for only a trifling compensation. The place where we stayed was very good, although our boy complained that his brick bed was "alive," and so he did not get any sleep that night. Sleeping on cots probably saved us.

At six the next morning we began to start. It takes an hour to start out here. At seven, with our baggage in one cart, watched by the boy, I in another, and the two ladies riding in the litter, we were off. The charge for the inn privileges, which included hot water, some food, two meals for the boy, and sleeping rooms for us all, was about fifty cents in gold. The roads, on account of the previous rains, were very rough. The ruts were often as deep as the cart could go down and go on, but by 5 P.M. we had made the twenty-five miles we had to go. We stopped for lunch at Tung Yang, about half way to Taiku, which was our first day's destination. In order to get there we had to ford three rivers, for there are few bridges in China. Later on, when the rainy season begins in earnest, these rivers are impassable, and so road traffic is stopped. I noted that preparations are being made for a railroad from Yu Tsu to the south, passing through Taikuhsien and within twenty-seven miles of Fenchow, where we have mission stations. This will bring our work here very much closer together. In fact, it will put these places within one or two days of Peking, where it formerly took three weeks or more to reach them. This

A SHANSI OUTDOOR RESTAURANT

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A SHANSI CART

new railroad is projected by Chinese without the aid of foreigners. While stopping at Tung Yang I engaged a meat seller in conversation. His supplies included donkey, mule, cow, hog, sheep, and goodness knows what other kinds of meat. There is variety in the meat line at least!

All through this region there are huge irrigation canals, which carry the water from the river streams and distribute it through the farming region. These canals are a constant matter for dispute among the Chinese. The control of the water is placed in the hands of a committee from each village, whose task it is to look after the water interests of that village. As a consequence, enormous crops are raised all through this region, far excelling the crops we have in Shantung. These canals are miniature rivers, and are often thirty miles long from source to mouth.

The region through which we passed is a large plain bordered by mountains which tower up on both sides as you go along. One is never out of sight of these everlasting hills. In days gone by this plain was a vast field of poppy plants, but today no poppy is raised here since the ban of the government has been put upon the production of opium. In talking with missionaries who have been here only four years, I learned that when they came they saw nothing much but poppy, and that the beautiful sight of hundreds and thousands of acres in full bloom was one never to be forgotten. Today wheat is grown in its place. Some farmers thought the government was not in earnest about this matter, and kept on raising opium; but they soon learned their mistake, for soldiers were sent to those places, and after a few farmers had had their heads taken off the remainder were glad enough to raise wheat.

After having thoroughly enjoyed the hospitality of our new-made friends at the Taikuhsien Mission station, we left for our summer place. It was a two days' trip in carts. We had two large carts which were going to Fenchow for a load of flour. By hiring them we made a bargain as to the price. These carts are wider than our Shantung carts, but they have the same number of springs, that is, they are entirely lacking in them. We were glad to see the road a bit better than it had been.

Saturday at 5 P.M. we arrived at Yu Tao He, which is a valley containing a running stream of water. This water issues from three large springs at the foot of the mountain, some ten miles up the valley. There is a story told

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about the origin of these springs which strikes one as rather Mosaic: a prince in olden days, being very thirsty, struck the rocks, and immediately there burst forth this spring, which has been flowing ever since.

Along this stream there have been built over seventy-five mills for grinding flour. They say that four years ago, when every one raised opium, half or more of these mills were idle. Then it would have been a simple matter to buy a mill. Now not a mill is idle; there is so much wheat to grind that all are busy, and one cannot buy a mill for double or treble the price asked a few years ago.

The houses in which we live are these flour mills. They are very comfortable, and agree more with my idea of what a summer house should be than do the elaborate houses at Peitaiho. We have every convenience one could wish, and are happy to be here. The mountain air, at this altitude of perhaps three thousand feet, is invigorating; I feel better after these few days here. The stupor cast over one by the humid atmosphere of Peitaiho is lacking. The only disadvantage of the place is the small number of people, although the quality makes up for the quantity. In our party, housed in two mills opposite one another, with the stream between, are Dr. and Mrs. Watson and their baby daughter, Mrs. Alice Williams, Misses McConnaughey and Chaney, of Fenchow; Mr. and Mrs. Harry Martin and two children, and Misses Vanderslice and Mead, of Peking; Mr. Pye, who is building at Fenchow, comes out at times. Later in the year Mr. and Mrs. Fairfield, of Taiku, are expected for a week or more. Mr. Watson goes almost daily into the city of Fenchow, eight miles away, to help with the building. The rest of us are busy at studying, writing letters, tennis, walks, naps, reading; altogether resting.

From this station of Fenchow went out in the summer of 1900 a small band of men, women, and children under the protection of official troops; but it was only a trap, for they were soon set upon and ruthlessly murdered after having gone a few miles. A stone monument marks the spot where they fell. No portion of China has been so dearly bought as the province of Shansi.

Traveling through this mountainous

THE VACATION RESORT

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region the words of the Psalmist of old came to me. Perhaps no time excels the present for natural beauty. The hills about us are terraced for hundreds of feet up the slope, and they present a charming spectacle with the golden wheat ready for the harvest. The poet's words are fitting: —

"The hills are girded with joy;
The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing."

In the midst of all this beauty the Chinese have lived for centuries, doing their work, propagating their race, enjoying their joys, mourning because of sorrow, living over and over the experiences which come to men. God has been present in every bush and stream and hill. His stars have shone each night on multitudes of this race. The seasons have brought their bounty and laid it at the feet of God's children; the rain has fallen on the just and the unjust; but all this has never brought to the race the conception of the Christian God and its attending blessings. The world, with all its beauty and life, has again proved its inadequacy to meet men's religious needs. Look where you will, you will see the need as expressed in China's myriads of temples nestling in every valley and rising from the highest and most inaccessible peaks. These rise in worship of the gods of rain and thunder and lightning and wind, and the whole list of nature's manifestations. The gods are appeased; they are not loved. The Christian God, manifest in Christ as the loving Father, alone can satisfy China's deepest need — the need for a source of new life.

A REVOLUTION IN CHINA?

FOR some weeks past reports have been received by telegraph of uprisings in various parts of China, especially in the province of Szechuan. No special alarm was felt, but on the 13th of October dispatches were sent by cable to the public press, indicating that this uprising was nothing less than a political revolution, the design of which was to overthrow the Manchu dynasty and in its place proclaim a republic. Just as this issue is ready for the press the reports are more definite, indicating that the rebellion is widespread and thus far ably managed, and there is no telling what may take place within a short time. It is now stated that early in the present month Prince Ch'un, the Chinese premier, tendered his resignation, but the government declined to accept it. Later still it has been reported that the government had recommended to the court the appointment of Yuan Shih Kai as premier in place of Prince Ch'un. On October 15 it was reported that Yuan Shih Kai had declined to accept this recall to office unless imperial guarantees were given of immediate reforms in accordance with the demands of the present agitators.

All this is news of immense significance. It would seem to reveal a conviction on the part of the Manchu government of its impotence and the necessity it is under of accepting the modern ideas that have prevailed among the revolutionists. Yuan Shih Kai is probably the ablest statesman and shrewdest commander in the empire, a man of great influence among the people. It will be remembered that he was governor of Shantung province at the time of the Boxer rebellion, and that at that time he attempted reforms which were in the interests of good government and the pacification of the empire.

If Yuan Shih Kai can secure the guarantee he desires and resume the premiership, certainly there would be some hope of readjustment of Chinese affairs that would give promise of a good and liberal government for this great empire. "Can a nation be born in a day?"

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HOME DEPARTMENT

A STIFF PACE

WHETHER we can keep it or not remains to be seen, but it is at least clear that the pace set us by the receipts last fall is to be a fast one. The entire autumn of 1910 was a time of rejoicing, culminating in the great ingathering of gifts in December, when were received the sums which had been held in the treasuries for the Apportionment Plan. The centennial meetings in Boston were throwing their shadow before; and when pastors had occasion to speak of the Board's work, it was with a depth of affection and interest beyond the ordinary. *Can we keep that pace this fall?* There is no question that we *ought* to keep it, for the Board must go on to larger things: expanding its work, re-enforcing its broken lines, and more adequately meeting the needs that call to us.

Already there is a falling off to be recorded for this first month. Once let it rest heavily upon the heart of every pastor, layman, and friend of the Board, and the monthly report will show gratifying totals. Which is better, to have a high standard before us which we must work hard to reach, or to enjoy the satisfaction of just passing a lower standard, established in a poor year? The *former*, say we all.

THE FINANCIAL STATEMENT FOR SEPTEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1910	$11,743.99	$4,675.10	$572.76	$91,759.70		$1,523.00	$110.274.55
1911	8,554.01	2,997.44	400.96	77,828.93		1,566.25	91,347.59
Gain						$43.25	
Loss	$3,189.98	$1,677.66	$171.80	$13,930.77			$18,926.96

A CALL TO LIFE INVESTMENT

Impelled by the calls that come from the fields, the Board is now looking forward to correspondence with at least fifty young men and women who are seeking to invest their lives for the largest returns of the kingdom of God. There is no space to mention every call that demands attention at this time. Let it suffice to say that there is not a mission or a continent in which we have work that is not calling for re-enforcements. If you have the qualifications of a strong character, an attractive personality, a balanced judgment, and an effective earnestness in spiritual things, the Board can offer a wide variety of service. Physicians, both men and women, are critically needed. At least three nurses are desired to take the responsibilities of hospitals; twenty and more ordained men, whether recent graduates or after a few years' experience in the pastorate; a score of women for teachers, with good normal training and some experience; a few men of business capacity for administrative and executive posts; a dozen men just out of college for three-year terms of service as tutors in our colleges abroad.

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Most Critical Needs

Can any one, led by the Spirit, direct us to two young women who are willing to go within two months to Umzumbe, South Africa, to take charge of a boarding school for girls of grammar grade? The school has one hundred pupils, and is preparing them for Christian homes and sending them on to normal school to become teachers and molders of the national life. THIS SCHOOL WILL CLOSE JANUARY FIRST IF WE CANNOT CABLE THE COMING OF TWO WORKERS. It cannot longer be continued *without new workers*.

Five Most Pressing Demands for Men

1. An *ordained man* for important oversight of evangelistic work and native pastors and churches in *South China*.

2. An *ordained man* for the *Shansi Mission*. A ripe field, a big opportunity for a man of big caliber.

3. *Two ordained men* to be "bishops" and "directors of education" in the Zulu field, *South Africa*. Men of force and wisdom, who can direct hundreds of developing churches and administer scores of schools supported by government grants.

4. *Two physicians* with good professional record, strong in surgery, to take charge of independent hospital and dispensary work in important fields.

Please write immediately to The Home Department, American Board, 14 Beacon Street, Boston, Mass.

WE ARE WATCHING THE MAIL

One sentence we forgot to write to the Sunday school superintendents when the literature describing the FIVE-MISSIONARY-MINUTES-A-SUNDAY was sent out. It was meant to urge every superintendent and teacher who tries the plan to *report to us how it works*. Will you tell us which of the little exercises you found most interesting? Tell us whether the plans suggested were over the heads or under the feet of the young people of your school. Above all, give us the pleasure of knowing if your school is working for a generous offering to the Board. For how long a period are the offerings to be gathered for our work, and did you use that plan of urging each class to subscribe its own share and then to raise the amount in a series of Sundays?

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

November

CENTRAL TURKEY

36 Missionaries; 367 Native Laborers
34 Churches, with 6,542 Communicants
2 Colleges, with 245 Students
77 Other Schools

In our monthly Calendar for Prayer we have assigned four months for Turkey, including Bulgaria. This seems out of proportion until it is remembered that nearly one-third of the work of the American Board is in Turkey; 202 of its 618 missionaries are located there, and not quite one-fourth of the enrolled membership in the churches connected with the Board is within that empire.

In the Central Turkey Mission, that is specially presented for prayer during this month of November, there are opportunities for reaching Moslems which have never before been enjoyed. There has been during recent years such a striking number of men and women who have witnessed for Christ, even unto death, that the people have been profoundly impressed and their hearts have been opened to the truth. The obstructions in the way of preaching the gospel have been marvelously removed, showing that the blood of the martyred men and women has not been shed in vain. Pray for the educational institutions at Aintab, Marash, Tarsus, Adana, and for that whole region, denominated Cilicia, for which Paul in his epistles urged the disciples to pray.

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FOREIGN DEPARTMENT

FIELD NOTES

Educational Awakening in the Province of Smyrna
(Western Turkey Field)

The work of rebuilding after the fire that partially destroyed the American Collegiate Institute for Girls at Smyrna, last January, has kept Mr. Tracy on sentry duty all summer. The girls are now to move into the compact premises of the mission from the house where some of the overflow used to be quartered. Plans of the Men's College for re-establishment in new and ampler quarters outside the city make possible the rearrangement of the mission compound. The advance of interest in education is very marked in the province; it is almost impossible to find a sufficiency of teachers even for the outstation schools, as the non-evangelical communities make such a drain upon the graduates of the Christian higher schools. Three quarters of the young women graduates from the institute have served as teachers for a period of years. One needs only to reflect upon this fact to see how wide is the influence of missions upon the life of this province.

The prevalence of cholera in the country hampered the school work at the close of last year and seems sure to interfere somewhat in the year to come. However, the disease has now spread so widely that quarantine is almost abandoned; it is felt that the cholera must run its course. Fortunately it is better handled now than formerly.

Mr. Tracy also reports quickened interest in the Armenian Evangelical Church, through the coming of a new pastor, an able and energetic man, who has had twelve years experience in Cairo. A hopeful sign of the times is that men of exceptional piety and force are being found in the evangelical churches, and also in the highest office of the national Greek Church of Smyrna.

The Growing Influence of Christianity
(Shaowu Field)

Dr. J. E. Walker's review of the year 1910 in the Shaowu station, in the far interior of Fukien province, reveals somewhat the same characteristics as reported in the note from Shansi. Here, too, the *literati* are showing a kindlier attitude towards Christianity. Pastor Diong, who when he became a Christian was separated from his fellow-students and literary chums, finds them coming to him again, and has been able to distribute several copies of Dr. Martin's "Evidences of Christianity" among them. Scholars of the region are beginning to think and to inquire what is China's disease and what its cure.

The progress of the anti-opium crusade is irregular. In Shaowu and its suburbs the dens have all disappeared from sight, though many still exist secretly. In the country villages, which are more of a law to themselves, less progress has been made. In some of the farming communities, always specially cursed with this habit, there is even an increase, through the activity of an organization which promotes idolatry and gambling. But in spite of setbacks and local failures, much has been really accomplished, and these reforms are more than skin-deep. Moreover, they are in harmony with the teachings of Confucius, which are universally accepted in theory at least, and whose sanction can thus be brought to bear where there is a will for reform.

Graduates of the Boys' Boarding School are eagerly sought by the officials for teachers, especially those who

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SCENE IN THE COCOON MARKET, BROUSA, WESTERN TURKEY

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have added the college course at Foochow. Mr. Walker feels that this proves the truth of what he has told the schoolboys: "You need not worry about the government refusing to recognize the graduates of Christian mission schools. The government has got to have you. It cannot get along without you."

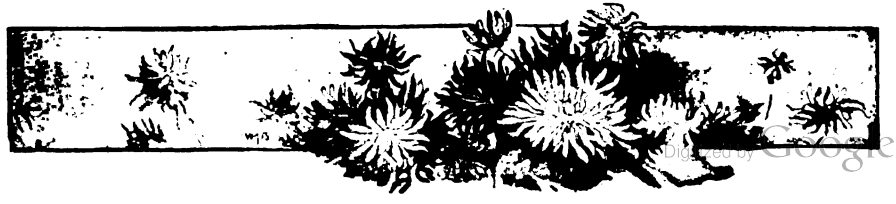
The Re-establishment of Brousa
(Western Turkey Field)

By the transfer of Rev. Mr. and Mrs. McNaughton from Smyrna, Brousa once more has a resident ordained missionary and wife, and Miss Jillson, who has been in charge of the girls' school, is no longer alone at the station. The McNaughtons were settled in their new home in July, and are impressed with the great need of the neglected field and with the necessity of vigorous work. Mr. McNaughton planned to open a boys' school this fall, and feels that medical work should be begun in the large building available at the other end of the city. The Woman's Board of the Pacific has just appropriated the money to secure a property for the better equipment of the girls' school, and the purpose is to push evangelical work with new zeal in this busy city of 150,000 inhabitants.

A Year of Awakening
(Shansi Field)

The report of evangelistic work at the Fenchow station during the past year shows the close relationship between changing social conditions and the work of preaching the gospel. The general spirit of progress in the country is reflected in the life of the people in this interior province. The opening of the National Assembly in Peking and the work of the provincial legislature in Taiyuanfu have wakened new thoughts in the minds of the people, which affect their attitude toward church work. There is a new sensitiveness to the aggressions of Japan and Russia in China, and a growing humiliation over the weakness of China's rulers and the helplessness of the empire.

Real progress in various reforms is improving the condition of the province. In one of these reform efforts — an educational campaign of officials into the towns and villages to instruct the people in the evils of opium, gambling, etc. — it is interesting to note that, in at least two towns where there are outstations of the American Board, these officials declined to call the people together, saying in each case that the church was doing the same work they were doing and could do it better. Opium reform has been pushed, though its demoralizing of the industrial situation has produced temporary hardship and unrest. The new stir in the land seems to promote religious interest and responsiveness; quite a persistent spirit of revival has been manifest through the field. The attitude of the scholars and of the merchant class has notably changed to one more favorable to Christianity. Thirteen degree men have allied themselves with the church this year. For the first time the life of the merchants and of the business men has been affected by the church. For few classes in China is the entering of the church more difficult than for these men, and it is gratifying to see some of them faithfully observing Sunday, taking down business signs Saturday evening and in their place hanging signs with Christian mottoes and sentiments. The time is ripe to push evangelistic work for the better classes.



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THE SCHOOLGIRLS' DRILL

Taken at Commencement in the Congregational Church at Canton

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LETTERS FROM THE MISSIONS

SOUTH CHINA MISSION

AN AGED BELIEVER

Rev. Charles A. Nelson, of Canton, relates this fresh story of reaping in unlooked-for places: —

"Last April, on my first visit to Lam Pin in the Heung Shau district, on my return from furlough, Preacher Lam told me that an old man eighty-two years of age was waiting for me to come and baptize him. He had visited at the aged man's house many times, had talked and prayed with him, and believed that he had faith in Jesus.

"I went with Preacher Lam and several church members, and as I entered his room, the man, who was then sick in bed, sat up and, shaking his hands Chinese fashion, said, 'Muk Sz,' *i.e.*, pastor.

"After asking many questions and receiving satisfactory answers, we decided to administer the rite of baptism. Members of his family, as well as neighbors, were present and good order prevailed. After song and prayer we left the place and returned to the church.

"The next day about six o'clock, as we were returning from a visit to another village, a messenger came, saying that the aged man had died at five o'clock, or about twenty-four hours after his baptism. Before he died, he called his wife and daughter-in-law to his side and said: 'I am about to die; inform the foreign pastor and he will arrange for my burial. I want to be buried as a Christian.'

"As I had an engagement to preach the following Sabbath at Shek-Ki, I could not attend to this last rite, but Preacher Lam said that he would see to it. No attempt was made by the family to carry out any heathen rites, such as burning incense or even lighting candles. And when the preacher and two brethren called that evening, they assembled the family and neighbors and held a preaching service, with song and prayer. The following week they buried the aged believer.

"In July I again visited Lam Pin to hold communion and to baptize. This time, as before, the house was crowded; there were more women than men. Three women were baptized, and one of them was the widow of the deceased believer. On being questioned before baptism she answered intelligently, and in referring to her husband she said, almost with joy, it seemed, 'He was baptized one day, and the next day he went to the Heavenly Father.' The daughter-in-law has become interested in the gospel, and we have faith to believe that she too will accept the Saviour. The Tsang house (for that was the surname of the aged man) is now open for preaching any time Mr. Lam chooses to go there.

"How true it is 'that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him.'"

THE RUTH NORTON SCHOOL FOR GIRLS

Miss Ruth Mulliken, who went to Canton in the fall of 1910, is not disappointed in what she finds: —

"I think we have forty-five of the best girls in South China; bright, interesting, and full of promise. They seem so happy in their school life, and so reluctant to leave when the term closes. Many of them did not leave this term until the eleventh hour; not much like me when I was in school — the first train usually saw me aboard. They washed their hair and all their clothes, went shopping, and leisurely packed and visited meanwhile. They often wish there was no vacation. One cannot blame them, for the Chinese homes are cold, dark, and cheerless, and have no conveniences such as we have in the school.

"It is their mission to make their homes better, and I trust many of them are rising to their opportunity. I have

not visited any of them yet, but the villages I have been in, which I think are a fair sample, are certainly the most unprepossessing places imaginable. They are so filthy, with the pigs, dogs, and chickens running at random through houses and streets. My seniors remind me, when my nose turns up too much, that sanitary conditions have greatly improved in the last ten years.

"These are great days in China — a very crucial period, with tremendous problems to meet; but we try to keep in mind the thought that One goes before to fight for us, who even 'spared not His own Son.'

"You may put me down as one of the 1910 class who is happy she is in China, and will be still happier when she can speak the language!"

WEST CENTRAL AFRICA MISSION

THE TWO PATHS IN AFRICA

From a news-letter of Miss Janette E. Miller, of Ochileso, to personal friends in this country, we venture to take the following illuminating impression of the missionary situation in that land: —

"You asked me for my first year's impressions. Perhaps I shall have a very different one for each successive year, but here is the first one for whatever it is worth. I know now why the missionary's life is hard, and yet why wild horses could not drag one from it as long as there is strength to do it. I can see how this Africa rises up and strangles the laugh in one's throat, and dries up one's fountain of joy. I should make it the supreme test of the new recruits, above everything else for which they examine us — to be able to bear the load on the heart without succumbing or shirking. And I find in visiting about, and at the conference, that the newest missionary is not the only one who feels that.

"It seems to me that there are two ways open to me and to all who come here. The life is too abnormal to allow of just drifting. One must choose, consciously or not. One can give one's whole self to the work and the people. It will drain the very vitals to do it, and one must grow in grace every day to meet unusual demands; one must look to a source of strength that is infinite, or the burden will break him to the ground. But by leaning on God's arm, one can give these people the real pulsing heart interest of a friend with the wise discipline of a father. Or if one should be content to give them a stone for bread, he could get along quite comfortably in Africa. He could shut himself into his own life and not care. He could go through the routine of work as the business of the day, and come back to as pretty and comfortable a home as most people have in the United States, and enjoy a good book with a good conscience. Yes, one could even make plenty of money in trading as an aside. One's heart could wither up and become painless, I think, and if the natives bothered too much one could easily kick them under, as the Portuguese do.

"I don't hear any one asking me which I would choose. I want to keep a capacity for suffering with them, and a hold on the Father of love that will keep me from hardness, and bitterness, and weakness. I am going to pray and then I am going to laugh. I am going to find all I can to laugh about, and you are going to help me, as you have. I scarcely get a letter that does not promise prayers. If I had known at home how missionaries need prayers I think I should not have had time to do anything else but pray."

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THE WIDE FIELD

INDIA

THE LEAVEN IN THE LUMP

A striking feature of the missionary conference at Mahableshwar this year was the reading of papers by several representative and progressive Hindus (not Christians) upon the changes which are taking place in the social and religious life of their people. From these papers, as printed in the *Dnyanodaya*, we take some of the more significant utterances.

Sir Narayan Chandavarkar, remarking changes that have taken place in Hinduism in recent years, notes that the skepticism which prevailed a quarter of a century ago, with the reading of the English agnostic school, is on the wane; that caste has come to be regarded by most as a matter more of social than religious import; and that the attitude of the educated classes towards Christianity is not as a rule one of sympathy or approval, while it is generally felt that Hinduism must be reformed by the light of its best truths, and that religion is necessary and a matter of practical concern.

"The class of educated Hindus who believe in one God, who regard caste as an evil, who also think that we must be thorough doers of the truth and of doctrine and that a good thought involves an "ought," who insist on consistency between practice and precept and on the purity of public and private life, who believe in prayer and meditation as incentives to a life of well-doing and of active service to the public—this class is in a minority. It is not widely popular, because it is regarded as too puritanic and impractical for the world. And yet—such is my experience—respect for it is slowly growing; and it is coming to be looked upon, unconsciously perhaps, as the conscience of the country."

Mr. Moropant V. Joshi, treating of social reform in India, declared "it would be idle to deny that Western education has been an element of great importance in gradually leavening the entire mental attitude of Indian nationalities regarding these questions. Similarly, it would have to be admitted that Christian teaching by the various missionary bodies in this country has

"THE ENTRANCE OF THY WORD GIVETH LIGHT"
Scholars leaving Sunday School at the First Church, Bombay

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AN UPWARD STEP

A typical Hindu school for girls; that is, for girls of Hindu faith, rather than for Christian girls. The seven in the middle of the front row are widows.

also largely affected Indian thought on these matters. While maxims of social justice between man and man are being searched for in the ancient and sacred books of the Indians, and are being quoted as eternal truths which have always formed a part and parcel of Indian thought and ethics, there is no doubt that Western thought and culture, which are represented, among other things, by the Christian teachings of missionary bodies, have given the immediate impact to Indian thought."

To the crucial question, "whether in India there exists any power which wields an influence on the people of this country keen enough to recognize the social needs and powerful enough to make the necessary changes," this writer gives a somewhat doubtful reply. The heads of India's religious communities cannot; the alien British government cannot; only the people themselves, if they will, can propel these reforms.

Mr. K. Natarajan, editor of the *Indian Social Reformer*, in listing certain definite social changes which have taken place, names these as the most marked: "(1) The disappearance of polygamy. (2) Remarriages of young widows, and more particularly the increasing extent to which families high up in the social scale are adopting the reform. (3) Growing number of widows' homes, and improvement in the treatment of widows. (4) Slow rise in the age of marriage, due as much to economic causes as to social reform propaganda. (5) Less prejudice to female education, and an increasing desire to send girls to school and to pay fees for their education. (6) Recognition of the importance of the depressed classes, and an earnest desire to raise them in the social scale. (7) Larger number of people traveling to foreign countries, and diminished difficulties to admission. (8) The favorable reception given by a very large section of the Hindu press and public to a bill like Mr. Bhasu's, evincing an increased repugnance to caste barriers."

Mr. Gopal Krishna Devadhar, M.A., in treating of what non-Christians have done for organized social service in the Bombay Presidency, described the work of the "Servants of India Society" during the five years of its existence. It made a striking and hopeful showing. The lines of its activity include plague relief, famine relief, a crusade to purify religious festivals, the promotion of co-operative societies, and local social service leagues. One of these at Poona maintains definite forms of educational, medical, and philanthropic service for the women.

THE PORTFOLIO

The Slave of Jesus Christ

It was in the city of Kyoto, and the time was the summer of 1875. Two men sat talking in a humble cottage that might have commanded the monthly rental of ten dollars at the most. It was specially modest for the two gentlemen who sat and talked therein, for one of them was Mr. (later Viscount) Tanaka, who was then the active head of the Department of Education of the newly formed Imperial Government, and the other was Dr. Niishima.

"I have come," Mr. Tanaka was saying, "to press a strong claim of our country upon you. You know as well as I through what a critical hour our country is passing at present. It is the one season in a thousand autumns. If ever Nippon needed her sons to come to her rescue, now is the time. I need not 'preach to the Buddha'; you know all this. You know the West, and Western civilization and its institutions; your knowledge of them would be invaluable to the government. The country has sore need of you."

Viscount Tanaka sat with Niishima and talked for three days and two nights. To all the arguments of his friend, Dr. Niishima had nothing more to say than this: "I have only one answer: my life is not my own. It belongs to Jesus Christ. Many years ago I solemnly swore to devote my entire time and effort to his cause. I cannot take back my words and my heart. I cannot do it."

As twilight was purpling on the historic hills of Kyoto, fragrant with the memory of a thousand years of culture, Viscount Tanaka arose. He had reached the end of his patience. He was a simple-hearted man. He was a patriot; he could not understand the language of the man of religion. How could he? Without the slightest hesitation he would have sacrificed all the Buddhas in the world, and his life as well, if they could but add even a trifle to the prestige and power of the state. He was disgusted with the attitude of Niishima. He was "mad, clean mad."

"Well, Niishima," he said, "I'm going. I am sorry. You are indeed the slave of Jesus Christ. Good-by."

And years ago, when I was a schoolboy in Tokyo, I heard Prof. J. D. Davis say, telling this story, that it was "the proudest title ever given to man."

The cottage in which the two men talked became the foundation of the Doshisha University of today, away and beyond the greatest Christian university in the Far East. And Dr. Niishima lived a Christian life. It stamped the age in which he lived; it colored the history of his country.

From "Christian Missions in Japan," by Adachi Kinnosuke, in the Century for September, 1911.

THE CHRONICLE

Departures

September 20. From New York, Miss Edith Blair and Miss Blanche Kelley, going to Barcelona, Spain, to teach for two years under the Woman's Board of Missions.

September 26. From Seattle, Mr. W. H. Topping. (See page 500.)

September 27. From New York, Mrs. T. D. Christie, Mrs. D. Miner Rogers and son, returning to Central Turkey Mission.

October 3. From New York, Miss Agnes Fenenga, returning to, and Miss Dora J. Mattoon to join, the Eastern Turkey Mission. (See page 500.)

October 4. From San Francisco, Dr. and Mrs. H. T. Whitney, returning to the Foochow Mission; also Miss Clara H. Dornblaser. (See page 500.)

October 7. From New York, Rev. Dr. and Mrs. Edward P. Case, to join the Eastern Turkey Mission. (See page 500.)

October 14. From Boston, Miss Delpha Davis and Miss Edith L. Douglass, to join the European Turkey Mission. (See page 501.)

October 19. From New York, Mrs. Edward Fairbank, returning to the Marathi Mission, accompanied by Rev. E. W. Felt

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and Miss M. Louise Wheeler. (See page 501.)

October 19. From New York, Mr. and Mrs. L. Curtis Guise. (See page 501.)

ARRIVALS ON THE FIELD

August 1. At Chihuahua, Mexico, Miss Helen A. Meserve.

August 4. At Madura, India, Mr. John W. Stanley.

August 25. At Smyrna, Turkey, Dr. and Mrs. Alexander MacLachlan.

September 7. At Marsovan, Turkey, Dr. and Mrs. Edward Riggs, Mr. Walter N. James, and Miss Isabelle C. Darrow.

September 7. At Kyoto, Japan, Rev. and Mrs. F. A. Lombard.

September 8. At Adana, Turkey, Messrs. Paul E. Nilson and J. F. Candy.

September 10. At Kobe, Japan, Miss S. A. Searle.

BIRTH

September 13. At Bloomingdale, Mich., a son to Mr. and Mrs. C. C. Fuller, of the South Africa Mission.

Not all the happy children are in America; and not all the good things grow in the United States. This picture, which is inviting in more senses than one, presents

to view James Maxwell, of Esidumbini, South Africa, and his playmates, a pair of Zulu twins.

DONATIONS RECEIVED IN SEPTEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support missionary,	225 00	
Bridgton, G. W. Rounds,	2 00	
Calais, Geo. H. Eaton,	50 00	
Harrison, Cong. ch.	5 00	
Kennebunkport, South Cong. ch., toward support missionary in India,	45 00	
Lovell, H. H. Wiley,	1 00	
Norridgewock, Friend,	5 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 600; State-st. Cong. ch., for work of Rev. R. A. Hume, 375; Woodfords Cong. ch., 17.97; W. P. Reeves, 5,	997 97	—1,330 97

New Hampshire

Candia, Cong. ch.	4 80	
Dunbarton, 1st Cong. ch.	10 50	
East Jaffrey, Cong. ch.	20 40	
Hill, 1st Cong. ch.	13 50	
Hillsboro, Mrs. C. W. Conn,	1 00	
Hillsboro Center, Cong. ch.	4 80	
Hollis, Cong. ch., Letitia M. Adams, for work in Japan,	5 00	
North Weare, J. L. Dow,	1 00	
Orford, Cong. ch.	20 80	
Washington, Cong. ch.	3 70	
West Stewartstown, 1st Cong. ch.	2 00	—87 50

Vermont

Barton, Cong. ch.	20 00	
Bennington, 1st Cong. ch.	50 00	
Craftsbury, North Cong. ch.	18 90	
Fair Haven, 1st Cong. ch., toward support Rev. E. A. Yarrow,	30 75	
Franklin, Cong. ch.	13 00	
Georgia, Cong. ch.	2 00	
Guilford, Cong. ch.	1 25	
North Bennington, Cong. ch.	79 08	
Orwell, 1st Cong. ch.	34 53	
Pawlet, Cong. ch.	17 50	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow,	26 57	
Rupert, Cong. ch.	10 15	
St. Johnsbury, Miss M. T. Nesbitt,	50	
Shoreham, 1st Cong. ch.	43 22	
South Hero and Grand Isle, Cong. ch., toward support Rev. and Mrs. Wm. Hazen,	31 50	
Warren, United Cong. ch., toward support Rev. and Mrs. J. C. Miller,	17 00	
Westfield, Mrs. H. O. Miller,	1 00	
Westford, Cong. ch., of which 5 for Shaowu,	17 76	
Westminster West, Cong. ch.	14 00	
Weybridge, Cong. ch.	19 00	
Windham, Cong. ch.	21 50	—469 21

Massachusetts

Andover, Mrs. Elbert Porter,	10 00	
Ashburnham, 1st Cong. ch.	15 00	
Ballardvale, Union Cong. ch.	11 86	
Becket, 1st Cong. ch.	3 00	
Bedford, Friend,	2 48	
Boston, Armenian Evan. Cong. ch., 5; Phillips Cong. ch. (South Boston), 2; Jas. E. Clark, 100; Geo. W. Merrill, 2; Friend, 2,	111 00	
Brockton, 1st Cong. ch., Friend, 5; Eldon B. Keith, 50,	55 00	
Clinton, Ephraim McRell,	1 00	
Cummington, The Village Cong. ch., toward support Rev. Chas. T. Riggs,	8 00	
Dalton, Wm. M. Crane, 200; Chas. K. Crane, 25,	225 00	
Dedham, Julia A. Howe,	3 00	
Essex, Cong. ch.	32 56	
Everett, 1st Cong. ch.	40 00	

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Florence, Paris Steere, 2 00
Granby, Cong. ch. of Christ, 15 04
Haverhill, Center Cong. ch. 49 72
Ipswich, Linebrook Cong. ch. 1 00
Leominster, F. A. Whitney, 15 00
Lincoln, Cong. ch. 155 00
Malden, Mrs. E. A. Stevens, 2 00
Millis, Cong. ch. 19 35
Milton, 1st Evan. Cong. ch., Rev. Albert D. Smith, 1 00
New Bedford, North Cong. ch. 71 85
Newbury, 1st Cong. ch. 36 26
Newburyport, Friend, 1 00
Newton, Eliot Cong. ch., 86; Mrs. Gorham D. Gilman, 10; Abby G. Speare, 2, 98 00
Newton Center, Mary H. Cornelius, 5 00
Northboro, Cong. ch. and Sab. sch. 40 00
Northbridge Center, Cong. ch. 24 00
North New Salem, Sarah E. Bullard, 50 00
Norton, Students of Wheaton Seminary, 25 00
Petersham, North Cong. ch. 3 20
Reading, Cong. ch. 27 26
Rochester, East Cong. ch. 34 00
Royalston, 1st Cong. ch. 22 88
Sharon, D. W. Pettee, 50 00
Somerville, Highland Cong. ch. 12 03
Southbridge, Cong. ch. 26 50
South Deerfield, Cong. ch. 15 54
South Hadley, Agnes E. Christie, 1 50
South Weymouth, Old South Cong. ch., 32.32; Union Cong. ch., 28, 60 32
Springfield, 1st ch. of Christ, 165.33; Olivet Cong. ch., 8.50, 173 83
Stoughton, 1st Cong. ch. 2 00
Topsfield, Cong. ch. 20 00
Upton, 1st Cong. ch. 15 99
Wellesley Hills, 1st Cong. ch. 16 83
Westfield, George L. Lewis, 10 00
West Medford, Cong. ch. 22 00
Weymouth and Braintree, Union Cong. ch. 24 43
Worcester, Plymouth Cong. ch., 25.10; E. B. Pellet, 1; Friend, 1, 27 10
———, North Essex Conference, 10 52
———, Friend, 7 00—1,712 05

Rhode Island

Bristol, 1st Cong. ch. 1 00
Davisville, Geo. Browning, 5 00
Providence, Union Cong. ch., of which 10 from Albert C. Day, 200; Mrs. Albert H. Olney, 10; F. T. Capron, 1, 280 00—286 00

Young People's Societies

New Hampshire.—Dalton, Good Will Y. P. S. C. E. 1 00
Vermont.—East Barnet, Y. P. S. C. E., for school in India, 21; Greensboro, Y. P. S. C. E., for Adana and Hadjin, 10, 31 00
Massachusetts.—Boston, Union Y. P. S. C. E., for Mt. Silinda, 30; Mill River, Y. P. S. C. E., 2; Plainfield, Y. P. S. C. E., toward support Rev. Chas. T. Riggs, 35; Stoughton, 1st Y. P. S. C. E., for work in Japan, 5; Worcester, Greendale People's Y. P. S. C. E., for Mt. Silinda, 2, 74 00
106 00

Sunday Schools

Vermont.—North Bennington, Cong. Sab. sch., Green Box Bank Co. 26 29
Massachusetts.—Essex, Cong. Sab. sch., 10; Somerville, Broadway Cong. Sab. sch., for Mt. Silinda, 30; Tyngsboro, Cong. Sab. sch., 2.65; Winchendon, North Cong. Sab. sch., for Adana, 16, 58 65
Rhode Island.—Providence, Beneficent Cong. Sab. sch. 85
85 79

MIDDLE DISTRICT

Connecticut

Chester, Cong. ch. 12 15
Derby, Edwin Hallock, 3 00
Glastonbury, Mrs. W. W. Scudder, 3 00
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 10 00
Hartford, 1st Cong. ch., 192.81; Zion Swed. Cong. ch., 25; Asylum Hill Cong. ch., Rev. Howard A. Walter, 3; Miss A. M. Manning, for work in North China, 100, 320 81
Higganum, Cong. ch. 7 00
Mansfield Center, Chas. H. Learned, 5 00
Middletown, 1st Cong. ch. 17 01
New Canaan, Cong. ch. 50 18
New Hartford, North Cong. ch. 24 00
New Haven, Martha Day Porter, 25; W. F., 1, 26 00
New Preston, Cong. ch. 80 00
Niantic, Cong. ch. 22 00
Noroton, Harriet S. Niles, 17 50
North Madison, Cong. ch. 16 61
Norwich, Friend, 1 00
Plainfield, 1st Cong. ch. 16 75
Plainville, Swed. Cong. ch., toward support Rev. and Mrs. C. E. Ewing, 5 00
Pomfret Center, Chas. W. Grosvenor, 10 00
Salisbury, Cong. ch. 25 44
Simsbury, 1st ch. of Christ, 25 00
Southbury, Edith, 250 00
South Manchester, Center Cong. ch., Wm. Ferguson, 1 00
Thomaston, Cong. ch. 15 25
Trumbull, Cong. ch. 10 19
Watertown, Amicus Causæ, 50 00
West Hartford, Special Providence, 10 50
West Haven, 1st Cong. ch. 20 85
Woodstock, 1st Cong. ch. 22 25
———, Friend, 10 00
———, Friend, 1 00—1,068 49

New York

Albany, J. C. Laing, 10; Mrs. Geo. H. Eck, 1, 11 00
Blooming Grove, Cong. ch. 46 12
Brooklyn, Clinton-av. Cong. ch., toward support Rev. L. C. Porter, 1,200; Wm. H. Spencer, 25; Ethel Eldridge, 10, 1,235 00
Buffalo, 1st Cong. ch. 550 00
Canaan, Cong. ch. 15 10
Chautauqua, Mrs. Mary L. Stanley, 20 00
East Rockaway, Bethany Cong. ch. 36 00
Lockport, Mrs. H. J. Babcock, 2 00
Newark Valley, Cong. ch. 5 80
New York, Friend, 1 00
Richford, Cong. ch. 7 00
Rochester, Edw. F. Davison, 2 00
Sinclairville, Rev. O. T. Wyman, 1 00
Willsboro, Rev. C. W. Grupe, 1 00
———, Friend, 100 00—2,033 02

New Jersey

Lawrenceville, John F. Stearns, 1 00
Maple Shade, Cong. ch. 7 00———8 00

Pennsylvania

Philadelphia, 1st Cong. ch. of Germantown, 36 00
Pittsburg, Thomas Addenbrook, 10 00———46 00

Ohio

Akron, West Cong. ch., 25; W. S. Martin, for Mindanao, 10, 35 00
Amherst, 1st Cong. ch. 6 25
Ashland, Cong. ch. 18 55
Ashtabula, Harrison Maltby, 1 00
Cleveland, Pilgrim Cong. ch., Rev. Dan F. Bradley, toward support Rev. and Mrs. A. B. DeHaan, 10; Union Cong. ch., Woman's Miss. Soc., toward support Dr. and Mrs. R. G. Moffatt, 10; Mrs. Lucie E. Ellsworth, 1, 21 00
Columbus, Plymouth Cong. ch. 26 29
Greenwich, 1st Cong. ch. 5 70
Lodi, 1st Cong. ch. 25 00
Oberlin, Kemper Fullerton, 2.15; F. Anderegg, 1; G. Frederick Wright, 1, 4 15
Toledo, 1st Cong. ch., toward support Mrs. M. W. Webster, 122.50; Central Cong. ch., 36.74; Washington-st. Cong. ch., 28.52; D. N. Trowbridge, 2, 189 76
West Williamsfield, Cong. ch. 18 00
Worcester, F. W. March, 10 00———380 70

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Legacies.—Mad River, Frances J. Snodgrass, by Wm. A. Hale, Trustee, add'l, 125 00

485 70

District of Columbia

Washington, Mt. Pleasant Cong. ch. 86 00

North Carolina

Montreat, Friend, 10 00

Florida

Cocoanut Grove, Cong. ch. 5 00
St. Petersburg, Cong. ch. 15 74—20 74

Young People's Societies

CONNECTICUT.—Granby, 1st Y. P. S. C. E. 5 00
NEW YORK.—Buffalo, Plymouth Y. P. S. C. E., for Aruppukottai, 3; Broadway Tab., Y. P. S. C. E., for Harpoot, 30, 33 00

38 00

Sunday Schools

CONNECTICUT.—Haddam, Cong. Sab. sch., toward support Dr. G. C. Raynolds, 9; Center Cong. Sab. sch., for Ing-hok, 37.90, 46 90

INTERIOR DISTRICT

Alabama

Beloit, Union Cong. ch., Member, 1 00
Thorsby, Cong. ch., Mrs. M. E. Tupper, 10; Mrs. E. W. Butler, 10, 20 00—21 00

Louisiana

Jennings, 1st Cong. ch. 42 08

Texas

Dallas, Central Cong. ch. 7 95

Indiana

Michigan City, Mrs. Emeline Haddock, 1 00
Terre Haute, Plymouth Cong. ch. 6 27—7 27

Illinois

Avon, Cong. ch. 14 79
Chicago, Rogers-pk. Cong. ch., of which 5 from Rev. J. R. Nichols and Helen Nichols, 105; Mary Helmchen, 2, 107 00
Chillicothe, Plymouth Cong. ch. 33 00
Danville, 1st Cong. ch. 10 00
Dixon, Cong. ch., Rev. M. N. Clark, 1 00
Evanston, 1st Cong. ch. 300 00
Fall Creek, Zion Cong. ch., Ladies' Aid Soc. 20 00
Geneseo, 1st Cong. ch., toward support Mr. and Mrs. G. M. Newell, 5 00
Geneva, Mrs. H. L. Jones, 3 00
Godfrey, Cong. ch. 13 25
Granville, Cong. ch., toward support Mrs. Bertha Fox Dysart, 50 00
Harvey, Cong. ch. 18 00
Lyonsville, Cong. ch. 20 00
Moline, 2d Cong. ch., 30.66; J. L. Gillman, 1, 31 66
Oak Park, Rev. Edw. Gaylord, 2 00
Peoria, Union Cong. ch., Ladies' Aux. 50 00
Port Byron, Marion S. Hobart, 1 00
Princeton, H. C. Cook, 5; L. A. Anthony, 5, 10 00
Rockford, 2d Cong. ch., Ralph Emerson, to const. REV. WM. HEDGES, H. M. 100 00
Roseville, Mr. and Mrs. L. C. Axtell, 450 00
St. Charles, Cong. ch. 11 34
Stillman Valley, Cong. ch. 2 61
Whiteflock, Cong. ch. 7 40—1,261 05
Legacies.—Wataga, Wm. Turner, by Mrs. Mary E. Giles, Ex'x, 50 00

1,311 05

Michigan

Benzonia, L. P. Judson, 1 00
Buckley, Cong. ch. 12 00
Columbus, Cong. ch. 15 00
Northport, Cong. ch. 4 45—32 45

Wisconsin

Arena, 1st Cong. ch. 26 00
Beloit, 2d Cong. ch., 45.72; 1st Cong. ch., John H. Rowe, 2, 47 72
Bristol and Paris, Cong. ch. 11 00
Bruce, Cong. ch. 8 00
Burlington, Plymouth Cong. ch. 44 00
Cleveland, Cong. ch. 2 75
Eau Claire, 2d Cong. ch., 9.15; O. H. Ingram, 250, 259 15
Green Bay, Union Cong. ch. 6 00
Kenosha, Cong. ch. 52 50
La Crosse, S. Martindale, 1 00
Ladysmith, Cong. ch. 5 00
Milwaukee, Plymouth Cong. ch. 65 05
Mukwonago, Cong. ch. 12 60
Potter, Memorial Cong. ch. 5 00
Rhinelander, 1st Cong. ch. 13 50
Sparta, Cong. ch. 99 91
Springvale, Cong. ch. 24 25
Windsor, Cong. ch. 15 00—696 43

Minnesota

Barnesville, Cong. ch. 22 34
Duluth, Pilgrim Ladies' Aid Soc., Mrs. A. W. Frick, 25 00
Freeborn, Fremont M. Snyder, 1 00
Lakeland, Cong. ch. 2 50
Minneapolis, Plymouth Cong. ch., toward support Rev. A H. Clark, 152 95
Wadena, Cong. ch. 16 00
Wayzata, Cong. ch. 22 66—252 45

Iowa

Anamosa, A. G. Hejinian, 2 00
Cedar Falls, 1st Cong. ch., Mrs. Oscar Lowry, 5 00
Cedar Rapids, Eugene H. Taylor, 1 00
Church, Ger. Cong. ch. 3 50
Cromwell, Cong. ch. 25 00
Des Moines, Plymouth Cong. ch., 70; Mrs. J. F. Rollins, 1, 71 00
Gowrie, Cong. ch. 21 28
Grand View, Cong. ch. 12 25
Mitchell, Mrs. M. J. Piper, 1 00
Otho, Cong. ch. 33 75
Sioux City, Mayflower Cong. ch. 2 41
Tabor, Edith B. Chandler, 5 00
Thompson, Cong. ch. 6 65
Waucoma, Mrs. H. J. House, 25—190 09

Missouri

Kansas City, Metropolitan Tab. Cong. ch. 15 00
St. Louis, H. M. Kopplin, 2; Edgar A. McBurney, 5, 7 00
Springfield, Ger. Cong. ch. 15 00—37 00

South Dakota

Bon Homme, Cong. ch. 4 05
Canova, Cong. ch. 35 00
Parkston, Five Ger. Cong. chs. 100 00
Redfield, Cong. ch., Otto Johnson, 25 00
Valley Springs, Cong. ch. 9 87—173 92

Nebraska

Germantown, Ger. Cong. ch. 20 00
Inland, Ger. Cong. ch., of which 5 from Ladies' Aid Soc. 17 50
Olive Branch, Ger. Cong. ch. 20 00
Verdon, Cong. ch. 10 00
West Cedar Valley, Cong. ch., Rev. H. C. Halbersleben, 1 00—68 50

Kansas

Downs, Cong. ch. 5 00
Fairview, Cong. ch., of which 24.65 from Ladies' Aid Soc. 34 65
Lawrence, Plymouth Cong. ch. 25 00
Topeka, Seabrook Cong. ch., 13; Central Cong. ch., D. O. Coe, 25, 38 00
Waldron, Cong. ch., Ladies' Aid Soc. 5 00—107 65
Less.—Sylvia, Cong. ch., to cancel entry in *Herald*, October, 1919, 9 00

98 65

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Wyoming

Wheatland, Mrs. D. M. McCallum, 1 00

Colorado

Denver, Harmon Cong. ch., 15; 3d Cong. ch., 10; South Broadway Cong. ch., Rev. A. H. Weitkamp, 6, 31 00
Montrose, Cong. ch. 31 50
Steamboat Springs, Cong. ch. 27 15——89 65

Young People's Societies

ALABAMA.—Beloit, Union Y. P. S. C. E., of which 1 for India and 1 for Turkey, 2 00
ARKANSAS.—Rogers, 1st Y. P. S. C. E., for Shaowu, 20 00
ILLINOIS.—Downers Grove, Y. P. S. C. E., for Aruppukottai, 10; Waukegan, 1st Y. P. S. C. E., 5; Wheaton, College Y. P. S. C. E., 5, 20 00
WISCONSIN.—Osseo, Cong. ch., Plus Ultra Circle, 10; Whitewater, Y. P. S. C. E., 2, 12 00
NEBRASKA.—Burwell, Jun. Y. P. S. C. E., for Pangchwang, 5.50; Center Cong. ch., Whatsoever Club, 2, 7 50
KANSAS.—Topeka, Central Inj. Y. P. S. C. E., toward support Rev. H. A. Maynard, 10 00
71 50

Sunday Schools

ILLINOIS.—Dwight, Cong. Sab. sch., for Shaowu, 30 00
IOWA.—Iowa City, Cong. Sab. sch., Adult classes, for Adana, 3.96; Union Cong. Sab. sch., 4.31, 8 27
NORTH DAKOTA.—Elbowoods, Fort Berthold Mission Sab. sch. 1 00
39 27

PACIFIC DISTRICT

Nevada

Reno, 1st Cong. ch. 7 00

Idaho

Priest River, Cong. ch. and Sab. sch. 5 60

Washington

Bellevue, Cong. ch. 10 00
Long Branch, Cong. ch. 2 30
Seattle, Prospect Cong. ch. 12 50
Spokane, J. F. McCoy, 1 00
Walla Walla, 1st Cong. ch. 235 00——260 80

Oregon

Forest Grove, Wm. N. Ferrin, 5 00
Howell Prairie, Central Cong. ch. 4 00——9 00

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Claremont, Martha N. Hathaway, 100 00
Fresno, A. M. Tatcosian, 2 00
Haywards, Cong. ch. 10 00
Lincoln, Cong. ch. 11 00
Los Angeles, 1st Cong. ch., Mrs. Emily A. Billings, 413.85; Arthur Kelsey, 5, 418 85
Los Gatos, Carrie G. Shaw, 2 00
Nevada City, Cong. ch. 5 00
Niles, Cong. ch. 35 00
Oakland, Grace Cong. ch. 7 00
Pacific Grove, Celestia E. Boise, 5 00
Petaluma, Cong. ch. 50
Redlands, Mrs. Mary M. Farrell, 2 00
Sunol Glen, Cong. ch. 3 00
Willowbrook, Cong. ch. 62——673 97

Hawaii

Honolulu, Woman's Board of Missions of the Pacific Islands, of which 30 for Pangchwang and 30 for Mt. Silinda, 60 00

Sunday Schools

CALIFORNIA.—Oakland, Ward Memorial Sab. sch., 1.50; Pacific Grove, Mayflower Sab. sch., Young Woman's Philathea Bible class, for native teacher, Aruppukottai, 12, 13 50

MISCELLANEOUS

Canada

Sherbrooke (Quebec), Mrs. A. S. Hurd, 1 00

Turkey

Constantinople, Rev. H. S. Barnum, 3 96
Tarsus, Rev. T. D. Christie, 10 00——13 96

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For new building, girls' school, Van, 4,255 00
For salary of missionary, Western Turkey, 73 30
For new building for girls' school, Talas, 1,000 00
For salary of helper for Mrs. R. Winsor, 160 00
For repairs on building for girls' school, Uduvil, 250 00
For teacher, Paotingfu, 20 00
For salary of missionary in Spain, 300 00
For salary of missionary in Spain, 100 00—6,158 30

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 35 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Henrietta F. Brewer, Oakland, California, *Treasurer* 5 00
6,198 30

Additional Donations for Special Objects

MAINE.—Skowhegan, J. H. La Casce, for pupil, care Rev. B. K. Hunsberger, 10 00
NEW HAMPSHIRE.—Dover, 1st Parish Cong. ch., Friends, for use of Arthur J. Orner, 213.35; Pike, Bethany Cong. ch., for Mardin High School, care Rev. R. S. M. Emrich, 10; do., Aloha Club, for do., 4.27, 227 62
VERMONT.—Georgia, Cong. ch., for work, care Rev. A. W. Clark, 2.75; do., Cong. Sab. sch., for do., 2; Hinesburg, Jun. Cong. Sab. sch., for pupil, care Miss Ellen M. Blakely, 5; Sherburne, Mrs. J. E. Davis, for pupil, care Rev. Wm. Hazen, 7, 16 75
MASSACHUSETTS.—Amherst, Mrs. Horace Norton, for Abdulari Church Building, Bulgaria, 5; Boston, Y. P. S. C. E. (Roslindale), for native preacher, care Rev. E. H. Smith, 7.50; do., Mrs. A. C. Thompson, for the Annie Tracy Riggs Hospital, 50; do., Friends, by Rev. G. H. Gutterson, for Pasumalai College, care Rev. W. M. Zumbro, 4; Bridgewater, Central-sq. Cong. ch., Girls' Club, for use of Rev. J. J. Banninga, 25; Deerfield, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 15; Everett, 1st Cong. ch., Washburn Y. P. S. C. E., for work, care Rev. E. P. Holton, 25; Fall River, Chinese Y. P. S. C. E. of Central Cong. ch., of which 70 for native preacher and 35 for Bible-woman, both care Rev. C. R. Hager, 105; Franklin, Hattie A. Daniels, for pupil, care Miss Mary L. Daniels, 5; Lee, Carl Wurtzbach, in memory of Allan Wurtzbach, toward support Robbins W. Barstow, 25; do., Friends, for Mardin High School, care Rev. R. S. M. Emrich, 12.99; Mt. Hermon, Mt. Hermon ch., for use of Rev. Harold I. Gardner, 25; New Salem, Y. P. S. C. E., toward rebuilding church in Kessab, care Rev. S. v. R. Trowbridge, 10; Newtonville, Rev. D. Brewer Eddy, for touring expenses, Adana, 150; do., Friend, of which 200 for work, care Rev. F. E. Jeffery, 50 for work, care Rev. John E. Merrill, and 25 for work, care Rev. Obed S. Johnson, 275; Northboro, Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 5; South Acton, W. B. M. Aux., for industrial work in Oorfa, 15; Worcester, Old South Cong. Sab. sch., class 8, for pupil, care Miss Annie L. Howe, 10; ——, Friend, through Miss E. M. Stone, for *Zornitsa*, 100, 869 49
CONNECTICUT.—West Haven, Y. P. S. C. E., for native worker, care Rev. Geo. H. Hubbard, 24 00

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NEW YORK.—Amsterdam, Rev. Henry T. McEwen, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 5; Binghamton, Carrie Lawrence, for completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 1; do., Mrs. M. A. Orner, 1, and friends, .25, both for do., 1.25; Brooklyn, Central Cong. ch., Zenana Band, for Shattuck School for the Blind, care Miss Lucile Foreman, 40; do., Central Cong. Sab. sch., for do., 5; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; do., Jack Cameron, for Oorfa orphan boys' Christmas, care Miss L. Foreman, 5; Clifton Springs, Mrs. J. A. Sanders, for pupil, care Mrs. G. G. Brown, 27; Fishers Island, Union Chapel, for work, care Miss M. E. Kinney, 50; New York, Grace H. Dodge, for work, care Rev. R. A. Hume, 600; Poughkeepsie, Edmund P. Platt, for work for young men, care Rev. H. M. Irwin, 200, 940 25

NEW JERSEY.—East Orange, Anna T. Ballantine, for pupil, care Miss M. L. Matthews, 20; Haddonfield, J. D. Lynde, for work, care Rev. E. H. Smith, 50; Jersey City, Imogene Perkins, for Mardin High School, care Rev. R. S. M. Emrich, 10, 80 00

PENNSYLVANIA.—Grove City, Friends at Bible conference, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 9; do., Rev. —— Miller, 5, Mrs. T. H. Acheson, 5, Mary M. Armstrong, 5, and R. Vincent, 1, all through do., for do., 16; Norristown, Palm Schwenkfelder ch. and Perkiomen Seminary Y. W. C. A., through Miss F. K. Heebner, for Taiku Girls' School, care Mrs. W C. Fairfield, 256; do., Towamencin Schwenkfelder Sab. sch., through do., for do., 41; do., Flora K. Heebner, for building work, care Mrs. W. C. Fairfield, 145.71, 469 71

OHIO.—Cleveland, Hough-av. Cong. Sab. sch., Miss Frink's class, for work, care Rev. E. H. Smith, 10; Ironton, Friends, for Abdulari Church Building, Bulgaria, 2; Jersey, Pataskala, Melinda Marsh, toward equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 2.50; Kirtland, Busy Bees, for pupils, care Mrs. Etta D. Marden, 2; Lorain, 1st Cong. ch., toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 4.24; Oberlin, 1st Cong. ch., Mrs. P. A. Crafts, for native helper, care Rev. Geo. D. Wilder, 15; do., The Oberlin Shansi Mem. Asso., for native helper, Shansi, 83.33; do., Rev. Edw. B. Haskell, for pupils, care Miss Mary L. Matthews, 10; do., Mrs. E. F. May, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 5; Springfield, 2d Lutheran ch., M. W. N. Club, for use of Irene L. Dornblaser, 10; ——, Friend, for work, care Dr. Percy T. Watson, 300, 444 07

WEST VIRGINIA.—Charleston, Julia Barber, for Abdulari Church Building, Bulgaria, 3 00

TEXAS.—Dallas, Central Cong. ch., Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 10 00

ILLINOIS.—Alton, Eunice C. Smith, for Tarsus School, care Mrs. T. D. Christie, 100; Carpentersville, 1st Cong. ch. and Sab. sch., for the Harriet May Raine Hospital, care Dr. W. L. Thompson, 24.10; Chicago, Drexel-av. Cong. Sab. sch., Chinese Dept., for country work, care Rev. C. R. Hager, 40; do., Grace Cong. Sab. sch., for native helper, care Rev. H. G. Bissell, 12.50; do., Friend, for expense of moving Pangchwang station, 10,000 10,176 60

MICHIGAN.—Beulah, Wm. Wilson, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 15; Frankfort, Cong. Sab. sch., Summer Assembly, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 7.42, 22 42

WISCONSIN.—Wauwatosa, Cong. ch., Wee Folks Band, for work, care Mrs. Chauncey Goodrich, 2 50

MINNESOTA.—Elk River, Meadow Vale Miss. Soc., of which 15 for pupil in American school, care Miss E. M. Atkins, and 9.75 for use of Miss E. M. Atkins, 24.75; do., Herignaz Hovagimian, for work, care Miss E. M. Atkins, 4.02; Minneapolis, 5th-av. Y. P. S. C. E., for do., 3.75; St. Cloud, Gertrude Cambell, 20, Bessie Cambell, 10, both for pupils, care Miss E. M. Atkins, 30; St. Paul, Mission Sunday school, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 1.50, 64 02

MISSOURI.—Mt. Washington, Mrs. A. J. Ream, for native teacher, care Dr. G. C. Raynolds, 25; St. Louis, Pilgrim Cong. ch., for work in West Circle, Madura, 500.91; Springfield, Friends, through Miss J. L. Graf, of which 17 for kindergarten repairs and 3 for pupil, care Miss S. S. Dewey, 20, 545 91

NORTH DAKOTA.—Carrington, Cong ch., for student, care Rev. John X. Miller, 25; do., P. A. McMillan's class, for Bible-woman, care the Misses Wyckoff, 12, 37 00

SOUTH DAKOTA.—Bryant, Union Cong. ch., for native worker, care Rev. Watts O. Pye, 9 00

NEBRASKA.—Beatrice, 1st Cong. ch., for native worker, care Rev. H. G. Bissell, 90 00

KANSAS.—Oberlin, Otis L. Benton, for pupil, care Rev. J. E. Tracy, 30 00

WASHINGTON.—North Yakima, Jeanette Bridgman, for pupil, care Miss E. B. Fowler, 15; Walla Walla, 1st Cong. ch., Louis F. Anderson, for work, care Rev. C. T. Erickson, 17, 32 00

OREGON.—Forest Grove, Cong. Sab. sch., for pupil, care Rev. C. L. Storrs, Jr. 15 00

CALIFORNIA.—Corona, Y. P. S. C. E., for work, care Dr. Percy T. Watson, 35; Redlands, John T. Fisk, for student, North China Union College, 50; San Jacinto, Cong. Sab. sch., for pupil, care Dr. R. A. Hume, 9; Saratoga, 1st Cong. ch., Mr. and Mrs. J. L. Pendleton, for native agency, care Rev. H. I. Gardner, 75; do., Mr. and Mrs. C. D. Blaney, for native helper, care Miss M. H. Porter, 100, 269 00

CANADA.—Alberta, Lorna, Y. P. S. C. E., for completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 25 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For King School, care Miss Charlotte R. Willard,	60 00	
For pupils, care Miss D. L. Dewey,	51 30	
For Abbie B. Child School, care Miss E. S. Perkins,	50 00	
For pupil, care Mrs. W. O. Ballantine,	30 00	
For pupil, care Mrs. M. C. Winsor,	15 40	
For school, care Rev. H. C. Hazen,	4 00	210 70

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss Louise Peck,	49 72	
For use of Miss M. A. Ellis,	12 12	
For work, care Miss Grace Wyckoff,	15 00	
For pupil, care Mrs. M. L. Sibley,	5 00	
For pupil, care Mrs. M. L. Sibley,	5 00	86 84

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Henrietta F. Brewer, Oakland, California, *Treasurer*

For Doshisha Building Fund,	800 00	
For Doshisha Building Fund,	100 00	
For Doshisha Building Fund,	100 00	
For use of Mrs. J. H. McCann,	102 00	
For hospital furnishings, care Dr. C. F. Haas,	20 00	1,122 00

Income D. Willis James Foundation

For construction work of various higher educational institutions, for year beginning July 1, 1911,	20,938 00
	36,770 88
Donations received in September,	54,921 59
Legacies received in September,	175 00
	55,096 59

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SURVEY OF THE FIELDS, 1910–1911

By JAMES L. BARTON, Foreign Secretary

It is impossible, within the space available, to give anything like an adequate survey of the enormous work of the twenty missions of the American Board in its great world fields. This work is increasing in volume and force every year. It would be impossible in any survey within the limits of a volume to give even an adequate impression of the extent, power, and force of that work. In what follows we attempt only to touch upon a few of the salient features of the year. The work of the missions along the lines of the great fundamental departments is almost wholly omitted except as indicated by some particular and striking features.

WHO DIED IN THE LORD

The Board and its missions have suffered great loss during the year by the translation of eight of its honored missionary body. These, in the order of their ongoing, are as follows:

November 4, 1910, at Oberlin, O., *Rev. Jerome D. Davis, D.D.,* after thirty-eight years of missionary service, a pioneer missionary in Japan, the builder, with Mr. Neesima, of the Doshisha, teacher of theology, a preacher of the gospel, honored and loved by the Japanese, father of missionaries.

November 10, 1910, at Winthrop Center, Mass., *Rev. Charles A. Stanley, D.D.,* for forty-nine years a missionary of the American Board in North China, a pioneer in the planting of Christian institutions, an organizer of the Chinese for aggressive work, builder of mission stations, father of missionaries.

January 24, 1911, at Constantinople, Turkey, *Rev. Herbert M. Allen,* for eighteen years a missionary in Turkey, himself born within the empire, with profound sympathy and a clear understanding of the people, master of the language, writer and preacher of unusual force, editor of missionary periodicals.

February 2, 1911, *Miss Maria B. Poole,* for six years a missionary at Harpoot, Turkey, honored and beloved by the women and girls of that great field.

May 8, 1911, at Tokyo, Japan, *Rev. John H. DeForest, D.D.,* for thirty-seven years a missionary leader in Japan, honored as few missionaries have been honored by the official classes and believed in by all, a man of vision and of power.

June 5, 1911, at Madura City, India, *Mrs. Harriet Van Allen,* for twenty-two years a missionary of the American Board in Madura, Southern India, honored and loved by all.

August 22, 1911, *Miss Nellie N. Russell,* for twenty-one years a missionary of the American Board at Peking, China. Filled with the spirit of evangelism, crowned with Christian courtesy and grace, she won her way to the hearts of all, even of the ladies of the palace, and organized a work that will abide.

August 24, 1911, *Rev. Theodore S. Lee,* for seven years a missionary of the American Board in the Marathi Mission, India, esteemed and honored by his associates and by the natives of India, who came to love him as a brother.

The total number of years of service which these honored dead rendered in their respective fields is 198.

In addition to those who have passed to the world beyond, the year has been a remarkable one for the number of missionaries who, on account of age, health, and for other reasons, have withdrawn from the work. The large number of appointments of new missionaries cata-

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logued in the Prudential Committee's report does not keep good the number of active missionaries on the field.

THE POLITICAL SITUATION

There have been no marked political upheavals in the mission fields under the American Board during the last twelve months, except in Mexico.

MEXICO

While the revolution in Mexico covered several months and was trying in the extreme to the missionaries and their work, they were at no point in any special physical peril and none of the buildings or property of this Board suffered loss. Missionaries are a unit in believing that under the new order in Mexico a larger religious liberty will be given to the people, and more emphasis will be put upon education than was done under the old régime. Order is not yet fully restored, but there is only one judgment expressed on the part of the missionaries now in the country and of Christian travelers who have recently been there, and that is that there has never been a time since our mission work began in that country when the whole situation seemed so ripe for strengthening direct Christian work of every form and in every department.

TURKEY

In spite of predictions to the contrary, constitutional government in Turkey has held firmly on its way, although not with a perfectly smooth course. The government has been threatened from the two extremes of the empire, Arabia and Albania. The endeavor of the controlling power at Constantinople to crush the ambition and hopes of the Albanians has not been successful, although it has resulted in great suffering on the part of the Albanian people. This endeavor expelled Mr. and Mrs. Erickson from Elbasan and put the school at Kortcha under Turkish surveillance. There is every indication of a change in the Turkish policy. The use of the Albanian language in Albanian schools, which has been opposed tooth and nail by the Turkish government, has now been made legal by an act of parliament. The United States government is doing all that it can for the restoration of Mr. and Mrs. Erickson to their post at Elbasan, and for securing title to the property which the American Board has there purchased as the headquarters for our mission work in Albania.

Liberty of the press, freedom of travel, and freedom of speech have been continued throughout Turkey, under certain Turkish limitations. The liberty which many of the people of Turkey thought they were to have under the new régime has not been realized, and, in fact, would have been impossible of realization.

CHINA

China has moved on in the even tenor of her ways in preparation for the institution of a full parliament and the organization of a government upon a representative basis. Progress has been more rapid than was anticipated a year ago.

The Chinese have shown a purpose and an ability in the suppression of the opium trade which were not anticipated even by their warmest friends. If the same progress of reform in this line continues for the next two or three years, it looks as if the growing of opium in China would become practically a thing of history, and under agreement made with Great Britain, it will enormously reduce the amount of opium available in the country. If China carries out her other reforms with the same spirit and persistence with which she is carrying out the opium reform, we can well

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imagine the changes that are to take place in the empire within the next decade.

The disturbances in the summer and autumn in the province of Szechuan were not general, being connected with affairs pending between the people and the magistrates. The Chinese are desirous of preventing the influx of foreign capital into the empire, and unquestionably the attempt on the part of foreigners to build railroads and to manipulate large industries will lead to violent local opposition. One does not feel inclined to condemn the Chinese for their pride of national strength and power and their desire to develop their own country with their own resources.

AFRICA

In Portuguese West Africa no great change was experienced following the overthrow of the monarchy in Portugal. A closer and more friendly relation seems to exist between the Portuguese officials and the missionaries, and an apparently sincere endeavor on the part of the officials to suppress the slave traffic throughout the entire country. The coöperation of missionaries has been asked by the government. There is reason to believe, if the statement of officials in Portugal can be relied upon, that the missionary work in Portuguese Africa will receive more liberal consideration in the future than in the past. It should also be stated, in speaking of Africa, that in British South Africa, in the province of Natal, the relation between the government and the natives has been greatly improved during the year, so much so that there is every hope that former misunderstandings, leading at times to bloodshed, will not recur, that the English officials will hold the Zulus in higher respect, and that the Zulus will more deeply appreciate what is being done for them by the officials.

All these changes are leading, in every instance, to a wider outlook and opportunity for Christian work, and are bringing encouragement to the missionaries in their respective countries. Rarely in the history of missions has national unrest, which is caused by a desire of the people for larger liberty, more general education, and greater freedom of action resulted in anything but a more promising field for missionary labor.

DR. PATTON'S VISIT

The missions in Western and Central Turkey, the three missions in India and Ceylon, and the three missions in Africa have been visited during the year, in whole or in part, by the Home Secretary, Dr. Patton. Dr. Patton began his visit in midwinter in Western Turkey, and ended his tour of inspection at Benguella on September 16. He has carried courage and cheer and hope to the missionaries with whom he has come in contact in the various fields. In his visit to the West Central African Mission he was joined by Rev. Frederick B. Bridgman, of the Zulu Mission, thus constituting, by appointment of the Prudential Committee, a deputation to look into and consider, with the West African Mission, many of its urgent problems, and to aid, as far as possible, in a satisfactory solution of them.

HIGH COST OF LIVING

From every field where this Board is carrying on mission work there have come reports during the year of the increased price of commodities which go to make up the cost of living. This tendency is not confined to the year past, but covers a series of years, and is rapidly becoming more general. In some countries the rise is so sharp that it is bringing great hardship to the people themselves and is forcing the Committee to appropriate more money for the support of the missionaries and of native

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workers. In the Turkish empire, with the influx of modern things and the opening up of the empire to the world, we may expect for some time yet a continued rise in the price of commodities. The same is undoubtedly true of China. The rise in India has perhaps been as sharp as in any country of the world. This increase in prices and the cost of living has direct bearing upon missionary work.

ANNIVERSARIES

On the 1st of July of this year, the South African Mission celebrated the seventy-fifth anniversary of the opening of the mission. The occasion was a memorable one. The celebration lasted for several days, and took place at three different points within the mission. The gatherings were largely attended. Through special arrangements, English officials and residents were brought into contact with Zulu Christians and students, to the great advantage of all. Many English officials expressed themselves as surprised at the unexpected ability manifested by the educated Christian Zulus. The Marathi Mission is making arrangements for the celebration of the centennial of its opening in 1913.

THE COMMISSION TO TURKEY

The American Board missions in Turkey have had a unique history. It has been necessary hitherto to advance the work in such way and with such speed as local conditions of opposition, massacre, and persecution made possible. Restriction on travel was one of the prominent features in locating educational centers. The severe censorship of the press decided upon the location and use of printing establishments. The restriction put upon the opening and conduct of schools shaped the policy of the mission in regard to education. The laws of the country with reference to Christian work for the non-Christians of the empire forced a line of operation from which it was impossible to depart. Three years ago the constitutional government was proclaimed, and many, if not all, of the galling restrictions of the earlier years were suddenly removed. At once there were raised, from all parts of the empire, questions as to the policy to be pursued in the future because of the changed conditions.

Before taking any definite steps toward shaping a permanent policy for work in Turkey, it seemed best to the Prudential Committee, as well as to the missionaries in the empire, to wait until the new régime should settle its policy with reference to many important measures which bear directly upon missionary work, as, for instance, upon religious liberty and education. It seems to all concerned that the time has now come when special investigation should be made of the situation as it exists throughout the Turkish empire, and that a general conference should be called at some central point for the discussion of the situation and the settlement of many of the now debated problems. After much correspondence with the missions, the Prudential Committee has decided to send to Turkey, the last of this year, a commission which shall investigate the work of the American Board in all parts of Turkey, visiting each station of all four missions and discussing with the missionaries on the ground the special problems that belong to that station, as well as general problems bearing upon the work as a whole.

After this investigation has been completed and the round of the stations made, covering a period of six months' travel, the plan contemplates the gathering at Constantinople of an All-Turkey Conference. The delegates to this conference will be representatives of all the stations of the Board in

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Turkey and all of the special institutions connected with the Board; in addition, there will be present representatives of other missionary organizations carrying on work within the borders of the Turkish empire. Commissions within the Turkish empire are making investigations and gathering material which will serve as the basis for the discussions of the conference.

Since Constantinople is the political capital of the Mohammedan world, with Mecca and Medina both within the borders of the empire, its religious capitals, one can readily understand the importance of such a conference at this time to the entire Moslem question as well as to our own work.

As representatives of the American Board in the preliminary investigations, and later to take part in the conference, the Prudential Committee have appointed Prof. Edward C. Moore, chairman of the committee; Prof. Arthur L. Gillett, chairman of its subcommittee on work in Turkey; Dr. Morris H. Turk, pastor of the Congregational church at Natick, Mass., and the Foreign Secretary. The Woman's Board of Boston has appointed Miss Kate G. Lamson, its Foreign Secretary, and Miss Sarah Louise Day, its Treasurer, to inspect the institutions of the Woman's Board in Turkey; the Woman's Board of the Interior and the Woman's Board of the Pacific are expected to appoint delegates to inspect their work. The conference will probably assemble about July 15, 1912, and continue for from ten days to two weeks.

WORKING TOGETHER

Since the last meeting of this Board, the mission in Guam, opened in 1904 by special funds given for that purpose, has been passed over to the General Baptist Foreign Missionary Society of Indiana, which has already sent a missionary family to the islands. In view of the fact that this mission plant was secured through gifts given purely for that purpose, the Prudential Committee has transferred its property upon the island to the Baptist Missionary Society, with the understanding that it shall be used only for missionary work in Guam. In view of the great pressure for reenforcement and for larger appropriations from its old and long-established missions, the Prudential Committee did not feel justified in continuing this new mission, especially when another evangelical society was ready to take it up.

There have been correspondence and conference with the Foreign Missionary Society of the Methodist Episcopal Church North, with reference to passing to it the general work of the American Board in Spain. This society has missions in France and Italy, and in other countries of Europe, with a bishop in charge, while our Spanish Mission is wholly isolated from any other mission or work of this Board. It seems therefore fitting, since the Methodists desire to extend their work into Spain, that we should give them a full and unhampered field, letting them take charge of the work which we have established, with the understanding that they will be able to push it more aggressively than we have been able to do. This plan has the hearty approval of Mr. Gulick.

The suggestion has been made in the past that the Liebenzeller Mission of Germany should take over our work in the Marshall Islands, as it has the work in Truk and in Ponape. It has been decided during the year that the American Board shall retain the Marshall Island work. The proposal has come from the Gilbert Islands that there be closer coöperation with the London Missionary Society, operating in the southern part of the group. This plan is yet under consideration.

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In Turkey, the German Hülfsbund began orphan work after the massacres of 1895 and 1896, at Marash, Harpoot, Van, and Moosh. This German society, which was first formed as a relief organization, has gradually grown in strength and in financial ability, and has greatly increased the number of its missionaries. Large plants have been established, and as the work has developed the appearance of rivalry has followed. A conference was held in Frankfurt, Germany, in May of this year, with the leaders and committee of the Hülfsbund, with a view to arriving at some basis of coöperation, so that the suggestion of rivalry or overlapping of territory might be removed. It is expected that the Hülfsbund will have delegates at the All-Turkey Conference, who will, previous to that conference, visit the stations at which their work and ours is established, together with the commission from the Prudential Committee, and it is hoped that out of this visitation and conference there will develop a method of coöperation which will add greatly to the efficiency of the work of both organizations. The suggestion has been made of a complete division of territory, the German society taking one part of the field and leaving the remainder wholly to the American Board.

The Union Theological College at Bangalore, for Southern India and Ceylon, has during the year been accepted by the Prudential Committee as a training school for advanced theological students from the Ceylon and Madura Missions. The London Missionary Society, the Board of Foreign Missions of the Reformed Church in America, the English Wesleyan Society, and United Presbyterian Society have all united with us in the support and conduct of this school. The Prudential Committee has agreed to furnish one professor on the teaching staff, the same to be appointed by the Madura Mission of the Board. This will give our Madura Mission two voting members on the board of managers. The school already has students from our Ceylon Mission.

ADMINISTRATION CHANGES

There are several points in large administrative questions which require separate mention:

Transfer of Pangchwang Station

In Shantung, North China, the station at Pangchwang is in a small Chinese village some eight miles from the Grand Canal and in the midst of one of the most populous plains of China. Within the last two years a railroad has come to Techou, twelve miles from Pangchwang, and on the Grand Canal. Techou is itself a prosperous walled city, and is rapidly developing. The village of Pangchwang has made no progress since the opening of the mission, and the missionaries feel keenly the isolation and handicap of their location. They find it difficult to get to the people who are scattered in the villages over the plain. There was a unanimous feeling among the members of the Pangchwang station that the transfer of the station to Techou would greatly strengthen the work. Techou is more accessible to various parts of the field, and so will enable the missionaries to cover much more territory in the same length of time. The mission unanimously approved the removal of the station to Techou. Mr. James Porter, who was visiting the North China Mission at the time the matter was up for discussion, promised to give, and has since given, $10,000 to the American Board to help with the expense of the transfer. Miss Mary H. Porter has added to this amount. The Prudential Committee has voted to authorize the removal of the station to Techou, where

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all new buildings for which funds are in hand will be built.

Training School in West Africa

Plans are rapidly maturing for the organization of a training school for young men in West Africa, which shall be a mission institution and in which the men of that field shall be trained to go, as teachers, preachers, and industrial workers, as the case may demand, throughout that country. This school will be supported by the Canadian Congregational Missionary Society, which is coöperating with us in the work in West Africa, but the school itself will belong to the mission.

Mission Circles

In the Madura Mission a new plan has been put into operation for carrying on the work, not by stations, but by circles so laid out as to include all of the stations and outstations in connection with that mission. These "circles" are under the control of a joint committee made up of natives and missionaries. The committee in control of a circle has charge of all the work within that circle, including the making appropriations for the various institutions and departments of work. The plan is yet in its infancy, but it promises much for the future, since it brings the native worker into responsible relations to the work.

Colleges at Van and Mardin, Turkey

The educational work at both of these places has been of long standing and of steady development. The only Arabic-speaking training school which this Board conducts anywhere is at Mardin; and Van, in the eastern extremity of our Turkish missions, is far removed from any higher school of learning. The time has come, in the judgment of the missionaries at both Mardin and Van, that these institutions should be erected into colleges and their courses of instruction shaped accordingly. The Mardin school provides preachers and teachers, not only for its own field, but for other missions in Macedonia, and even in Arabian and Egyptian missions, while Van is called upon to supply educated leaders for Eastern Turkey, Southern Russia, and Western Persia. The question thus raised by the two stations has been referred for investigation to the Turkish commission.

Language Study for New Missionaries

There has been a feeling in many of the missions of the Board, and also at the Board Rooms, that there should be a more systematic and comprehensive plan in the various language zones for giving new missionaries a better opportunity to learn the vernacular or vernaculars which they are to use during their missionary life. For some years a school has been in operation in Japan for giving such instruction. Plans are now maturing for a similar school in Peking, where the Mandarin language will be taught, and for another in Southern India, where instruction will be given in the Tamil and other languages used by the missions working in that part of India. It is hoped that a similar plan can be developed for the Marathi-speaking fields of India, and possibly also for other missions. If these plans are properly developed along interdenominational lines and coöperated in by all the missionary societies interested, we can be sure that the missionaries will have more adequate opportunity to learn the vernacular and that much less time will be required therefor.

Work in Albania

The European Turkey Mission has decided upon Elbasan as the chief center for work among the Albanians in Macedonia. The plan contemplates the erection of a missionary house at Elbasan on property already purchased, to be

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followed in due time by a hospital building and a school. There is a universal feeling on the part of the missionaries and of those who have traveled through the country that one of the greatest auxiliaries in gaining access to the Albanian heart will be an effective medical work, with headquarters at Elbasan.

SHALL THEY GO FORWARD

It has been frequently said that the great embarrassment under which the American Board labors is the embarrassment of the success of the work it has established. One cannot remain long in contact with any field in which work is carried on without having this fact impressed upon him with overwhelming emphasis. In most of the missions of the Board, the missionaries, facing as they do the developing opportunities on every side, which opportunities grow out of the work that the Board at great cost has established, naturally feel that the only possible thing to be done is to move forward as God seems so manifestly to open the way.

Under these circumstances, to tell them that they cannot advance because neither can adequate reënforcements be found nor can appropriations be made to meet the increased expense involved, is to make them feel almost abandoned just as they are about to gather the harvest for which they have toiled so long.

The East African missionaries, with every call to enlarge and develop their work, have repeatedly said that the Prudential Committee seems to be breaking faith with them, since they undertook that work with the understanding that the Committee was to stand back of them. When they found the work developing on every hand, and called for reënforcements to help carry the load and for more money to meet the urgent requirements, they have felt it almost a breach of faith to be told that the reënforcements cannot be sent or the money given.

The situation in East Africa but illustrates what exists in other fields, as, for instance, in the Shansi Mission in China. Probably in the last six years no station has developed more rapidly than the station at Fenchow. To the missionaries on the ground it seems as if the hand of the Lord is manifest at every turn, and that his Spirit is moving the Chinese to inquire the way of life through Christ. Under these circumstances, to tell them that there is no money to enlarge churches, or to build new places of worship where new congregations are forming, or to send new preachers into outside districts waiting to welcome the representatives of the Jesus religion, seems incredible.

These two stations are given as illustrations, and represent something of the condition that prevails in nearly all of the mission fields of this Board. In the Central Turkey Mission, and in fact throughout the Turkish empire, opportunities are opening for work among races who have hitherto been practically unapproachable. For ninety years we have labored and prayed and hoped that barriers which seemed impassable would crumble, and that opportunity would be given to pass over and speak without fear to those who have hitherto held aloof. During the last three years these opportunities have been appearing with marvelous frequency and have remained with almost unexpected persistence. It seems difficult for the people on the ground to understand why the culmination of almost a century of effort should be prevented by delay in the forward movement. There are great populations in Turkey today waiting to be approached.

The opening in Albania is only one particular phase of this large question,

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but it is a phase that appeals mightily to those who know the Albanian situation, the worth and character of the Albanian himself, and the unexpected eagerness with which he now welcomes the missionary from the West, with modern education and a practical religion.

The situation in India differs but little from that in China and Turkey, to which reference has already been made. The college at Madura has reached this year what seems to be a crisis in its career. It is not a crisis that gives us alarm or uneasiness from the college side, but it does give us anxiety from the American side, because of the fact that the college opens this year with the number of its students multiplied fourfold and the demand doubly laid upon it to advance from a college of second grade to a college of first grade; in fact, every leading in the providences that surround the college seems to point in this direction. The college has reached the point where it cannot stand still, much less retreat, but where it must move forward in its development, thus meeting the requirements of the Christian work in Southern India.

In Japan there is only one voice with which the missionaries speak, a voice echoed from the Japanese leaders themselves. The missionaries tell us that if there was ever a time when it was worth while to strengthen the work in Japan in coöperation with the Japanese leaders, in the wider extension of Christian truth among all classes of the empire, that time is now. Opposition to Christianity is a thing of the past. An article in the September number of the *Century Magazine,* by a Japanese, reflects in no small measure the temper and spirit of the Japanese, who recognize the fundamental work which the missionaries have done in the empire for the development of that people. Japan is ready, but awaits our decision.

In the Philippine Islands we hold a unique position. Through special gifts and the effective coöperation of the Mindanao Medical Association of New York, the work in Davao, Mindanao, has been put upon a substantial basis through the erection of two new missionary houses and a new chapel—just now in process of construction—the supplying of a launch for the use of the missionary physician, and the building of a hospital. But the call is coming with greater emphasis from the people themselves for work in the northern part of the island, a region yet untouched but waiting for some one to come with the institutions of the gospel.

What shall we say of Mexico, coming out of its old life into a new atmosphere and with a new spirit of progress? The people, filled with the spirit of religious liberty and independent thought, are friendly toward Americans and the missionaries, and are calling for schools for their children, for a religious literature, and for simple Christian truths.

Space will not permit us to go over all the great possibilities or, in fact, to catalogue even the imperatives that confront our missionaries and the Board at this time. The very situation is a commentary upon the marvelous success of the work. It is due to the fidelity with which the task has been carried on and the persistence with which the missionaries and the Board have held to the principle that the chief work of the Board is to build up self-supporting and self-propagating Christian institutions. As the work in Turkey, especially the educational work, was no insignificant factor in preparing the way for constitutional government, so we may claim that every line of missionary work is a significant element in all progress toward reform, toward modern education and religious liberty.

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ENLARGEMENT OF MISSION PLANTS

During the last four or five years, in spite of the fact that the Prudential Committee has been hampered in making appropriations for the enlargement of plants and the erection of new buildings, it is a most interesting fact that in the twenty missions of the Board there has been much progress. In classifying this progress we have made three divisions: (1) Plants secured within the last two or three years and buildings erected; (2) buildings now under construction and property in process of purchase; (3) funds in hand for new buildings and for enlargement as quickly as arrangements can be completed.

Under these three heads in all the missions of this Board, the total amount of money involved in this work of enlargement and development amounts to nearly $700,000. This includes enlargement on the part of the three Woman's Boards in their plant and equipment, as well as in the direct work of the American Board. Out of this $700,000 the Prudential Committee has made appropriations, in the period named, directly from the treasury of the Board for only $50,000, and this, in every case but one, was for houses for missionaries. Apart from the $50,000 appropriated directly from the treasury of the Board, all the balance of the large amount named has come from the Woman's Boards or from special gifts, given for the most part by individuals for the specific purposes for which they are used or are to be used. In very few instances have these specific and special gifts drawn in any appreciable degree from the regular receipts of the Board. The largest gift received for this purpose was from Mrs. John S. Kennedy, amounting to over $120,000, for the International College at Smyrna.

This enlargement includes missionaries' houses, new churches, school buildings of all kinds and grades, theological seminary buildings, hospitals, lecture halls, dormitories, etc. It is interesting to note that of the $700,000 named, $169,000 have been used within the last three years for completed plants and buildings. Almost exactly an equal sum is now being used in buildings that are in process of construction in six of the great mission fields of this Board, while the balance, or $363,000, is in hand or definitely pledged for enlargement in the immediate future. If this total amount had been twice as large as herein reported, it would not meet the imperative needs of the growing work.

EVANGELISM

The work of the year in the missions centers round evangelism, as has always been the case from the organization of this Board, and as it must center so long as the Board continues to operate in non-Christian countries. When the missionaries of this Board and the native workers associated with them cease to lay emphasis upon the presentation of the living gospel of Jesus Christ to those who do not know him, with a view to bringing them into saving relations with him, then the Board will cease to fulfill the purpose of its organization.

There has been much progress during the year in the development of the churches and in the accumulation of strength for even more aggressive work in the future; as, for instance, in Constantinople, the Vlanga Church has, after thirty years of persistent effort, obtained permission from the Turkish government to erect its church building on a site that it has owned during all these years. The money, partly paid by the people and partly from gifts from American friends, is in hand to put up a commodious building, and the work is now beginning.

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A successful Armenian merchant in New York, burning with zeal for his people, has assumed entire financial responsibility for keeping in Asiatic Turkey an experienced and tried native evangelist. This evangelist goes from mission station to mission station, as the way opens, and conducts a series of meetings with great power. This work has been going on for two years, with increasingly encouraging success. All this is without cost to the American Board, but with great encouragement to the churches and to the work. In the Central Turkey Mission the Evangelical Union, backed by the strong churches in Aintab and Marash, has put evangelists of its own number into the field, to the quickening of new life in many a community.

In Japan the Japanese Missionary Society, which is preëminently an evangelistic organization, two of its main objects being the deepening of spiritual life in the existing churches and the planting of gospel institutions in the regions beyond, has had a year of successful and aggressive work.

In some parts of China there seems to be an almost phenomenal turning toward Christianity. The hold of the Chinese religions is breaking down, and at the same time there appears an increasing desire to learn about the Western religion. In Fenchow, for instance, in the Shansi Mission, the whole field seems ripe for the preaching of the gospel, with an eagerness on the part of the people to hear, and a willingness to help support the chapel and the church. In the city of Fenchow itself the old church building became so overcrowded that in the ordinary Sunday congregation there was no place for women, and many men, especially students from government schools, were not able to get within hearing distance of the preacher. A friend in California has given the money for a new and commodious church, which is now under construction, but in the meantime the outlying towns and villages, as well as the immediate suburbs of the city, are clamoring for buildings and a preacher. In the history of the work of this Board in China there probably has never been a time when the call was so loud as now for enlarging and deepening and strengthening stations already opened, for multiplying preachers and evangelists, and for increasing the number of Bible readers and station classes.

In India we meet with the same conditions. Barsi, in the Marathi Mission, a part now of the Sholapur station, has shown during the year a wonderful ripeness for advance. The awakening of India is not simply a political awakening, but an intellectual and spiritual awakening as well, presenting an opportunity for the Christian preacher for which we have sought for a generation or more. The extension movement on the part of the Marathi Mission, by which the theological faculty of Ahmednagar has gone out into the stations and districts of that great mission on evangelistic campaigns, is but an illustration of the new methods that are being brought to bear to meet the demands of the fields. The moving out of the theological school into the field is a reversal of the summer school idea that prevails in this country. It is a projection of the theological evangelizing strength and ability into the community, with results most promising. In the Madura Mission the organization of the "Circle Plan" for the Madura field has thrown upon the native pastors and Christian leaders a burden of responsibility for evangelization which they have not hitherto borne. The results are favorable. It is not only reaching the communities more directly than was possible under the old method, but it is developing a sense of responsibility on the part of the native Christians for the

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evangelization of the field, which is of supreme importance.

In the East African Mission plans are being devised by the mission by which one missionary at least may be set apart as the director of the evangelizing forces in outside fields. The only reason this has not been done before is that the mission was so short-handed that it was not able to spare one of its number. It is the desire of the mission now to make the great outlying field the basis of its operation, with the use of students trained in its own schools and of Zulu evangelists brought up from Natal, and to make direct evangelism one of the most prominent and aggressive parts of its work.

In Austria the growth of the work has been strikingly encouraging during the year. There are few if any missions of the Board where the spirit of evangelism more pervades the churches. It burns like fire in the hearts of the believers, and as they scatter over the country in the regular process of earning their living, or as they seek new homes in communities yet unreached, the light shines and new congregations spring up. The movement has passed far beyond the control of the missionaries in charge, whose hearts are constantly thrilled with joy at the reports of new congregations, while at the same time there is a sense of helplessness arising from the fact that new preachers cannot be supplied and new halls provided in which the worshipers may gather.

We cannot speak of evangelism as a whole without making special mention of that phase of the work which belongs peculiarly to the women. The women evangelists who go from house to house, carrying the gospel into the homes, or who assemble the women together at central points and teach them to read the Bible and to understand its truth, or who carry the same truth into the girls' school and teach it in the kindergarten—in whatever forms women's evangelism appears, reveals itself to be one of the mightiest forces operating anywhere in the world.

In this connection it is essential that we speak of the training of young men for the ministry and of Bible-women for direct evangelistic work. The missionary can do his most effective evangelistic work in the training of others who will become the direct evangelists of their people. The missions everywhere are putting emphasis upon the importance of better trained native ministers, with an increase in the number of those who are in preparation. The demand for preachers, pastors, and evangelists is increasing throughout the whole mission field with far greater rapidity than we are producing the men and women to supply the demand. The evangelistic work can be best strengthened today throughout the fields of this Board by a more effective preparation for the training of those who in their respective countries will be the prominent leaders of their people in Christian work.

EDUCATION

It is not necessary that we speak at length of the educational work of the Board during the year. The one encouraging feature that brings new life and hope and courage to those who are giving themselves to it is the accumulation of a higher educational fund, of which $1,000,000 bears an honored name, warmly cherished in the memories of the missionaries at the front and of the American Board, the "*D. Willis James Foundation.*" The total amount of the Higher Educational Fund paid in during the year is a little over $1,100,000. The income arising from this fund has been appropriated to twenty-seven of the higher educational institutions of this Board, located in Bulgaria, Turkey, India, China, Japan, Africa, and Mexico.

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The first institutions to receive direct aid are those which are training young men for the Christian ministry. The next are those collegiate institutions for both young men and women that are preparing young men for the theological training, and all for positions as teachers and leaders in various professions among their people. This fund came at a most opportune time, and the importance of its completion was never more apparent than now. The intellectual and political awakening which is sweeping over all of the countries in which these higher educational institutions are established has revealed the importance of these colleges and seminaries, as it has never been revealed before. The awakened races are turning to these institutions with a new desire and purpose, and thus they meet an ever increasingly recognized want on the part of the people themselves.

These schools are judiciously and effectively scattered throughout the great mission fields in which the Board is carrying on its work, and their power for lifting up the people, preparing efficient leaders, and permeating the newly developing society of the East with the fundamental principles of Christianity has never been so great as today. The influence of educational work in Turkey over the Moslems and over the people of Russia is increasing rapidly, while China, with its new conception of Western learning and a new consciousness of its need of all that Western institutions can give, is ready not only to receive the science of the West, but to study the religion of the West as well.

In the preparatory schools and schools of village grade, the work carried on by the missionaries is tending toward a better system, while the part which the people themselves take, in many of the fields, in the matter of support is increasing. It is not expected that the mission board will perpetually support village schools. As the Christian communities become stronger, they will be able to take over the primary education.

As has already been stated, these schools provide a great field and a permanent constituency for direct evangelistic work. In an editorial in a Moslem paper, published in Turkey some months ago, the Mohammedan editor declared that it was fatal to send Mohammedan children to Christian schools, and he based his argument upon two prime reasons: first, that while in attendance upon the school the Mohammedan pupils do not learn of Mohammedanism, therefore their Mohammedan instruction falls off; and second, they are in a Christian atmosphere, under Christian teachers, and necessarily learn about Christianity. His conclusion was that they can never train their children in Christian schools and expect them to come out good Mohammedans, even if they should escape becoming Christians.

The influence and power of the education of girls are deepening constantly throughout the entire East. The proportion of girls to boys in mission schools is increasing, showing a changing sentiment on the part of the parents with reference to women's education. Emphasis cannot be withdrawn from the importance and value of schools for girls and young women.

In the industrial lines of work there has been no marked change during the year. It is not the purpose of the Board in any case to go into manufacturing, but it has been demonstrated that there is a line of industrial training which has large value in the development of character, as in other forms of education; and in some countries, like Africa, it is deemed of still greater importance than mere academic training. The training school that is in contemplation for the West African Mission will not only give a general education to all its pupils, but will compel

the mastery of some industry or industries applicable to that part of Africa. In the Zulu Mission, also, more emphasis is to be put upon industrial training in connection with the schools at Amanzimtote, because of the judgment of the mission that a rounded, effective education for the Zulu field requires this. There is a most emphatic call from the colleges and schools in Turkey for the development of technical training in the line of agricultural schools and schools of engineering, which the new conditions in Turkey are imperatively demanding.

LITERATURE

There has been no marked change in the literary output of the missions for the year, except in the increasing amount. This covers the entire range of Christian literature, from the publication of the Bible on the mission press, as in Bulgaria, to the issuance of textbooks for the primary schools and the publication of weekly and monthly periodicals in some thirty different languages, for general circulation among Christians and non-Christians. There is a constant pressure on the part of the missions to elevate the character and tone of the literature put forth and to adapt it to the changing conditions in the countries where it is issued.

The new co· 'itions in Turkey call loudly at the present time for special endeavor along the line of new publications. There has probably never been a time in the history of our work in Turkey when there was such opportunity as now to reach the Moslems with a properly prepared literature. The same can be said, in large measure, of China, with the awakening intelligence and the new spirit of inquiry that runs through all phases of Chinese society today; while the revolution in Mexico and the new developments there only put greater emphasis upon the demand for a better and more comprehensive literature.

The general inquiry of an awakening people can be best met, and possibly only met, by a literature prepared for the occasion. The mission press today offers new facilities for approach to those whom we are endeavoring to reach, and for the strengthening of the church, the building up of the Christian community, and the elevation of all.

HOSPITALS

It would be manifestly unfair to allow this survey to go without some allusion to the widespread and powerful department of the work of this Board represented by its hospitals and dispensaries. There is a marked demand that this arm of the service be strengthened because of its far-reaching, fundamental influence in attracting those who are otherwise unapproachable and in breaking down opposition.

New hospital buildings are now in process of construction in Marsovan, Turkey, in Foochow, China, and in Davao, Philippine Islands, and will soon be under construction in Techou, the new station in Shantung, China, and in Lintsing, as well as in East Africa. There is probably no department of mission work that yields larger returns for the expenditure of time and strength and life. There is no department of work that seems to be more fully owned of God and used by him for preparing the way, not only in towns and villages yet unapproached, but in the hearts of the people.

STATISTICS FOR THE YEAR

Small reliance can be put upon statistics as indicating the strength of missionary work or the force of spiritual movements. The missionaries themselves put little trust in mere figures. Those who are closest to the missionary

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work are convinced that emphasis should be put more and more upon the working of the Spirit in the hearts of men and in the life and thought of the community, rather than upon the number of those who have separated themselves from their people or who are studying in mission schools. Nevertheless numbers cannot be ignored, and to some minds they tell practically the entire story.

The Missionary Body. There has been a slight increase during the year in the number of those who are listed as missionaries in active service, although, if we take from this list the unusually large number who, on account of health or age, are about to withdraw from the field, we find that the increase is only apparent. There has been actually a decrease during the year in the number of active missionaries in the field who draw their support directly from the treasury of the Board. We must not lose sight of the fact that in a missionary body of some six hundred the natural falling off, from age, death, and failure of health, must be somewhere from twenty-five to thirty. This last year that number has been considerably exceeded.

Less than one-third of the missionary body are ordained; a little over one-third are men, the remainder being made up of single women, who constitute just about one-third of the missionary body, and wives of missionaries. These six hundred men and women, speaking in round numbers, who stand at the forefront of the American Board work in the foreign field constitute a body second to none in the world for ability, statesmanship, foresight, devotion, and loyalty to Christ. No one who has visited them in the field and come in contact with their work will for a moment question this statement.

The Native Laborers. The work of the Board would quickly languish and fail in every department were it not for the increasing force of native laborers, who more and more assume the responsibility and burden of the work in every one of the mission fields. If there is any one phase of the work of the Board on which emphasis should be placed, it is in this department where the native laborers appear. There has been an increase of over 140 during the year in this class of workers.

Of the 4,869 native laborers connected with the work of the American Board missions, about 1,000 are ordained pastors and preachers, while the remainder are teachers, Bible-readers, etc. This great force of native laborers is widely distributed throughout the mission fields of the Board.

It should be stated in this connection that the increased strength of this native body is not due wholly to increasing numbers, but to the constant endeavor on the part of the missionaries in every field to displace at every point the weaker by the stronger. In this way the work is built up with an intensity that figures do not indicate.

The Churches. The growth in the evangelistic work, in extension at least, is revealed by the fact that a year ago we were able to report only 1,722 places in connection with our missions where regular services were held, while this year we report an addition of over 300 places, the total being 2,039. There has also been a small increase in the number of organized churches, which have received 5,283 new members on confession of faith during the year.

There are over 75,000 pupils in the 1,300 Sunday schools connected with the work of this Board, and over 170,000 who classify themselves as adherents to the church and to Christianity. Many of these constitute catechumens' classes in preparation for church membership, while others have simply cut themselves loose from their old religious life and

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have become identified with Christian work and with Christian services.

Educational Work. The statistics of the educational work are necessarily unsatisfactory, since they cannot begin to give an impression of the influence in the East of the educated men and women who go out from the mission school and become a part of the native society. To say that there are 76,300 under Christian instruction in connection with the work of this Board is to express a simple fact in figures which, when interpreted into the life and thought of the East, assumes mighty proportions. Of these, 178 are under instruction in preparation for the Christian ministry; 21 of these theological students are in Turkey, 39 in India, 28 in China, and 52 in Japan.

The great mass of this student body is in village schools, where the Christian teacher comes closest to the child and to the home, and it is probably the village school that wields, on the whole, the largest direct influence. The teachers of the schools are pupils from the higher institutions, who carry into the homes which they thus reach the Christian principles under which they have themselves received instruction at the hands of the missionaries. Not far from one-half of the total number of pupils under instruction are girls.

Medical Work. The medical work of the Board is represented by 27 hospitals and 37 dispensaries. This work does not cover all of the missions of the Board, as we have no medical work in the so-called Catholic missions or in European Turkey. But, apart from these four missions mentioned, it is very widely distributed and is increasing in influence every year. Over 35,000 patients were treated in the hospitals of the Board last year, and the total number of treatments in hospitals and dispensaries was 344,000. The three great countries in which the heaviest emphasis is put upon medical work are Turkey, Africa, and China. The influence of this work can best be estimated when we know that of the 344,000 patients who have received attention at the hands of the Christian physician, large numbers, if not a majority, come from regions where there are no Christian schools or teachers. The influence of the hospital is carried back by these to their homes, and often the way is opened for the teacher to follow.

Native Contributions. Probably in the column of native contributions we find more emphatically expressed the true spirit of the native Christians in the East than at any other point. The general charge, often made against mission work, is that the native professes conversion for what he hopes to get out of it. This argument is completely overthrown by the fact that these native Christians, by accepting Christianity, are compelled to face not only persecution, but heavy demands upon their time and upon their gifts for the support and propagation of Christian work. Last year, in connection with the twenty missions of this Board, the native Christians gave, for the support of the Christian church and school, $295,360 (gold). This contribution went into the support of the native churches and the native schools. It did not come through the treasury of the Board, but was paid directly in the field for its own Christian and educational work. It is the same line of work for which the American Board has always contributed and is contributing today. The figure above quoted is an addition of $19,000 to the contributions reported a year ago, which were then of unprecedented size.

It is necessary in stating this sum to call attention to the fact that in the countries in which this money was paid the average daily wage of a workman is below twenty cents, and the salary of a professor in a college is less than $400,

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while the salary of a pastor of a church or a preacher of the gospel ranges from $30 up to $200. In addition to this disparity of wages, which puts great emphasis upon the value of the sum contributed, we must also bear in mind that the church members from whom these contributions come number less than 75,000.

The facts as here set forth may well have the careful consideration of the members of our home churches as well as of critics of missions, who are wont to decry the value of native conversions. This gift averages $3.90 for every member of the Christian church connected with our missions; but when we call to mind that many of these members are children who have no money to give, and women who in the East are never expected to give anything for such a purpose, we can readily see what the average gift must be for the adult male members of the church.

Thus the work of another year closes and we face a new year, the second in the second century of the work of this Board. The progress made during the century has been marvelous. In 1811 no missionaries had gone out, no fields had been occupied, and, of course, no churches had been built or schools established. At that time no one thought that the native Christians themselves would contribute for the support of the missionary work. The century that has passed has revealed a mighty, unexpected force which has come to the support of the work in the army of native workers and in the contributions of native Christians.

We now go into the new century with great institutions established, a loyal constituency coöperating with us, opposition broken at every point, fields open and ready for the harvest, native officials even urging us on to wider occupancy and more effective work. No mission board could ever ask for a greater opportunity and more encouragement from the field itself. We can advance as rapidly as supplies are given and recruits come forward. All the machinery for advance is in operation; strategic points are occupied; the plans of the campaign are in hand; leaders are ready. We simply await the order of the church at home to move forward and occupy the land for Christ.

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GENERAL SUMMARY, 1910–1911

Missions

Number of Missions	20
Number of Stations	109
Number of Outstations	1,353
Places for stated preaching	2,039

Laborers Employed

Number of ordained Missionaries (9 being Physicians)	172
Number of Male Physicians not ordained (besides 14 women)	24
Number of other Male Assistants	15
Number of Women (14 of them Physicians) (wives 192, unmarried 210)	402
Whole number of Laborers sent from this country	613
Number of Native Pastors	324
Number of Native Preachers and Catechists	657
Number of Native School-teachers	2,652
Bible-women	420
Number of other Native Laborers	816
Total of Native Laborers	4,869
Total of American and Native Laborers	5,482

The Churches

Number of Churches	574
Number of Church Members	74,550
Added during the year	5,283
Whole number from the first, as nearly as can be learned	215,706
Number in Sunday Schools	75,409

Educational Department

Number of Theological Seminaries and Training Classes	12
Students for the Ministry	178
Students in Collegiate Training	1,553
Boarding and High Schools	118
Number of Pupils in these Schools	11,548
Number of Common Schools	1,267
Number of Pupils in Common Schools	58,321
Whole number under instruction	76,353
Native Contributions, so far as reported	$299,983

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A PORTION OF THE REPORT OF THE PRUDENTIAL COMMITTEE FOR THE HOME DEPARTMENT 1910-1911

A Record-Breaking Year

For the first time in the Board's history we have leaped past the million dollar mark. This was not granted in answer to fervent prayer in the Million Dollar Campaign of 1906, when we gathered at the site of the Haystack, nor last year after the Together Campaign. The budget for actual work a year ago reached the total of $954,000, in addition to the $35,585 for the debt of the year before. This year the budget for the Board's actual work reaches the total of $1,030,604, an increase of $76,000. Only six Boards in the world have a budget exceeding a million dollars. We rank fifth among the great Boards, and fourth among those of America, in our investments in foreign lands.

The Treasurer has referred to the gift of one million dollars which has already become historic as the largest gift ever made by living donors to the cause of foreign missions. It is hardly necessary in this gathering to point out that these capital funds do not subtract from the responsibility resting upon the churches since they are given for a specific purpose, and since only the income from them is available for the Board's work.

It must be believed that examples of generous and wise investment, such as have been given in the Board's past history, must inspire thousands of persons to the conviction that a legacy or conditional gift left to the Board will bring more lasting and satisfactory results than any possible investment on earth. Each one of us, whether well-to-do or of small means, ought conscientiously to consider the wisdom and the obligation of continuing our support of the Board's work for many, many years, possibly even for centuries, after we are gone.

Another record to be chronicled is that of the new candidates sent out. As will be noted later, the largest previous number in the Board's history was forty, while this year seventy-three were appointed or engaged for terms of service between October, 1910, and October, 1911. To a large measure the increased expenditure of the Board is explained by the number of appointees sent to the fields.

It should also be noted thankfully that the financial appeal issued in July was answered by the largest number of individual gifts ever sent in response to any appeal. The sending out of any special appeal seems a regrettable necessity, but it must be remembered that there are thousands of friends of the Board who are not in touch with any Congregational church, and who never hear of our condition except through this kind of personal communication. There are other thousands who already are giving through

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their church channels as much as they think to be their just share. These persons are glad of an opportunity to send additional gifts directly to the Board's treasury. All such gifts have been credited to the apportionment when so requested. The fact that several thousand persons sent responses to that urgent message in July and August proves a widespread interest and eagerness to assist in meeting the Board's financial needs.

To Each His Due

It is always a happy task to render due recognition and appreciation to those who have made such notable results possible. First of all let us include in our prayerful and thankful thoughts at this moment every pastor who, through loyalty and possibly against opposition, has brought his people into larger giving and world vision; every layman who, after bearing the burden of responsibility for many years in his church, has yet once again spoken the word, taken the lead, and shared in the sacrifice which has made possible this swelling flood; every faithful friend who has helped to turn the thought of our churches or Sunday schools toward world conquest for Christ, and every individual who has sent his gift with expression of affection and regard for the Board's great service. Unto all these belong the credit and the larger share of the joy in the outcome of this glorious year, even as the responsibility is also theirs.

In an official way we must give great credit to the Apportionment Plan. A close study of the figures reveals that the strongest portion of the battle line has been in those columns headed, "Gifts from Churches and Individuals." An increase of $41,000 from those sources and from the young people added to an increase of $22,500 from the same sources in the centennial year is worthy of more than passing remark. Surely our denominational life is expressing itself in a deeper consciousness of power and of loyalty when our churches in two years have thus poured out $62,500 more than they deemed possible before their interest was stirred by the Apportionment Plan. To each his task, to each his share and no more than his share, and full credit when that share has been accomplished: these are principles which appeal to the minds of men as just and effective. Hundreds of churches that before were silent are now contributing their quota, and all because of the new spirit of team play that is animating our churches. The present transition of denominational organization will assuredly bring effectiveness and power for larger service in our beloved homeland as well as abroad if the present evidences of increasing loyalty and courage are a foretaste of what is to come. The members of the Commission, and particularly Chairman Johnson and Secretary Merrill, are giving without stint their energy and time to awaken us all to this new consciousness. May God speed their efforts!

If this statement seems to some optimistic, or suggests to any that the Plan has attained perfection, it may be whispered that we are conscious of the fact that a gap of over $200,000 yet remains between the churches' gifts and the consummation of the Plan.

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Living Re-enforcements

Surely there is no one item of news so vitally important nor so eagerly greeted by the missionaries as the fact that this year we have appointed between the two Octobers seventy-three missionaries. For years our Board has scarcely held its own in the number of its workers. Other Boards are increasing their force by large percentages, while we have stood still for nearly a decade.

A glance at the picture of this year's conference reveals a sturdy group of recruits. They are men and women of genuine ability, of experience, and of caliber adequate for leadership. Several of them are scholarship men from their respective seminaries. Their arrival at their posts will be greeted by fellow-workers with joy heightened by the long delay. But the disappointing element is that even this number does not make possible the manning of advanced posts, nor yet the increase of forces in the central stations, but only the filling of gaps so long vacant that they have become a menace to the efficiency of our work and a disgrace to our denomination.

Let Oorfa be an illustration. For five years that work called for reënforcements. Miss Corinna Shattuck, like a Christian heroine of old, was brought to her grave under the crushing burden that should have been borne by at least three workers. Only this year has the man been found who can be sent to Oorfa.

It is a striking fact that of this large number only thirty of the new missionaries are going out at the Board's expense. The rest are sent by the Woman's Boards or are called at the expense of the institutions to which they go. Three are workers already on the field and now seeking full appointment for the first time. These thirty of our workers are going to fill thirty-nine vacancies in our ranks. The truth seems to be that we are not even holding our own in this regard.

Special comment should be made concerning the twenty-one who go forth for term engagements. This feature of the Board's policy has received emphasis this year. We can send single men as assistants and tutors to our educational institutions without outfit allowances, and on the single man's salary. These workers, using only English, are ready on the day of arrival to relieve our veteran leaders of much of the detail in administration, while coming into closer personal touch with student groups than has before been possible. It is worth pointing out that this policy is comparatively new and, in fact, is not followed at present by many Boards. Also that this special type of American Christian college man, direct, broad-minded, athletic, attractively social but none the less devoted, represents a most needed and valuable reënforcement to our missionary forces.

Changes in Publications

We need not dwell upon the well-known publications of the Board, but must give special mention to the History, which now appears in two new

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editions, at reduced price, for the use of young people and Sunday school classes. Their sale might well be urged by pastors throughout the churches. It is suggested that pastors everywhere give a course of four or more talks upon the Board's history in Sunday evening or midweek services, and that a reading circle be organized in every church, groups of persons uniting in the purchase of the book and reading the chapters in turn. This can be made the feature of the missionary educational work of a church for one or more months with great advantage. Four popular programs based on the History are in pamphlet form.

The Envelope Series appears in new form and in changed size of page. As heretofore it will continue to present monographs upon important topics, longer than can find space in the *Missionary Herald* but shorter than require publication in book form.

The American Board News Bulletin has appeared three times in the past year and has proved itself one of the most valuable channels of publicity. After a recent issue the first three letters commenting on that particular issue were written, two by celebrated philanthropists and a third by one of the leading editors of this country. When such busy friends write personal letters commenting favorably upon the receipt of a simple four-page circular, surely more of us can spare the moment to read it. The forthcoming numbers will be from the pen of Dr. Patton and should be widely distributed in every church. We hope they may be illustrated in the coming year.

Mention should be made of the *larger publicity* given to religious and missionary affairs by the magazines this autumn. No less than sixteen of the important magazines of the country are carrying leading articles, following the suggestion of the Men and Religion Movement. Such articles as appeared in the September number of *The Century* on "Christian Missions in Japan" cannot help but prove enlightening and valuable to the constituency of all Boards, while the attacks which now and then appear do not prove harmful to the cause.

Popularity or the Devotion of the Few

The growing prominence given to the missionary movement deserves the earnest attention of every friend of missions. Two decades ago the task was joyfully borne by the few who through Christian discernment could alone sympathize with Christ's plan for the world's uplifting, and could give themselves with devotion to its fulfillment. We have seen an extensive spread of missionary interest, before deemed impossible. The laymen's banquets have been given columns of front page, scare-head type, and have figured conspicuously in Sunday supplements. The country has received an impression that missions are the focal center of the church life and of the attention of Christian men. The Kennedy bequests, Dr. Pearsons's remarkable gifts, and the foundation established by Mrs. D. Willis James and her son, Mr. Arthur C. James, have compelled men of wealth uncon-

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sciously to estimate their missionary interest by expanding standards of measurement. The Exposition Movement now adds its influence toward popular acclaim.

In Boston the largest available buildings were filled for a longer space of time and by larger throngs than have ever been gathered for any purpose whatever in the region. The World in Boston was attended by 325,000 people. Frequently the tremendous crowds which pressed for entrance were unable to get inside the doors, and all of this not for a play of dangerous moral tendencies, not even for a championship series in baseball, but for a demonstration of the highest purposes and most truly Christian emotions of which man is capable. These influences must reduce the number who are indifferent to or entirely ignorant of the outstanding facts of the missionary enterprise. But a movement so *extensive* is in danger of losing the *intensive* zeal of its former friends. Let every one of us appreciate that the time will never come when the cause of world evangelization will appeal deeply to any except to those who are in the inner circle of Christian fellowship. We rejoice in the increasing number who are at least "not against us" in the fight, but we are not laying our armor off. We look forward as long as life is given us to laying upon the altar our treasure, the best fruits of American young manhood and womanhood, and the mighty destiny of the church of Christ itself, if we are ever to see him King of kings and Lord of lords on this earth.

The Future

If we count God's will as a factor in this enterprise, there is absolutely but one path opening before us. We have come through a most notable year under the blessing of God's spirit. There is every indication of encouragement that our churches mean to strengthen this great work committed to them, but *"surplus" for one year is not synonymous with "adequate support."* Our missions are doing a great work and are blessed beyond all expectation, but they are still limited and hampered in efficiency and are held back from the triumphs which they might win. Our institutions need better equipment and immediate reënforcements. At a dozen points we are facing mass movements toward Christianity, with villages by the hundred willing to accept Christ if they can be adequately taught and led.

Not everywhere might one find eagerness to hear the gospel and an entire absence of opposition. Some fields must be won by seed sowing and persistent waiting, but we actually face challenges that reach the point of embarrassment because of their openness and the ease with which whole districts can now be evangelized. We can point to hospital buildings standing vacant for the need of equipped physicians. We can show other physicians working in crude surroundings on a mud floor in rented native quarters, when a $10,000 hospital placed at their disposal could show a record of 20,000 cases treated each year. There must be men and women of wealth in our churches who will be led to make large and definite investments, possibly as memorials of some who have passed away. The time *must* come when

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such investments will be eagerly *sought* as a privilege. If personal knowledge could take the place of ignorance concerning these facts, the smaller and more impersonal gifts would be transformed into large-hearted and enthusiastic investments.

In the name of the denominational loyalty which has accepted responsibility for seventy-five millions of this world's needy and ignorant children; in the name of the honored history, the treasured traditions and the effective organization of the old American Board; in the name of the Kingdom of Righteousness upon earth, reaching out with its light into darkened corners of the hearts of men and of nations; yes, and above all, in the name of Christ Jesus, the Saviour of the world, who came to win the world unto himself—by these sacred challenges our hearts shall be stirred to a larger purpose and to a more complete abandon in the blessed service of our fellowmen.

"SPEAK UNTO THE PEOPLE THAT THEY GO FORWARD."

REPORT OF THE TREASURER

For the Year Ending August 31, 1911

THE Board's second century has begun auspiciously. For the first time the long-desired goal has been reached of a million dollars, and this has been done in a year when the receipts have not been swelled by any debt raising. Best of all, the increases have come largely from individuals, churches, Sunday schools, and Christian Endeavor Societies. The Board has come to its Annual Meeting the past two years without debt.

Disbursements

The total current expenditures of the Board were $1,030,604.92. The cost of the twenty missions for the year was $933,832.14, an increase of $71,963.88. Aside from missionaries' salaries and Woman's Boards' appropriations, $6,250 were added at the beginning of the year to the appropriation for general work on the field, and during the year appropriations were made for eight missionary residences. Further large sums were added also for the purchase of lands and the erection of school buildings and hospitals. For such additions to property on the field the year has been noteworthy. These additions are of permanent value and will increase the efficiency of the missions in coming years.

The combined expenses of agencies and the Young People's Department were about $2,000 less than a year ago. The cost of publications increased chiefly because of some unusual items which will not be duplicated.

The continued high cost of living in America led to an increase, to take effect March 1, in the allowances of missionaries on furlough in this country, and this added about $5,000 to the outgo for the year.

On the account of expenditures for the coöperating societies nothing was due August 31 from the Woman's Board of Missions, Boston, and the Meth-

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odist Protestant Women's Society. The Woman's Board of the Interior owed the American Board $33,820.31, and the Woman's Board of the Pacific owed $3,480.83. The Canadian Congregational Foreign Missionary Society had $296.61 to its credit. The net amount due from coöperating societies was $2,253.16 more than a year ago.

The cost of administration, correspondence, agencies of all kinds, rents, publications, and all home expenses was only eight and four-fifths per cent. In other words, all but eight and four-fifths per cent went directly for the support of missionaries and the general work on the field.

Receipts

Because of the value of comparisons the usual analysis is made of the receipts:—

Gifts from churches and individuals	$379,085.20
Matured Conditional Gifts	8,691.22
Income from General Permanent Fund	21,550.48
Income from D. Willis James Foundation, and Higher Educational Work Endowment	19,997.80
Income from miscellaneous funds	30,616.65
Woman's Boards	297,869.40
Sunday schools and Christian Endeavor Societies	15,416.09
Receipts for special objects	112,806.53
Legacies	116,655.89
From estate of Solomon H. Chandler, for use as specified in the will	27,083.33
Total cash receipts	$1,029,772.59
Amount due from coöperating societies in excess of previous year	2,253.16
	$1,032,025.75

Deducting from this sum the year's expenditures, $1,030,604.92, a surplus remains for the new year, $1,420.83.

The increase for the year from Sunday schools, Christian Endeavor Societies, individuals, and churches for the Board's regular work was $41,148.78; the receipts from the Woman's Boards increased $28,846.52. This increase included $18,000 from the Woman's Board, Boston, raised during its Fiftieth Year Jubilee Meetings for a specific need.

A substantial gain in receipts from all sources was recorded during the first four months, but this gain was in large measure lost in the months immediately following, to be more than recovered in July and August. The receipts for August not only equaled but exceeded those of the corresponding month of the previous year. During July and August about 6,000 individual gifts were received, ranging from one dollar to $3,000.

There is certainly being created a new atmosphere of interest in foreign missionary work, to which the Apportionment Plan, the Laymen's Missionary Movement, and the Missionary Education Movement are all contributing. It is impossible for any one to draw the line and to determine

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which of these forces is contributing the most to our gains; but it is certainly true that there is a new vision being given to men everywhere, and it is not only less difficult to raise the money for foreign missions for the regular treasury, but in this atmosphere that is being created, it has been and is going to be easier to have large gifts for colleges, hospitals, schools, and general endowment.

But with these gains we are still far short of the amount needed for the adequate support of the work on the field. Inquiry is sometimes heard, "Why should appeals be necessary since the coming of the Apportionment Plan?" The answer is: First, that all the churches have not adopted the plan; and, second, that the amount fixed by the Apportionment Commission several years ago as imperatively needed for the regular appropriations of the Board, not including the Woman's Boards, and from living donors, is $560,000. We are still $165,497 short of that amount. The Woman's Boards, under the Apportionment Plan, are entitled to receive from living donors $300,000. The receipts of the Woman's Boards from such sources for the past year have been only about $224,000, or $76,000 short of what they are entitled to receive.

Legacies

Legacies are becoming less and less a dependable quantity. The actual cash receipts from estates were only $65,465.28, the smallest sum for many years. The wisdom of establishing a Twentieth Century Fund for the averaging of legacies was never more clearly demonstrated than during the past year. Notwithstanding the gains from other sources, but for the Twentieth Century Fund we should have had a debt of about $50,000. Following the conditions established for the use of this fund, the amount available for current expenditures was determined as follows:—

The Twentieth Century Fund balance September 1, 1910, was	$273,130.76
The income for the year was	11,371.64
The legacy receipts for the year, as acknowledged in the *Missionary Herald*, were	65,465.28
Total	$349,967.68

One-third of this amount, or $116,655.89, was available for use as legacies, $51,190.61 being taken from the Twentieth Century Fund and the income of the fund. This leaves only $233,311.79 in the fund, or about $40,000 less than a year ago.

It has been deemed necessary to keep this fund at not less than $250,000, and it is expected that the fund will exist as long as the Board lasts to give steadiness to the current work of the year. There may be those who will be stirred to add now to this fund, and it is hoped that gifts may be received which will restore it to the original amount, or which will increase it materially and make it yet more effective.

Legacies are greatly to be desired, both small and large. The work will suffer materially if they are not to be counted upon as a factor in the future. There is no computing what has been and what may be accomplished for the glory of God and the good of man through such bequests.

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Conditional Gifts Fund

The matured conditional gifts available for current needs, $8,691.22, were $14,971.05 less than a year ago and $47,055.78 less than two years ago. The Conditional Gift Funds now held are $776,576.07, a net increase during the year of $34,222.22.

Invested Funds

It was announced at the Annual Meeting in Boston a year ago that the Board had received a pledge for $1,000,000, and in December this sum was received from the family of the late Mr. D. Willis James, constituting the fund known as the D. Willis James Foundation. This munificent gift was made in memory of the thirty-six years of signal service rendered by Mr. James as a Corporate Member of the Board, three years of which time he served as its efficient and active Vice-President. Few have served as Corporate Members for so long a period, and none with greater ability and devotion.

In April, 1911, Dr. D. K. Pearsons added to his great gifts for education, and in celebration of his ninety-first birthday, by making a gift of $100,000 to the American Board for the Higher Educational Endowment Fund. These gifts from the family of Mr. D. Willis James and from Dr. D. K. Pearsons, with other gifts and pledges received, make $1,210,248 toward the $2,000,000 asked for the endowment of higher educational work. One of the pledges is for $100,000, the condition being that the full $2,000,000 be secured. The balance yet to be raised is greatly to be desired, for many of these institutions are in desperate need. In all probability they are ministering to a wider area, to more races, to a greater need, and at less cost than a like number of similar institutions anywhere else in the world. It is farsighted missionary statesmanship to further the welfare of these institutions. It is depressing to think of the scores of applicants who come, some of them, hundreds of miles to find the doors closed against them, and their one possible chance gone because of the limited teaching force and the lack of suitable buildings and equipment. As the disappointed ones retrace their steps to a relatively hopeless and useless life, it is to be deplored that but for a few more dollars they would receive the training which these institutions alone could give them and which would send them back to be a power for uplifting their nation and their race.

Other invested funds received during the year are the Clarke-Abbott Fund of $45,000, the income to be used for the maintenance of the Little Boys' Home, Bombay; the Atherton Fund of $25,000, the income to be used as designated by the donors from year to year; the Cutler Fund of $500, the income for the general work of the Board; the Farrington Fund of $1,361.05, the income for native work in India; the Mills Memorial Fund of $360, the income for the employment and training of native Christian workers; the Sibyl Mosley Bingham Fund of $1,000, the income for the support of a catechist in the Gilbert Islands; and the International College, Smyrna, Fund of $75,500.

A new fund of at least $100,000, or a sum that will produce an income of $5,000, is greatly needed to care for sick and disabled missionaries. With increasing frequency missionaries return to this country requiring the best medical or surgical care. The question of expense is always a difficult one.

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The burden of the cost of such treatment cannot be laid upon the missionaries, and they should not feel that they are asking or receiving a special favor when they are aided in obtaining such skilled physical attention as their cases require. We owe it to our missionaries after their long years of faithful service, often far removed from the possibility of such medical treatment, and we owe it to the Board that they should be put in good physical condition and sent back as experienced workers. One member of the Prudential Committee who is in a position to see and understand this need has volunteered to give the first $5,000 toward establishing a fund of not less than $100,000 for this purpose.

Although the invested funds have increased materially (about $1,275,000) during the year, only the income is available for current work, and part of this is for specially designated purposes.

The Future Need

We do well to rejoice and to be grateful that the accounts are closed with a balance on the right side, but we cannot forget that in reaching this result many most reasonable and urgent requests from the missions have been denied. Reënforcements have been sent out, but there are still conspicuous vacancies to be filled. Some missionaries still have to live and work in unsanitary conditions. No missionaries in the world rank higher or accomplish more than those of the American Board, and their work is an increasing success; but the results could be multiplied manyfold with additional equipment and with a yet more generous support.

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The Missionary Herald

We have seen His Star in the East :: ::

BOSTON DECEMBER 1911
American Board of Commissioners for Foreign Missions

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CONTENTS, DECEMBER, 1911

EDITORIAL NOTES. Illustrated 551

THE DAY'S ROUND IN A STREET CHAPEL. By Rev. Paul L. Corbin. Illustrated . 556

A CHRISTMAS AT AINTAB. By Secretary Cornelius H. Patton 559

THE NEW PANGCHWANG. By Rev. Charles A. Stanley. Illustrated . . . 560

IN SULKY INDIA. By Rev. Robert E. Hume. Illustrated 563

BINDING WEST TO EAST. Illustrated 565

HOME DEPARTMENT 567

FOREIGN DEPARTMENT 571

BY-PRODUCTS OF MISSIONARY WORK. By Secretary James L. Barton

FIELD NOTES. Illustrated 573

LETTERS FROM THE MISSIONS. Illustrated 576
Madura—Foochow—Eastern Turkey—South Africa

THE WIDE FIELD 581
Japan—India

THE PORTFOLIO 584

THE BOOKSHELF 586

THE CHRONICLE 589

DONATIONS 590

MINUTES OF THE ANNUAL MEETING, 1911 595

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The Missionary Herald

VOLUME CVII DECEMBER 1911 NUMBER 12

Merry Christmas!

IT is a joy to utter once more the Christmas salutation: yet it takes a buoyant Christian faith to speak it both thoughtfully and heartily. For the look of the world is not altogether merry this Christmastide; the conspicuous news of the day dishonors the Christmas message. As one thinks of the shambles at Hankow and Nanking; of famine, cholera, or plague terrorizing almost every land of the East; of Germany boiling over the Morocco question; of Spain fighting against priestcraft; of Portugal's republic in arms for its life, and of Christian Italy snatching Tripoli from Moslem Turkey — as these and similar outstanding events of the season come to mind, and with them the mournful sense of the misery, shame, and sorrow which still burden our humanity, it takes a faith that is not born of earth to say with cheerful courage, "Merry Christmas!" But those who see the world at its worst, see it also at its best. There is another side to the case; and it is the winning side. No company utters forth the Christmas joy more confidently than the missionary company.

Among Other Good Things

SEVERAL contributions to this number of the *Herald* have a special timeliness. Secretary Patton's reminiscence of his visit to Aintab will broaden the Christmas vision, as will also Mr. Beach's letter from Foochow; Dr. R. E. Hume's eulogy of England's service to India is opportune in view of the great *durbar* at Delhi on December 12, at which King George is to be crowned emperor of India; Rev. C. H. Maxwell's account of the committee meeting at King William's Town furnishes a striking illustration of the rapid advance since the Edinburgh Conference in federating missionary forces the world over.

China Turned Upside Down

THE rebellion in China has come to be a revolution. Sporadic fires of revolt in the turbulent south and the fanatical west at length spread northward even so far as Manchuria, until the court and its officers at Peking were compelled to recognize a general conflagration. Their terror and abasement before the rebels were pitiful; their incompetence to meet the situation was characteristic. Never before, it is safe to say, in the history of the world was so great an empire in so humiliating a plight — 400,000,000 people virtually without any national government, while the Manchus were casting about for a leader and the revolutionists were divided as to what should be done. That is about the situation yet (November 17), with the prospect of a coalition of the more conservative revolutionists, represented by Wu Ting Fang and General Li, with the more broad-minded of the statesmen to whom the throne has appealed, under Yuan Shih Kai as premier.

It is quite too early yet to say what the issue will be, whether a limited monarchy or a republic; what seems certain is that the Manchus are out; if their dynasty be continued it will be only with nominal power. In general, the revolutionists have waged the more orderly and controlled warfare, and the bearing of their leaders has commended their course. Though a reactionary temper animates some of the revolu-

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tionists, particularly in West China, the expectation is strong that the overturn will mean China's advance in national life and a bringing to the fore of her more progressive, Western-trained men. Meanwhile, amid all the disturbance and anxieties, the missionary forces and missionary work suffer only such disturbance as is inevitable. The revolutionists seem specially anxious to protect foreigners. Recent dispatches to the American Board from three centers of its work in China — Canton, Foochow, and Peking — all of them also centers of rebellion, declare that missionaries are well and safe, and that foreigners are in no apparent danger.

The Turkish Situation

ITALY'S foray upon Turkey it seems is not to be so easily accomplished. Tripoli is indeed occupied, but hardly with comfort to the invader. The Turks, who at first seemed listless defenders of their city, have now developed a disagreeable inclination to fight, and with their Arab supporters have compelled some real warfare. Touches of a grim humor are given to this indefensible war, as the Italians complain that the Arabs do not pay proper attention to the rules of the Red Cross (a red cross, symbol of the crusades, being about as well calculated to soften the feelings of an Arab as a red flag those of a charging bull), and as the Turks on their side protest against the atrocities of Italian soldiers!

It is a wretched business altogether, this war between cross and crescent, begun by the followers of the cross and with the pope's blessing upon the attacking force. It makes still more difficult the task of the new régime in Turkey, putting an almost impossible burden on a government already embarrassed; party strife is intensified, the ministry overthrown, parliament well-nigh disrupted, financial credit yet more imperiled, reforms and improvements still longer delayed. Just what Italy complained of, the lack of a firm hand and a strong policy in colonial control and management, she has done her part to prolong. The path of the Young Turk leaders is hard and hazardous; yet they can only keep on. We may hope that whatever be the issue for the present government, Turkey itself can never relapse into its former despotism and despair.

Another Hague Conference

AS this number of the *Missionary Herald* comes from the press, there will be assembling at The Hague representatives of the world's great nations to consult as to the suppression of an evil even more destructive to humanity than the ravage of war. An "International Conference for the Suppression of the Opium Evil," called by President Taft, opens its sessions at the Peace Palace, December 1. The welfare of the world is to be affected by the counsels and conclusions of this conference. The American Board at its Milwaukee meeting took action indorsing the purpose of this conference and calling for the observance of its opening day (December 1) as a Day of Prayer. Let the constituency of the American Board keep this tryst with special thought of the China fields! The resolutions will be found in full on page 601 of this number.

Other Annual Meeting Resolutions

ON the same page will be found a minute of the Board's action at the Annual Meeting approving the visit to China and Japan of a delegation representing the leading Christian denominations on the Pacific coast, to convey assurances of Christian good will and of the desire for peace and friendship between God's children on both sides of the Pacific Ocean; also a set of resolutions urging the ratification of the signed arbitration treaties between the United States and Great Britain and France, and recommending that Thanksgiving Day services in the churches of our land this year be devoted to the subject of "International Arbitration." This action also calls for more than the usual attention given to formal resolutions of approval. Here are occasions for creating or strengthening a right

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sentiment that will command the world; where, if not in the Church of God, should there be the surest and most effective response?

The International Review of Missions

NEXT month we are promised the first issue of a new review, and one that seems likely to find its public awaiting it. For a good while the need has been felt of a journal that should present for the English-speaking world the whole enterprise of foreign missions, its principles, methods, and concerns; that should report with some exactness and authority the results of investigations looking to a more orderly advance of the missionary propaganda and that should voice the judgment of experts on those problems of missionary advance which confront laborers in the several fields. The Edinburgh Conference pointed out this need; the Continuation Committee of that Conference now seeks to meet it. In our advertising pages will be found a detailed announcement of this quarterly review and of how to secure it. We commend this new contemporary to those of our readers who are seeking such information as it offers, modestly remarking that it will not at all take the place of the *Missionary Herald* as a purveyor of news for the general reader about the particular persons, fields, and institutions connected with the American Board.

The Woman's Board Annual Meeting

BY all accounts the Forty-fourth Annual Meeting of the Woman's Board of Missions at Norwich, Conn., November 8–9, measured up to the high standard of these famous gatherings. Under ingenious and captivating titles the officers and missionaries of that Board presented some of the many aspects of Christianity's contact with the non-Christian religions; Dr. Patton, fresh from Africa, spoke at two sessions on the missionary aspects of the Dark Continent. One who looked in upon the meeting, a male admirer, declared that if anybody who did not believe in foreign missions had attended that convention, he would have been shamed into silence. "The finest looking company of women I ever saw," affirmed this much impressed man.

As to the Increase of Missionaries

So many new missionaries have been reported of late as leaving for their fields that it may easily be thought the missionary force is being rapidly and greatly increased. It is well, therefore, to realize that there are continual losses from the fields. Death, ill health, family and personal reasons are ever compelling withdrawal. From the ranks of missionaries supported by the American Board, thirty-seven dropped out during last year; the return of ten others now on furlough is more than doubtful. And these figures do not include the withdrawals of those who are supported by the Woman's Boards, or are engaged on terms of service in some independent institutions, such as colleges and hospitals. Although it could be reported that seventy-three new missionaries were appointed last year to foreign fields, the proportion of this number who went to fill vacancies in the force maintained by the treasury of the Board, mostly ordained missionaries and their wives, did not quite make good the lapses; in other words there are actually four less of that class in service today than there were a year ago.

Moreover the review of the missionary list shows that this depleting of the company is not likely to lessen in the years ahead. It appears that forty-three of these men and women have spent in their fields an average of forty years and nine months; their aggregate years of service number 1,751. The figures make it startlingly evident that a large proportion of the present missionary force of the Board can literally be called veterans, and must in the necessity of the case soon give way to others. The need of new candidates and fresh appointments is not lessening, despite the good number that have re-

cently offered themselves for service. It is evident, also, that while the number of withdrawals may seem large, the missionary force is not fickle or fragile. No corps of diplomats can show such a percentage of veterans as this list of messengers of the King.

Battle Creek Missionary Conference

THE fourth annual meeting of the Medical Missionary Conference, under the auspices of the American Medical Missionary Board, will be held at the Sanitarium in Battle Creek, Mich., January 2 to 5, inclusive. Rev. Lemuel C. Barnes, field secretary of the Baptist Home Mission Board, is to preside over the Conference, and the attendance of several prominent mission workers is already assured. The Battle Creek Sanitarium offers free entertainment for one week to all the missionaries who attend the meeting, and the invitation is to all evangelical missionaries regardless of denomination. Inquiries may be addressed to George C. Tenney, Secretary, Battle Creek, Mich.

An Apostolic Life

IN Micronesia, where the laborers are so few that every one counts as a host, the loss of one is an appalling event. Thought of that island field deepens the sorrow over the tidings that Miss Jennie Olin died on September 2, at a private hospital in Sydney, New South Wales. Miss Olin was born in Sweden, came to the United States when she was fourteen years of age, was graduated from Mt. Holyoke College, and on July 2, 1897, sailed from San Francisco for her life work among the "little islands" of the Mid-Pacific. With her associate, Miss Hoppin, she lived on the high and fertile island of Kusaie in the Caroline group, and, supported by the Woman's Board of Missions, there conducted the training school for girls assembled from the low and unhealthy islands of the Marshall group. Miss Olin died of a malignant abdominal disease, for whose treatment she was brought to Sydney last July. She had visited the United States on furlough once (1904–05) during her missionary career. By the patient fidelity with which she clung to her task in a far-off and inconspicuous field, among a degraded and unpromising people, Miss Olin witnessed anew to the power of that love which counts its life not dear to itself for the service that it can render to Christ's little ones.

MISS OLIN

Appropriations for the New Year

THE Prudential Committee of the American Board has made its estimate of expenditures and fixed the limit of appropriations for another year. This is always a difficult and oppressive task: to decide how to apportion funds that are at best inadequate for the crying needs of twenty missions and whose very receipt is problematical. There are so many facts and contingencies to be considered both on the home and the foreign sides. All calculations have to be on the basis of faith; faith in God and in his church. Which way does his finger point? What are the signs of the times? Where is the heaviest need? What may be reasonably expected as the income of the year? These are the questions that press.

After estimating the appropriations for what may be called the fixed charges of the Board, such as are involved in the support of the missionaries, the Prudential Committee decided to advance the appropriations for general work to $140,000, an increase of $10,000 over last year. Elements of uncertainty, not to say apprehension, in the commercial world were recognized. On the other hand, in view of the record of the treasury this last year and reliable reports as to the enlarging adoption of the Apportionment Plan by the churches, there was felt to be a reasonable expectation of some increase in the receipts of the Board for the new year. The Committee felt the command upon them to go

forward, not rashly or at double-quick, but steadily and watchfully. The $5,000 added to the appropriations last year woke a courage that quickened work all over the mission field. The new increase of $10,000, added here and there as the most pressing needs are carefully selected (after all, it is a small sum when divided among twenty missions), will greatly increase the value of all the rest that is spent on those fields.

A Golden Jubilee

THE Woman's Missionary Society of the Congregational Church in Clinton, Mass., devised this fall a novel and effective plan to mark the fiftieth anniversary of the founding of woman's foreign missionary work. Members were asked to bring to the celebration an offering of old gold, the proceeds of which when sold should be used for missions, both home and foreign. At the meeting these offerings were effectively displayed on a red velvet cushion. Many of the pieces were quite old-fashioned, some of them being heirlooms. In the collection were five pairs of solid gold earrings, two thimbles, a gold pencil, bracelets, two pairs of cuff links, two stick pins, six rings, two gold chains, three baby pins, cuff buttons, eyeglass holders, and ten brooches. The pastor, Dr. Jordan, reports that for some time after the meeting additional gifts were brought in to swell the offering.

J. Campbell White Home again

SECRETARY J. CAMPBELL WHITE of the Laymen's Missionary Movement declares that he has come back from his recent tour in China, Korea, and Japan feeling that hitherto he has but inadequately appreciated the opportunity and call of the Far East to Christian missions. No one who has heard Mr. White in recent years has suspected him of any slight or indifferent interest in the missionary cause, but there does seem to be now an added ring of enthusiasm to all his utterances.

At a luncheon recently given by members of the Prudential Committee to pastors and laymen of Greater Boston that they might meet and hear from Secretary Patton immediately upon his return from his tour of the missions, Mr. White, with Rev. W. T. Stackhouse, also a secretary of the Laymen's Missionary Movement, were speakers with Dr. Patton. As a result of the brilliant and fervent talk then heard, the foreign missionary temperature went up several degrees in the region of Boston. Perhaps there is a suggestion here to corporate members and friends of the Board in other centers to arrange for simple missionary luncheons where ministers and laymen may meet those whose words of information and counsel will help in developing the missionary life of the churches.

A Strategic Gift

THERE came to the Board Rooms this month a small piece of paper that tells a big story. It was a check, from a donor whose name is withheld, for $30,000 to build and equip a science hall and certain accessories for the American College, Madura, South India. The real measure of this gift is not revealed in naming its amount, large as that is. The glad truth is that it will enable this institution at once to become a college of the first grade according to the government's standard, the only college of this rank for the entire field of South India; and it makes certain that the best education available in that district will continue to be under Christian auspices.

The gift comes also in the nick of time, just as the college, with a sudden access of prestige, is drawing a much larger number of students, and as the government is insisting that it shall advance its grade or give way to some other institution. Every friend of India and its Christianization, as well as every supporter of the American Board, has reason to rejoice over this generous benefaction. While educational endowments are being increased prodigiously for America, it is good to find the thought of some stewards of wealth dwelling upon the needs of less favored lands.

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The DAY'S ROUND

IN A STREET CHAPEL

By Rev. PAUL L. CORBIN, Taikuhsien, China

White Pagoda, Taikuhsien
X marks where the martyrs fell

THE gatekeeper of "Gospel Court" on South Main Street rises early to set his house in order. The court must be swept clear down to the street entrance, and as he shakes the last bit of dust from his big red broom into the middle of the street he greets his neighbor over the way, who is engaged in a similar task. It is "dispensary day," and the doctor's signboard must be hung outside the great gate. The neighbor over the way, it seems, has an uncle who has injured his hand. "Will the doctor see patients today?" "Yes, come in at three o'clock."

One adjunct of our street chapel is a bookshop, and the steward of this establishment arrives early to open his doors. He has just received several packages of new books and tracts. On a sheet of red paper he writes the names of the new arrivals and prices, and this announcement is pasted up on the big gate. Then he begins clicking his abacus as he reckons the amount of yesterday's sales. Erelong a prospective customer arrives. He is a villager who, with his cash bag over his shoulder, has come into the city on a morning errand. Pausing in the gateway to read some of the illustrated sheet tracts that adorn its walls, he comes at last to the bookshop door and is invited to enter. Books and pictures are actively strewn along the top of a great counter. As the villager picks up one of these books the steward explains its title to him. So with one after another of the tracts displayed. He is careful to state, too, that these books are really sold below cost. The man is evidently interested, and finally selects a folder, containing eight colored pictures illustrating the parable of the Prodigal Son, for forty-five cash and an annotated version of Mark's Gospel for eight cash, departing well pleased with his bargain. His presence in the shop has attracted other visitors, so the steward is kept busy until the arrival of the foreign doctor in the middle of the afternoon.

On three afternoons of each week the station physician comes with one

THE GREAT GATE

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or two of his assistants to the Gospel Court for a clinic. The street chapel door is thrown open, and the patients and their friends crowd in. The chapel keeper or one of the hospital assistants stands on a little platform at the head of the hall and announces a hymn. After that is sung and the leader offers a brief prayer, he begins a simple exhortation, perhaps taking a text suggested by one of the colored lithographs hanging on the chapel wall. After a half hour the preacher pauses and announces that the doctor is ready. Each patient is given a wooden ticket, and goes farther up the court to the waiting room. There while waiting his turn he receives a simple tract from the chapel keeper, and with it is given some instruction as to the meaning of the true religion.

BUILDING "GOSPEL COURT" IN 1906
The architect stands in the foreground

AT THE SIGN OF THE FOOT
A boot shop on South Main Street, near the street chapel

But it is in the evening that the street chapel in the Gospel Court sees its largest crowds. The thousands of clerks and apprentices in the shops then have leisure. At nightfall the church members in the city come in. The lamps are lighted in the chapel; the great gate is thrown open, and a paper lantern is lowered and lighted just inside it. The young chapel keeper, graduate of a mission college and grandson of a martyred deacon, takes his place on the platform. A dozen or more Christians and inquirers are on the front benches. As their voices ring out along the street in a Christian hymn people begin to gather. Soon the hall is filled and a crowd is standing in the gateway. The preacher has written a text in bold characters on the blackboard behind him. As he begins to speak some listeners nudge one another and whisper, "He's a native of this place."

The speaker soon finds himself. He uses illustrations pertinent to the everyday life of the people. Occasionally he quotes a well-known proverb or a saying of the sages. Some in the audience grow restless and leave the hall, but their places are quickly taken by others.

"HEAVEN GAVE JOYFUL NEWS"

The motto on a screen wall in Gospel Court, facing the great gate

The speaker early detects those who listen from genuine interest. To them he particularly directs his argument. After half an hour of speaking he announces another hymn, the change giving his throat needed rest. Then he resumes his discourse, closing it after another half-hour with a direct appeal to his hearers to investigate this doctrine further.

As he closes his speech and dismisses the audience he steps down from the platform and approaches some who have listened most intently. Quietly he invites them to his room to drink tea. Perhaps half a dozen respond to the invitation. In a smaller room just off the chapel tea is poured for the guests. Among them are three or four young business men and a scholar or two. The preacher learns from each his name and place of business or residence. Then he seeks by questioning to get their thought as to the truth they have heard. If, inclined to be disputatious, the guests seek an argument, the preacher gracefully yields to them, but puts in a telling word here and there. Into the hands of the scholar he places a booklet written in the classical language. To the young business men he gives tracts or newspapers in the vernacular. The gatekeeper hovers in the background to see that the guests' teacups are kept filled. After an hour of this personal contact the guests rise, and each shakes his folded hands in the direction of the host in a gesture of farewell. The preacher escorts them to the outer door, and as they leave asks them to return and mentions the time and place of services in the main chapel, inviting them to attend and hear the foreign pastor preach.

What has been written above endeavors to picture the work in our own particular street chapel, though it should be understood that not every day is like the one described. Sometimes a *yen shuo hui*, or informal lecture on some popular subject, is advertised. In other street chapels a stereopticon is occasionally used in the evening, the guests being especially invited and admitted by ticket. In other places a gramophone instead of a hymn calls in the crowds from the streets.

A man who loves to preach finds sat-

CARRYING THE NEWS AFIELD

Mr. Corbin and Chin Chun-tai off on a preaching tour; suit case, bag of bedding, books and food all loaded on the wheelbarrow

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isfaction for his soul in such work. It is related of the elder Bach that one day after toilsome effort in composition he said to his son, "Come, let us go down to the park and hear the band play some pretty tunes." Many a missionary in China has found that which braced and invigorated and gave the soul true uplift in going down to his "outer chapel" and talking in the vernacular to the man on the street. Memory cherishes a picture of the lamented Dr. Ament, a master in this line of work, teaching a Shansi crowd gathered in from the street to sing the hymn, "Jesus loves me, this I know." Verse by verse he expounded the hymn, then made his audience sing it. Many a man carried away from that evening a message of hope, for he had heard of a love that flows out to redeem even gamblers and opium sots and those greatest sinners in Shansi, "lovers of money."

In a market town far down among the Shansi mountains we stood one Sabbath noon and preached to a crowd of several hundred men and boys on the text, "God is love." They listened eagerly. The meeting over and the tracts distributed, the crowd began to scatter, but as one man went he was heard to say, half under his breath: "God loves me! God loves me!" This is such broadcast sowing of the seed as we do in the street chapel; sometimes it seems the resultant harvest is pitifully small, but we keep on sowing, because we believe our Lord would do such work if he were here.

A CHRISTMAS AT AINTAB

BY SECRETARY CORNELIUS H. PATTON

WHAT made the greatest impression upon me was the arrival of the mail. If you have never seen the foreign mail arrive at a remote mission station you have missed one of the great human experiences. For days that mail had been traced in the thoughts and conversations of the missionaries, step by step, from the time the steamer arrived at Beirut until the mud-splashed horseman galloped through the narrow streets of Aintab. A telegram announced the departure from Aleppo, where the railroad ended. A messenger, traveling light on a fast horse, reported passing the post on the road; mud deep, progress slow. Night fell and nobody knew just when the horseman arrived; but Mrs. Merrill got hold of the big leather bags and came lugging them into the parlor, where she unceremoniously dumped contents on the floor. What a scramble! The missionaries came running in from the girls' seminary, the hospital, and the orphanage, and all were down on their knees after those Christmas letters. "Here is one for you." "Here's another; and another." "Here is mine from mother, and a package for the children." So it went until the pile of letters and parcels got distributed through the crowd. And then silence as each retired to some corner or nook to open the precious messages from home; only the sound of tearing envelopes, an occasional ejaculation, and half-uttered sentences as the pages were scanned for the first rapid reading which foreign letters always get. Blessings be upon the foreminded friends who write their letters and make up their packages in time to reach the far-off missionaries at Christmas!

The arrival of the mail put us in a good mood for the festivities to follow. President and Mrs. Merrill had invited all to their house on the college campus for the Christmas Eve jollification. A big tree had been cut in the mountains back of Marash a week before, and Mr. Goodsell and I had brought it with us by pack horse when we came over the

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plain; also another one for some friends in Aleppo. No pains were to be spared to make that Christmas the real thing; trust the ladies of Aintab to see to that. All sorts of little dinner parties were gotten up, no dining room being large enough for the whole crowd, and missionaries, deputation, and Armenian professors were delightfully grouped. There was turkey, of course, but candor compels me to say that the turkey gobbler on his native heath does not compare with the Rhode Island or Vermont article. Whether he lacks sufficient grasshoppers or feels oppressed by the government, I cannot say, but he obstinately refuses to put on flesh. What flesh he has is good, though, and I have only a kindly remembrance of the turkey in Turkey as evidenced by the Christmas dinner at Aintab.

The day was cold and dreary and all the better for that. Every charcoal brazier was in requisition, and the donkeys had been bringing extra loads of firewood up College Hill. Conservation not being taught in the Koran, wood is fearfully expensive in that region. On a smaller occasion one's conscience would resent so much warmth. In came the children from two homes, and when the friends arrived from the various institutions a yule log was rolled in which would have done credit to an English manor house. In the midst of appreciative "oh's and ah's," with the fire crackling up the chimney, the distribution of gifts began; characteristic little purchases from the bazaar for the old folks, and toys and dolls for the children, the fruit of the mail bag, I presume.

And now children's voices are heard out of doors—little Armenian boys and girls with their quaint accent as they raise, "Hark, the herald angels sing," and other of our English carols. They are the orphans who have come over to give us a Christmas serenade; and as their voices rise on the frosty air there is little to suggest the fearful events of 1909 which robbed them of parents and home. But those child voices thrilled my soul. A black past indeed, but a wonderfully bright future for those children as they grow up in the homes and schools where they will be trained for Christian service!

So the evening passed, meditation and merriment being pleasantly intermingled. Thoughts went out to loved ones and home scenes far away over the seas, and it seemed rarely appropriate and beautiful when Mrs. Goodsell sat down at the piano and closed the festivities by singing Phillips Brooks's "Last Christmas Carol":—

Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine;
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright;
Everywhere, everywhere Christmas tonight!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray;
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere Christmas tonight!

THE NEW PANGCHWANG

By Rev. CHARLES A. STANLEY, of Pangchwang, North China

PANGCHWANG, like the seventeen-year locust, is about to emerge into the daylight, though the time limit involved in the metamorphosis will not be the same! The inwardness of this remark is that the mission station which has for the last thirty years been on the edge of the village

THE APPROACH

(*a*) Tehchow ; a city of restless growth
(*b*) Pangchwang ; a village of immovable content

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of Pangchwang is to be moved away from its present location to the large city of Tehchow, fifteen miles to the north. On the eve of a gradual transfer of the work which has been done in this place for the last thirty years it may be well to trace the genesis and growth which have borne fruit in the present-day task before us.

It was over thirty-five years ago that the late Dr. Stanley made his first tours into this region, led here by men who had gone to Tientsin from motives quite other than to hear the gospel preached in the little chapel which stood on the site now occupied by the Independent Chinese Church. A few women were the first to be baptized; then in 1877 there came the great famine, setting in motion forces which in their turn brought men and women into the church in droves. This church, which, like that at Philippi, had its inception by the side of a river and in the hearts of a few women, has grown to a present membership of 966, and our schools, which were then nil, have so grown that we now have under instruction 279 boys and girls, scattered through all the grades from the primary to the graduate school.

The work prospered under the guidance of Dr. and Mrs. Smith, Dr. and Mrs. Porter, Dr. and Mrs. Peck, Miss Porter and the Misses Wyckoff, and others who gave their aid from time to time till the Boxer days of 1900, when Pangchwang shared the fate of all the mission stations in the north in being perforce deserted by the missionary. Aside from this withdrawal Pangchwang did not suffer the same fate as did other places, but, probably due to the false rumor that the whole yard had been left most intricately mined so that no stranger could set foot in it without being blown to flinders, went through those trying months unhurt, with the result that up to this time it has been the only station in the North China Mission which has not had to be rebuilt. In the near future, however, the whole establishment would have had to be made over, owing to the dilapidated condition of nearly all the buildings from the soaking of a flood some years ago.

For several years after 1900 the possibilities and advantages of a removal to a more strategic center were talked of, but the move always assumed the aspect of a dream which was dispelled into thin air by financial difficulties that appeared to be insurmountable. A little over a year ago a gift of $10,000 was offered to the mission and the Board on condition that all future building which was planned for Pangchwang should be done in Tehchow, and this $10,000 was given to carry the burden of the purchase of land and the removal and reconstruction of such buildings as were deemed of value. We cannot be too grateful for this timely assistance.

The one reason for such a removal which stands out above all others is the relative strategic importance of the two sites involved: the one, a village pocketed in the midst of many hundreds of villages of the same type and with the same restricted interests and outlook; the other, a great city whose business finds outlet through the Grand Canal and over the new Tsin-Pu Railroad, which connects Peking on the north with Nanking on the Yangtze. This, too, is the site of the great Pei Yang Arsenal, and is the port of entry on the north for the capital of the province, Tsinanfu. Perhaps the accompanying pictures, one showing the approach to our present village life and the other the approach to our future city home, will best convey the contrast between living secluded in the quiet of the country, where we have little or no local work, and living in the city, where we will be in touch with the world which moves and where our local work will be measured only by our ability to achieve; the one a village gate, familiar for generations and the type of immovable content, age-long pride, and restricted vision; the other the Tehchow city station, new, and the type of restless growth, a world inheritance, and ever broadening endeavor.

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IN SULKY INDIA

By Rev. ROBERT E. HUME, of Bombay

A SULKY GOD

ONCE upon a time a Sahib (white man) was going from one village to another in the Bombay Presidency, when he came upon a little stone idol on top of the ridge near a village. Resting there for a few moments, the Sahib began to examine the stone. It seemed to be a rather rude and lonely object. There was nothing near by it, nor were there evidences of its receiving attention from any one. While being carefully examined on this side and on that, the stone was accidentally dislodged, and rolled over and over, down to the bottom of the slope.

The next year the same Sahib happened to pass by the same locality. Now he found quite a temple on the top of the ridge where formerly the idol had been. So he inquired of the villagers: "How is this? Have you got a new god in the village? Or why have you built a new temple on the top of that hill? Last year when I happened to pass by here I noticed only a small, round stone up there, which looked as if it might have been an idol, but did not seem to be in any way important."

The villagers rather excitedly replied: "Yes, Sahib, that is a new temple which we have built. But Maruti has been on that very same height for many years. Until last year our village had not been worshiping him as we should have done, so Maruti got angry. One day last year, just about this time, we found that he had left his place and gone down the hill, and was lying flat on his face there at the bottom. For some time previously we had not been having our usual rain, so Maruti seemed to be saying to us: 'The reason why you have not had any rain in this village is because you have been neglecting my worship. And I was not going to stay at my usual place in such contempt any longer. You will not have any more rain until you restore me with great honor.' Well, Sahib, we were very much frightened at that threat, and were much ashamed over our neglectful conduct. So we begged Maruti's pardon, and we asked him not to be angry with us any more, and promised him that we would build him a temple and pay him all due respect; but please let us have some more rain. Promptly we began to gather stones and other material. We

ONE OF INDIA'S IDOLS

Enthroned in a Hindu temple at Wai, West India

built that temple there, and when all was ready we formed a great procession. With music and banners we carried Maruti back to his old place on the hill, and installed him in this new

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temple. That very afternoon rain fell, and we have been prosperous ever since. Maruti is a great god, and we are his faithful worshipers."

WHO SULKED, THE GOD OR THE PEOPLE?

IN another district of the Bombay Presidency when no rain fell the people got angry at their god instead of thinking that the god had got angry at them. They took their idol and locked him up in a room and threatened that they would not release him until he should give them rain. The next day rain fell. They thought he had got over his sulks and had given them their requests under fear of the threat.

THE SHRINE, THE IDOL, AND THE PRIEST

It must necessarily be that men take the facts and qualities which they find in their own experience in order to form a conception of the highest qualities and the all-inclusive fact. So Jesus appealed to his hearers' natures and argued that the Great Parent of us all must be like earthly parents, who, even though they be evil, nevertheless try to give good gifts to their children. Yet Jesus always used the "how much more" or the "how much better" argument. But to the people of India, whose ideal for themselves is not to be "how much more" or "how much better" than before — to such people there is no idea of supposing that God is superior to men. So these people in time of drought thought that the god was sulking, even as they would do when in disappointment or in contempt. They disclosed themselves in judging their god.

SOME PEOPLE WHO DO NOT SULK

MOST of the people of India are very much like little children, and tend to sulk when conditions are not exactly as they wish. And yet many of them are remarkably patient in time of famine and distress, patient with the fatalistic belief that whatever happens to them is inevitable, and that there is not much advantage in attempting to improve their condition.

But the people in India who are most remarkable in never, never sulking, and also in ever striving to improve conditions, are the English rulers. Though they receive criticism and vituperation from a few of the educated people, who would fain have India reformed by legislation or by granting of privileges (which most would not be competent to use), and even though the English rulers are hampered unspeakably in their progressive policy by the immovable conservatism of the masses of the people, still the English government seems remarkably free from any kind of sulks in its steadfast policy of striving to improve the condition of the people.

Most noteworthy is the English government's policy of dealing with the uncertain rainfall, lack of which is the swift and almost inevitable precursor of famine.

At the present writing (September, 1911) there is prospect of famine in some parts of the Bombay Presidency,

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but the government is alert to the situation. Even though the rainfall thus far is considerably below the average in certain districts, the later rains may possibly save the situation. The government is using what the last Famine Commission aptly called "moral strategy"; that is, wherever dearth is actually beginning to be felt, taxes are promptly remitted. When people are all out of work and are inclined to wander around, the Public Works Department furnishes work in stone breaking and road making and other tasks of supply and construction which had been saved up for just such an emergency. When fodder for the cattle is exhausted, so that the work cattle are in danger of dying and people therefore would be unable actually to till the fields which they own, government brings in fodder from other provinces. Extra irrigation schemes are started, and everything possible is done to assure the people that the government will help them bravely and energetically to meet the most difficult circumstances that may arise. This is indeed splendid "moral strategy," putting heart into the people and encouraging them to be energetic, brave, and hopeful, instead of becoming hopeless and feeble. It is a magnificent government that we have here in India, one that helps the people to believe that there is good available for them, and never to sulk. England is doing her best by her Eastern empire.

BINDING WEST TO EAST

DURING the month of November, and under the adoption of the Woman's Board of Missions of the Interior, three young women have gone westward to mission fields. Miss Edna M. Deahl was born in St. Louis, and after early education in the graded schools entered Washington University, from which she was graduated in 1907, having taken courses that might best fit her for library work, in which she has been engaged for three years. During this time she grew much interested in missions, and was ready to enter any field to which she might be designated. The Board has sent her to Foochow, where there has been loud call for a helper with Miss Deahl's special training.

Miss Susan Josephine Davis was born in Tennessee. On account of her remoteness from school she obtained her early education with much difficulty, but was graduated from Grandview Normal Institute, and during the present year from Oberlin College. She has had experience in teaching, and has been connected with the Christian Endeavor and Student Volunteer organizations. Miss Davis first became a member of the Cumberland Presbyterian Church, but she goes to the mission field as a member of the First Congregational Church of Oberlin.

MISS DEAHL

MISS DAVIS

MISS COE

MR. BRUECKNER

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Her preference for work being in China, she has been assigned to Canton, where she is glad to assist Mr. and Mrs. Nelson, whose work she knows well.

Miss Estella L. Coe was born in Plymouth, O.; subsequently her parents removed to Oberlin, and in the schools of that place and in its college she received her education. She has been in active labor for the Christian Endeavor Society, and spoken much in the interest of that organization. Miss Coe became a Student Volunteer in 1908, and has been designated to the Japan Mission.

MR. AND MRS. MARTIN

Mr. Karl Robert Brueckner was born in Germany, and his education up to twenty years of age was in connection with the German Gymnasia. Under the general head of "architecture" he studied in the Royal Institute of Technology in Dresden. He has had experience in industrial lines, and is familiar with all branches of the building trade. Mr. Brueckner has been deeply interested in missions for years, and became a Student Volunteer in 1910. He seems specially fitted to supply the need in the normal school at Amanzimtoti, in the Zulu Mission, and his support will be largely, if not altogether, provided by the government, which is specially interested in making this institution a training school of high grade.

It is a pleasure to report the reappointment of Rev. and Mrs. John C. Martin, who first went to Central Turkey in 1893, but on account of the precarious state of Mr. Martin's health resigned and returned to America in 1906. They have resided in Saratoga, Cal., during recent years. Their excellent service at Hadjin is well remembered, and as Mr. Martin's health is now fully restored, the mission has asked for their return. It is expected they will be assigned to Aintab to carry forward evangelistic work.

Rev. Francis H. Leslie goes out under appointment to the Central Turkey Mission. He was born in Northport, Mich., and studied in art academies in Chicago and Cincinnati. He had also pursued a course of study in correspondence schools, when he decided to enter the ministry. In 1905 he received his license to preach, and that same year was called to the Niagara (N. Dak.) Congregational Church. Feeling the need of further education, he secured the pastorate of a church near Fargo, N. Dak., and entered Fargo College in 1908, taking the classical course. His varied experiences seem to have fitted him for special service, and it is among the possibilities that the mission will assign him to Oorfa, where Miss Corinna Shattuck's wonderful work was done.

MR. LESLIE

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HOME DEPARTMENT

TWO MONTHS OF LOSS

No, we do not allow ourselves to judge as to the trend of giving by any one month, or even by a two months' record. Certainly September is no criterion, and in October the churches are hardly under way. Yet it does cheer us when, as on an election night, the early returns are favorable. They are not favorable this year, as a glance at the statistical table will show. Both churches and individuals are below what we expected, and we start in on the working months of the year over $8,000 to the bad, so far as these most important sources of revenue are concerned. Conditional gifts yield as much in October as during all last year, and this relieves the showing so far as the grand total is concerned. November receipts are likely to reveal whither we are going, and we hope to tell a more favorable story one month hence.

THE FINANCIAL STATEMENT FOR OCTOBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1910	$15,646.16	$4,652.21	$968.31	$3,260.83	$2,000.00	$2,642.03	$29,169.54
1911	12,573.71	4,294.60	620.11	1,826.04	10,000.00	2,525.75	31,840.21
Gain					$8,000.00		$2,670.67
Loss	$3,072.45	$357.61	$348.20	$1,434.79		$116.28	

FOR TWO MONTHS TO OCTOBER 31

1910	$27,390.15	$9,327.31	$1,541.07	$95,020.53	$2,000.00	$4,165.03	$139,444.09
1911	21,127.72	7,292.04	1,021.07	79,654.97	10,000.00	4,092.00	123,187.80
Gain					$8,000.00		
Loss	$6,262.43	$2,035.27	$520.00	$15,365.56		$73.03	$16,256.29

HOME AGAIN

Will our readers allow the Home Secretary a personal word by way of expressing his gratification at being once more in the harness? The office seems good after twelve months of wandering abroad. Every foot of the way was delightful and each one of the nine missions visited proved of absorbing interest; the journey was informing and inspiring beyond all expectations; but after all one loves best the place where his work lies, and man was not made for perpetual motion. The joy of return was immeasurably enhanced by the news of the great success of the financial year at home. To come back and find that a record year had closed, that gifts exceeded even those of the centennial year, that the million dollar mark had been passed, was almost too much to believe. Two things became evident. A vast amount of hard and effective work had been done in the home and district offices of the Board.

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There had been something more than staying by the stuff—there had been productive work in many quarters and advance all along the line. Then the gain among the churches testifies to the good work done by the Apportionment Commission, the State and District Committees, the pastors and church organizations. Their labors have told in the more complete establishment of our denominational scheme of apportionment and the consequent larger response. The success of the plan now seems assured. On every side the partnership principle underlying apportionment is accepted, and it is the exception rather than the rule where a church prefers the old independent way. The change is of immense significance. It means that we now have the body of churches behind our missionary work instead of a small minority vainly attempting to carry the whole load.

A very impressive fact to the Home Secretary was the great outpouring of personal gifts in July and August. We thought we had reached flood tide the year before, but 1911 surpasses all. These individual donors who sent their checks and money orders and bills, often accompanied by cordial words, went far toward making up the lack of the churches which did not meet their apportionment. We are still about $100,000 below the amount allotted, but the July and August donations saved the Board from debt and gave a splendid demonstration of the loyalty of our friends.

We are always glad when individual donors desire to help out their churches in meeting the apportionment by personal gifts; but outside of such credits we receive many gifts from those who wish the money to be counted as "an extra" over and above their church allotment. We believe there always will be such persons and that a multitude of friends, while giving no less through the church treasury, will enjoy using "the direct route" to our treasury once in a while.

But what a noble partnership we are in—committeemen, pastors, individual donors, Board officers, and missionaries! These twelve months in Turkey, India, Ceylon, and Africa have made the missionary end of the enterprise very real and inspiring. Would that more contributors to the Board could enjoy the sight of the workers in the midst of their tasks! Would that all of us at home and abroad better realized the unseen presence of our Leader in the full experience of those words, "Our fellowship is with the Father and with his Son Jesus Christ."

THE BEST WAY TO GET THE MONEY

The Laymen's Movement is certainly on the right track in advocating a personal canvass of all church members and attendants. It stands to reason that a thoroughgoing canvass of the church after suitable preparation and advertisement from the pulpit will accomplish more than a mere pulpit appeal or letters sent out by a committee. All successful business today is conducted on the personal basis. Orders are obtained by men going after them. On a steamer going out to India recently sixteen men were found sent by American firms looking for business in the Orient. Moreover the canvass method is that followed in the early days of the Board. The pastor or deacon would place his name and amount at the top of a subscription paper and take it round the parish. This was considered one of the most important duties of the year. The Laymen's Movement has decided to make the Every-Member Canvass their leading activity this year, and they are planning for a series of institutes, mainly in connection with the Men and Religion Movement, at which pastors and church committees are trained for the work. As advocated by them the canvass may cover both home and foreign missions, and also the financing of the local parish. We attended the first institute, held in Boston in October, and wish to commend the movement to every church in the land. We cannot think

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of a church which would not be gainer by an annual canvass conducted as these experienced laymen suggest. Brother minister, if your local finances drag heavily and your benevolent budget seems impossible, go to one of these institutes, and the way out will appear. You will find the life of the church as a whole quickened and your financial troubles vanishing into thin air through the Every-Member Canvass. This seems like promising a good deal; but just try it in the whole-hearted, businesslike way these men describe. There is excellent literature on the subject to be obtained by writing to The Laymen's Missionary Movement, No. 1 Madison Square, New York.

THE KICKERS — A STUDY IN HUMAN NATURE

We venture to say that the Home Department of the Board touches human nature in about as pleasant a way as any calling that can be named. Some one has remarked, "The minister sees the best side of life, the lawyer the worst side of life, and the physician the real side of life." The side of life we see is that of the minister whose parish is the world of elect souls who stand the highest test of Christian intelligence and loyalty. We try to remind ourselves from time to time of the privilege and advantage of this fact. If we attempted to quote in these pages all the fine things which come to us by letter and word of mouth, the *Herald* would contain nothing else. The great and glorious truth is that the old Board never possessed so many strong friends as now.

But lest we be exalted overmuch, the Lord has given us a thorn in the flesh in the persons of a small but persistent minority of unbelievers. A general appeal, such as was sent out last summer, always uncovers this minority, and their letters furnish not a little food for thought. We read these communications with great care, in the desire to satisfy any reasonable criticism and to learn all we can as to the types of human nature with which we have to deal. We give below some sample quotations from the brethren who object to our appeals: —

"I suppose you would be in despair if the Board was less than several hundred dollars in debt, and that your best drawing card is the statement that starvation stares your missionaries in the face unless the money comes rolling in like a flood."

"I spend my money for my fellow-creatures as I choose. Any more communications will be considered a bore."

"I do not expect to give any more money to the American Board so long as it continues to keep on the field such men as Mr. —— and Mr. —— and others who might be mentioned."

"It is my purpose to make no contribution in the future to any missionary board which sends out workers who dishonor God's Word in their teaching."

"Until women are represented on your Board my wife and I shall make no contributions."

"Until Christianity becomes as honest as the rules of ordinary business, I beg to be excused."

"The American Board evidently plans for a deficit."

"I haven't any prayers to spare, and don't know that the dollar will get out of New York."

"Not while discord remains in the church. I am like General Grant when he said, 'Let us have peace!'"

"I have no interest in your present financial difficulties."

"My views have changed. My sympathies are not in harmony with much of the teaching and methods of the Congregational Church."

"I believe that charity begins at home." (Seven or eight statements to this effect.)

"Not interested in foreign missions." (Fully a dozen of these.)

"Any society which sanctions in the manner that yours did a gift from such a source as J. D. R. deserves to face a deficit."

"I greatly regret the Board's treatment of Mr. J. D. R., a Christian gen-

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tleman, eminent in the business realm, honorable."

"Too many poor white people in this country."

"We have the heathen at our door." (We have lost count of the number of persons who would remind us of this fact.)

"Gents: Save your postage. My condition is worse than yours."

Well, there's one consolation — with so many tastes and opinions among our constituency, the officers of the Board are not likely to go to sleep.

WAKING UP BOSTON

Boston was considerably waked up by the missionary exposition of last spring, and what is now being done is by way of maintaining that interest and directing it into practical channels. For this purpose the Continuation Committee of the World in Boston and the Laymen's Missionary Movement joined forces in an institute lasting a week. The first days were spent on training classes for mission study, the last two days being devoted mainly to the setting up of an Every-Member Canvass campaign. At the two suppers which were held experts in church finance, like J. Campbell White and Mr. Stackhouse, gave practical talks on the canvass idea — its value and method — and created much enthusiasm among all who were privileged to hear them. Already the Baptists and Methodists are organized for the canvassing of all their churches in the Boston district. Their method of training is to bring together the canvassers of four contiguous churches at a supper. The actual canvass will be carried on simultaneously during November.

Congregationalists were greatly helped by the setting forth of these businesslike methods. The matter is now being taken up by the Apportionment Plan officials, and speakers are being offered by Secretary Merrill for any church in this region whose members are desirous of knowing about the modern way of financing a church.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

December

Prayer for the whole world, into which we are bidden to go. For all missionary societies and all churches. For the thousand millions yet unevangelized. That God may thrust forth more laborers into his harvest and fill them with his Spirit.

The Calendar of Prayer for 1911 given in the *American Board Almanac*, of which we have made note in successive numbers of the *Herald*, closes with this issue. A somewhat different plan will be presented for next year. How many have observed this plan during the last twelve months no one on earth knows. Some have done so. Have you? But more definite mention of names is desired, and a prayer calendar designed to meet this wish is arranged for 1912.

Having remembered the different missions in the several months, united prayer should now arise for all missionary societies and churches. To human appearance prayer was never more needed for specific fields than at present. Turkey, just entering as was hoped upon calm seas, with liberty and peace established, is rudely plunged into a threatening war, the end of which no one can tell and which creates forebodings for our missionary work. China is in the midst of a convulsion as sudden as it is ominous. Mexico has overthrown one régime, and a new nation has just been born. Other nations are astir as never before. In the midst of all these changes abroad let us pray for our own churches at home and their missionary organizations. And we may well pray for the nations which are in inextricable difficulties. In these days no nation can live for itself alone. These lands, near us or across the seas, need the gospel which our country can give them, and it is as much for our own sake as for theirs that we need to ask for the grace of God in such measure that we shall give the world what we have.

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FOREIGN DEPARTMENT

BY-PRODUCTS OF MISSIONARY WORK

Changed Attitude of the East to Christianity

BY SECRETARY JAMES L. BARTON

EXCEPTION has been taken to the general title of these articles upon the ground that much that has been here called "by-products" is not secondary in importance as missionary agencies. It should be borne in mind that in the first article of the series it was stated that by "by-products" we do not mean an inferior product, but simply that which was not contemplated when missionary work was first undertaken. We recognize today that some of the most far-reaching and fundamental results of modern missions were not in the minds of the missionaries or the officers of mission boards a century ago. These are called "by-products" because they are not the product originally sought.

Another of the great results of missions not entering into the plans of those who were instrumental in inaugurating the modern missionary movement, certainly not in the measure in which they now appear, is the complete change in the way in which leaders in the non-Christian world look upon Christianity and its promoters. Apparently it was expected that the East would be continuously and universally hostile to the approach of Christianity. There were no precedents or reasons for thinking otherwise. There was no disappointment in the opposition with which missionaries were confronted when they first entered upon their work; it was anticipated, and the character and vigor of it met every expectation.

Robert Morrison in China was so hampered by restrictions and open persecution that he was compelled to withdraw to Portuguese territory at Macao in order to continue at all. Chinese were forbidden under penalty of the severest punishment to teach him the Chinese language or to render any assistance. China closed her doors against all Christian teachers, and intended so to bar them that an entrance could not be forced. The attitude of her officials was that of open and uncompromising hostility.

For three missionary generations China as a great nation maintained a stolid opposition to Christian teaching and to the institutions that the missionaries introduced, culminating in the Boxer uprising of 1900, which was aimed, not at missionaries and Christianity alone, but at everybody and everything foreign.

The missionaries who attempted to enter India at about that same time met with the same spirit. The East India Company, governing the parts of India that were then approached, would have none of them. During the first generation of missionary occupancy a petition, signed by several hundred leading Mohammedan, Parsi, and Hindu citizens of Bombay, was presented to the governor, urging him to expel at once all Christian missionaries as disturbers of the peace and as calculated to make trouble by their presence and teaching. The Brahmans as a class maintained their attitude of hostility, which at times broke out into fierce opposition to the foreigners and persecution of Indians who became identified with the new religion.

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Among Moslems as well as Greeks and Armenians in Turkey the attitude towards missionaries and their teachings was one of open conflict. The nominal Christians declared that the missionaries had come to disintegrate and destroy their nation, while the Mohammedans saw in their work only that which would weaken the national power of Islam, if not lead to its complete overthrow. The school, the printing press, the hospital, the church, all were looked upon as enemies of the then existing order, which in the minds of all classes was to be maintained at all hazards.

In Japan open defiance to Christianity continued down to within forty years. In my office in Boston there hangs a board upon which is painted in Japanese characters a notice that all Japanese are forbidden, at the peril of their lives, to look with favor upon Christianity or to countenance it in any form; this board and thousands of its kind were posted at the crossroads in that country up to within forty years. Japan as a nation stood in fear of the encroachment of that religion, and fought against it by restrictive laws and regulations.

In Spain even to within thirty years missionaries were subjected to much open persecution and personal indignities. The right to meet for worship in any way not under the direction of or sanctioned by the State Church was regarded as a perilous precedent. Spaniards were intimidated, boycotts were practiced, assemblies were stoned, and almost every measure, short of actual murder and expulsion, was used to stop the spread of Protestant ideas. Practically the same experiences followed the attempt to enter Mexico, except that here one missionary was put to death and missionaries even withdrew for a time to permit the storm of opposition to pass.

The story of the entrance of Christianity into Africa is too well known to call for repetition here. The many martyrdoms that cast their grim shadow over the history of the approach of missionaries to different parts of that dark continent tell their own tale of hatred and hostility surpassed by that of no other country.

Missionaries at the beginning of the century of modern missions entered almost every field against barred doors, guarded by prejudice, hatred, and determined opposition. They were not surprised at their reception or daunted by it. They were there as the ambassadors of Jesus Christ to seek and to save the lost. To this work they gave themselves with abandon, paying little heed to the leaders of the persecuting forces. To them their commission was plain and their duty clear.

Largely within the last ten years we have been witnessing among Eastern governments, official classes, and recognized native leaders changes in their attitude towards Christianity that constitute almost a revolution. The atmosphere of their religious thinking seems to have undergone a change that has reversed the old order of things, giving to Christ and his gospel a place in their estimation that fifty years ago would not have been deemed possible.

No longer is Christianity in China the religion of the "foreign devils." The attitude of the official and educated classes toward the religion of the leading nations of the West is on the whole friendly and becoming more and more so. Since 1900 thousands of proud mandarins have given thought to the fundamental claims of the gospel of Christ. The highest officials are ready to send, and are sending, each year at the expense of the government from fifty to one hundred of her choicest young men for education in Christian America, that they may be better equipped for the widest service to China. Chinese Christians are not barred from public office, and China's attitude towards Christianity is no longer that of suspicion and hostility.

No one can predict with certainty just what the attitude of the new order will be after the present revolution has passed; but of one thing we may rest assured — it will be even more liberal

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in this respect than anything we have heretofore seen in that great empire.

One needs but to study the recent literature of India, and especially the periodicals, to learn of the sweeping changes that are taking place among the Hindus in their attitude towards Jesus Christ and his teachings. He is almost universally praised by all classes in that country, and multitudes of Hindus declare that the religion of Christ is to be the religion of all India. The governments of India and Ceylon are wholly friendly to the missionaries, for the support of whose work large subsidies are given annually.

In Turkey all classes, including many of the highest officials of the leading races, are outspoken in their appreciation of what missionaries have accomplished for the people of that country. The counsel of the missionaries is sought by Moslem officials, their aid in many directions is solicited, missionary institutions are widely patronized. The warmest friends and most liberal supporters of Protestant institutions are found among the Armenians and the Greeks. Mission Christian schools have come to be recognized as belonging to New Turkey and as constituting a large part of the reform movement.

In Catholic countries, like Spain and Mexico, the whole atmosphere in which the missionary lives and works has undergone a sweeping change. A great political party in Spain stands for precisely those principles of liberty of conscience and freedom to worship God according to its dictates for which Protestant missionaries and Spaniards were severely persecuted a generation ago, and Mexico has at its head a president who is not regarded as a Roman Catholic, but who represents Protestantism.

The changes in Japan are not less fundamental and sweeping. No longer is the profession of Christianity a crime, but the Japanese are beginning to think in terms of Christianity. Christians edit the leading journals, while parliament shapes the laws of the empire to harmonize with the laws of Christ. A Japanese, himself not a member of the church or even a professing Christian, declared in an article in the September number of the *Century Magazine* that he believed that not less than 5,000,000 Japanese today accept Jesus as Master and are trying to serve him to the best of their ability.

In a word, the former hostile attitude of the non-Christian world towards Jesus Christ and his gospel has met with an overwhelming change. The Christian teacher is welcomed, the Christian gospel in many of its essential features meets with intellectual assent, Christian institutions are regarded as among the most beneficent institutions of the land, and the missionaries are recognized as the best friends and most helpful promoters of good order and the coveted new civilization. There is a new day in the East.

FIELD NOTES

Introducing a New Industry
(Marathi Field)

With the aid of the girls in the Alice House Orphanage, Mrs. Henry Fairbank at Ahmednagar has undertaken a new form of silkworm culture, using instead of the worms that feed on the mulberry tree those that feed on the castor plant. In this case the silk is not reeled off like that of the mulberry silkworm, but seems more like cotton lint when a mass of it is ready to spin; the cloth made from it is said to be very strong. Mr. Fairbank points out that one great advantage of this kind of silk is that the butterfly comes from the cocoon before the silk is to be used, thus obviating the necessity of killing the worm—a serious offense to the orthodox Hindu, who considers the great sin of the world to be the taking of life in any form. It is expected that the Hin-

OUTSIDE THE CITY

Booths constructed as a refuge from the plague

dus will be more ready to buy the silk for this reason as well as for the fact that it is so durable. At the time of reporting, the second batch of these silkworms, 10,000 in number, were passing into the cocoon stage. This industry is calculated to provide work for many hands: for the boys, in raising the leaves; for the girls, in caring for the worms and in spinning the silk; finally, at the industrial school the silk will be woven into cloth.

Anxious Times at Ahmednagar

(Marathi Field)

September is the month of best rains in the Marathi country; this year there was hardly a shower. The rainy season crops were badly damaged, while those sown to mature in February were in great danger. Rev. Henry Fairbank reports food prices as soaring, and a growing dread of famine times like those of 1900.

In August plague broke out in the city of Ahmednagar. The missionaries arranged at once for protecting their people. In three or four days about 1,200 Christians with some Hindus were inoculated. Among them up to the date of report in October there had not been a single case of plague, though people had died in the houses next to them. The industrial schools instead of making tables and chairs went into the wholesale destruction of rats.

It is a hard disease to handle, people are so unwilling to use the proper precautions; women especially refuse to be inoculated. The people fly from the terror; sometimes to the fields, which helps, but often to other villages, where they spread the disease. To avoid being turned out of their homes or being taken to the segregation camps they lie to the limit. The mortality has not been as great as in other epidemics, and it is hoped that the scourge will pass sooner than aforetime. Some schools other than the mission schools were closed; wherever there were a large number of non-Christian pupils the school has had to be closed for lack of scholars. It is encouraging to find that a large number of educated people of the town have come to receive the preventive treatment.

Applied Buddhism

(North China Field)

Mr. Ellis, of Lintsingchow, at the river side of that city recently noticed the body of a man floating down stream. With help he succeeded in catching the body, only to discover that the man was still alive. He proved to be a well-to-do shopman who had sacrificed his business, his family, and himself to the study of the Buddhist doctrine of immortality. Starting out to reach Nirvana, he had fallen into the river, whereupon, with clenched hands and limbs, he committed himself to the water. He seemed entirely unconcerned whether he was rescued or not, being fixed in the one desire to become immortal. His family, however, appreciated his rescue, and afterward sent expressions of gratitude with the report that he was well again.

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Caught in a Typhoon
(Japan Field)

Mr. Olds was scarcely back at Miyazaki after his furlough before he was plunged into an exciting adventure. Called to conduct a funeral service some fifteen miles from the city, he was hindered on the trip by a violent rain, which flooded roads and made bridges impassable. Awaiting his coming, the funeral was delayed until evening, when amid a terrific downpour and pitchy darkness the drenched company succeeded at last in reaching the cemetery and in effecting the burial. By this time it was evident that they were caught in the first stages of a typhoon. With difficulty way was made back to the hotel, against which all night long the storm beat with fury.

The homeward journey next day was in some respects more difficult, though skies had cleared. Everywhere roads were flooded, houses and trees upturned, while the poor people, their homes gone, their rice fields destroyed, were spreading out to dry what was left of their house furnishings. Later it appeared that in other parts of the country the destruction was even greater. As reported, 4,500 houses were completely destroyed and a score or more of people killed. At once steps were taken under Mr. Olds's lead to provide some relief for the sufferers, and the Christian community had a chance to demonstrate the practical helpfulness of Christian people. The churches of the province were united for definite relief work.

Scattering the Word
(Japan Field)

The power of the printed word for spreading the gospel on the mission field has been often remarked; it can hardly be overemphasized. Mr. Stanford, of Kobe, in reviewing the work of the last year at that station, calls attention to *Kyokko* or *Morning Light*, a four-page monthly published in Japanese and now in its sixteenth volume. Its regular edition is only 3,000 copies, yet it has a wide circulation, traveling even beyond the bounds of the mission, to Japanese in Hawaii and Southern California. One government school-teacher in Japan subscribes for 250 copies, distributing them among his students in two or more large schools in two different cities. Missionaries of other boards use a few copies. A Japanese layman in Tokyo last year subscribed for twenty copies as a means of doing some personal Christian work. Occasional reports concerning the influence of this paper upon the individuals whom it touches, as, for example, in the case of a student spending his vacation in a remote village, show how far beyond record or even calculation is the quiet influence of the printed page.

From Weaver's Pit to Professor's Chair
(Eastern Turkey Field)

The choice of a second native professor for the theological seminary at Marash brings to notice a typical product of evangelical missionary effort. Garabed Haroutunian was once an orphan boy of Zeitoon. His father, a muleteer (*katerji*), poorest of the poor, and ignorant, though honest and industrious, died when his son was but seven years of age; the mother had died four years before. Garabed worked as a weaver's apprentice until he was fourteen, studying a little at night and getting some help from the village

THE MULETEER IN TURKEY

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preacher. Rev. Henry Marden, then the touring missionary of the Marash station, always watching for boys who might become good native preachers or teachers, was attracted to Garabed because of his industry, honesty, and cheerfulness, and invited him to come to Marash and enter the academy.

For thirteen years he studied in the academy, college, and theological seminary, "making good" at each stage and delighting his teachers. By his industry he managed to meet more than half the expense of his education, an unusual achievement for an orphan boy. Since 1896 he has been continuously pastor of the first church in Marash, save for two years when he was loaned to Hadjin and for the two years following (1907-09), which he was able to spend in graduate study at Mansfield College, Oxford. There he specialized in church history, and it is to this department of instruction he is now called.

In addition to his work as pastor, so fruitful that the church will hardly consent to his leaving them, Mr. Haroutunian has been a leader in educational work in the city. He is now the responsible head of the Union High School (Gregorian and Protestant) in Marash, an experiment in education which because of its possibilities is being closely watched throughout Turkey. Mr. Goodsell, who sends this report, remarks that the securing of this new professor is made possible by the special grant from the Board's Higher Education Endowment Fund, and adds, "This grant can cause you in the office no such joy as it does us."

LETTERS FROM THE MISSIONS

MADURA MISSION

THE ONE THING GUDALUR MUST HAVE

Rev. Burleigh V. Mathews, of Madura, writing of his first tour of length into the outlying field, remarks a striking example of Christian enthusiasm at Gudalur, one of the villages visited: —

"It is a remote village, sixty-five miles from the railroad, and its congregation is composed almost entirely of coolies, whose wages at the ordinary rates would amount to about $2.50 a month. They have no salaried man as a catechist, but a Christian who was educated in our schools some years ago supplies the need voluntarily, with obvious good results. We were met outside the village by a band and a hundred or more of the Christians, men, women, and children of all ages, and were escorted through the village to the schoolhouse. This building is of the conventional style, but not of the conventional size, because it could hardly accommodate comfortably a company of thirty people; yet it is the only house of worship for a church of 181 souls.

"The volunteer catechist, the master of ceremonies, was planning to hold a meeting in this little house, but we saw that not a tenth of the people who had gathered could be accommodated. We were accordingly compelled to hold the meeting out of doors in front of the schoolhouse. In the front rows were the Christians' children; behind them the grown people, and around the outskirts of the crowd were Hindus of high and low degree, and Mohammedans in good numbers. It was an interesting body of listeners, and one intent on seeing and hearing all that a visitor had to offer. In a place like this a white man and *a fortiori*, a white woman, is as great a curiosity as a genuine savage in his war paint would be in a city at home. There is no trouble in drawing a crowd for a street meeting in a country village in that part of our territory, as we demonstrated regularly on this trip.

An Example of Self-Help

"The best thing about this Gudalur congregation, however, is their readi-

A FOOCHOW STREET COBBLER

ness to help themselves. I looked in vain for some one to ask for a gratuity. Not an anna was asked by any one for his own use. The only request was that the mission might help them to erect a church building, and on this score, too, they were ready to meet us halfway. Their proposition was to raise 100 rupees themselves, and each man of the church should contribute in addition three days' work on the building. This would make a total of 400 days' work and 100 rupees ($33), which I consider a substantial proposition, coming as it does from a people who are at the foot of the ladder socially and are earning a livelihood by coolie labor. It was most gratifying to see such a spirit in them and to feel that they were willing to give something for the sake of insuring to themselves a permanent house of worship. The catechist said: 'This building is so small that only the males can attend services on Sunday; the females and children have to stay away from church.' His statement of the case was certainly well confirmed by the appearance of the little structure. We have not taken any steps thus far to help them in putting up a new church, because there are so many other places in our circle where buildings are in urgent need of repair. But as soon as possible we shall contribute something to them, and I trust that before many months they will have their work well under way toward the completion of the church."

FOOCHOW MISSION

THEY HAVE CHRISTMAS CONCERTS TOO

A letter from Rev. Fred P. Beach, of Foochow, relating some of his first experiences in China, whither he went a year ago, has a touch of Christmas in it that will be particularly enjoyed this month: —

"I was taken in hand and trotted every day for ten or a dozen days to Christmas exercise after exercise, for I arrived at that time. I was filled with joy to see little church after little church where the Chinese people were watching their children in the exercises with the same fond pride as our own at home. It filled my heart with joy, and perhaps my eyes with tears, to

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look down from the college platform on a really impressive array of boys' faces. Young, lineless, and eager, what is to be their influence on the life of the province? What stamp can we put on them? But how magnificent that they should be there! Again I went to Ponasang and sat in the church and saw troop after troop of boys and girls from the three mission schools file in and fill that large church. What a congregation! More than a thousand of them — clean, well-dressed, eager!

"Again, to sit in the college chapel on commencement day and hear the viceroy of the province say that he thanked these foreigners for coming to his country and so generously helping his people in their struggle for education! When I stop and think that the government schools here with their American teachers have no better men than ours to teach them, and that they can hardly find the money to pay their salaries, then it strikes me forcibly how much we are really able to give them.

A Welcome minus Firecrackers

"I missed my firecrackers when I arrived, for, having neglected to telegraph from Shanghai, no one knew of my arrival, and I had quite a hunt around the city before my coolies got me to the right place. The Standard Oil manager started me right, but the coolies forgot, or wanted to forget. Finally I found a student in one of the colleges we stopped at who could talk English, and soon we were knocking on every gate we could find in the American Board compound wall. Then we entered a gate and found a little black-eyed boy hanging on to a coolie, and I asked him what his name was. 'Why, I'm Jerome,' he said. Not wishing to suggest that I didn't know who Jerome was, I asked if Mr. Peet lived near. 'Right up there,' he said, and then I walked into the midweek prayer meeting. Then it was a repetition of the cordial time I had had in the First Congregational church, Los Angeles, a month before as they wished me Godspeed. I was welcomed royally to my new home; Mrs. Hodous said I was to come home with them, whereupon I found Jerome belonged there. Afterwards when I read in the *Missionary Herald* that Mr. Christian had firecrackers from the South Gate to the college I felt lonesome; but I had established a reputation for independence."

SOUTH AFRICA MISSION

ZULU BRANCH

A FORWARD STEP IN SOUTH AFRICA

Twenty missionaries, representing fourteen of the leading missionary agencies at work south of the Zambesi, met at King William's Town, Cape Colony, the last week in September, on an errand of large importance. They were a committee to plan for the coming triennial meeting of the General South African Missionary Conference, so as to promote the ideals of the Edinburgh Conference in the way of better comity, co-operation, and a more aggressive evangelization throughout South Africa. Rev. C. H. Maxwell, of Esidumbini, writes enthusiastically of the preparatory work of this committee: —

"The scope of the topics considered and the work done in the committee may be most briefly indicated by an enumeration of the subjects set for investigation and report by six commissions, carefully chosen, and composed each of about twelve representative men.

The Six Commissions

"Commission I is on 'Survey and Occupation,' with the task of so mapping entire South Africa as to show where, in our uneven distribution of forces, native tribes or sections thereof have been neglected. The commission after due study shall ask that society by which, in their judgment, the given field should be worked, to occupy it; and in failure of satisfaction shall eventually assign the work to some other society.

"Commission II, on 'Church Discipline,' is given a large range of work growing out of an alleged lack of uniform regard on the part of some mis-

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sionaries for the territorial spheres of neighboring societies, and out of the necessity for a mutual understanding and for letters of character and dismission in all cases of receiving members of neighboring churches. This investigation aims at unity and co-operation as well as readjustment in cases of serious or unnecessary overlapping.

"Commission III was appointed to inquire into the reasons for the existence of so large a number of heathen on farms in European areas and in other long since evangelized districts, but especially to study in several phases the work and influence of mission schools as a spiritual force in relation to said districts.

"Commission IV is to study and report on the problem of 'The Effect of City Life on the Native Young Man,' and Commission V on 'The Effect of the City on Native Young Women and Native Home Life.' These are very real problems in the present stage of developing African races. Commission VI, on which are named several scientific experts, will be asked to study and report on the so-called 'Black Peril,' over which there is now great popular excitement in South Africa.

The Cape Town Conference

"The first three commissions are to pursue their investigations indefinitely, but to present first printed reports and recommendations at Cape Town. The last three commissions are working ostensibly to obtain data for papers on the Cape Town program.

"The Executive Committee hope to secure an efficient secretary with full time and salary to assume management of preparatory details for some months preceding the conference. Among other proposals agreed upon were a prayer circle for South Africa, with introduction written by Dr. Andrew Murray, a trained native chorus of from 300 to 500 voices for the Cape Town meeting, and in connection with the same convention an exhibit of native industries and handicraft designed to represent all the United Colonies and Rhodesia. Coming when Parliament is scheduled to be in session in Cape Town, this exhibition, if diligently worked, should do great good in molding public sentiment. The influence of the Durban exhibit and allied meetings is still apparent in colonial comment and in favorable criticism of missionary work."

CAPE TOWN AND TABLE MOUNTAIN

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EASTERN TURKEY MISSION

VACATION PEN PICTURES

Miss Mary L. Daniels, of Harpoot, principal of the female department of Euphrates College, sends the following sketches of vacation days as spent at "The Garden," the missionaries' retreat about a mile from Harpoot, or in the city itself, on the occasion of numerous trips back to the college: —

Picture 1

"A beautiful day in June. Early in the morning friends begin to gather in the city, as it is the great day of the year for the college. The alumnæ meet in their room in the Girls' College. Girls in white dresses rush here and there. The seniors meet for the last time in their teacher's room. There is a long procession of alumnæ and seniors to Wheeler Hall; a lively march as the girls enter the hall; clapping of hands and great joy. Four girls have the honor of reading essays in English, Turkish, or Armenian. Twenty-two girls receive diplomas.

Picture 2

"A large number of graduates in the room of the alumnæ. The room is filled with tables, at which the daughters of the college are seated. At the head of the room is the 'mother,' surrounded by her girls. How the tongues fly as this one or that one tells some story of school life! One mother rejoices for the large number of children that the Lord has given her; another for the success of her husband. Suddenly a teacher calls for quiet, and a diamond pin is given the 'mother' who has devoted twenty-five years of her life to the girls and women of Turkey. The loving words and glances have more value than the present. A silver napkin ring, knife, and spoon are presented to one of the graduates who received her diploma twenty-five years ago, and who has taught ever since. It is a happy day.

Picture 3

"A beautiful summer day at our garden home. A party of friends is seated on the broad balcony. One of the number is a young Armenian, who nineteen years ago left his home and friends for America. Now he has brought his Swiss wife to visit his aged mother. The Lord has prospered him greatly. He says that he owes all that he is to the missionaries. He gives quite a sum of money to the college.

Picture 4

"A day in the city. A group of girls is cleaning wheat. Another group is preparing egg-plants to dry. A few girls are mending the books of the loaning library. Some girls are making

A VILLAGE STREET IN TURKEY

new curtains. The carpenters are finishing a new dormitory, made from a storeroom. The whitewashers are busy in one of the rooms. The steward is buying wood in the market. The matron is anxious about butter, as the price is so high that it has not been purchased. The American teacher is busy with callers; one to ask about a village school; another to say 'good-by' before starting off for her year's work; another to consult about a tract that is being printed; another to ask if she may study during the summer.

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Picture 5

"Two American teachers are consulting about a room for the classes in domestic science. Dishes have been ordered from America. Friends have sent a dozen new books for the use of the classes. The teachers plan for closets, tables, and the place for the stove. Mrs. Riggs has consented to have the charge of the cooking lessons, arranging for the course and the teachers. Different ladies are to give talks and lectures. The enlargement of this branch of the work is one result of the gift from the Higher Education Fund.

Picture 6

"A professor, a pastor, a missionary, and a missionary teacher are consulting about the girl teachers for the village schools. There is a list of the places that are asking for teachers; there is a list of the girls who are ready to teach this year. Which girl shall be sent to which place? 'This girl will do fine pioneer work.' 'This girl cannot be sent where there is no pastor.' 'This girl is fitted for work in a city.' 'This girl will work finely among women in a village.' 'This girl has an earnest Christian spirit.' 'This girl has but little experience.' So we try to make the girls fit the places; sometimes a round peg is put in a square hole. Most of the girls do very good work. There is a greater call for kindergarten teachers than we can supply.

Picture 7

"Much talk about cholera. Slowly it creeps into the interior from Samsun. It reaches Malatia. Here in Harpoot the Turks say that as long as a certain Turk lives there will be no cholera, as he is a pious man, praying in all parts of the city. Now he has died, and they say that cholera will come. One day there is a report that there is cholera in Mezereh, three hours from Harpoot. Quarantine is declared. Communication is cut off between the two cities. There is great fear. There are all kinds of rumors. People flee to the gardens. Others try to escape quarantine, and boast that they have done so. A delegation waits on the Vali. The men tell him that it is bad for the land to allow all business to be at a standstill. He allows officials to go to Mezereh and to return to Harpoot at night. The merchants declare that if the officials can go, they will go. They do so; then the common people say that if the officials and merchants can go back and forth, they will do the same. Quarantine is removed. Letters are received from Sivas telling the people not to take the medicine, as the doctors are trying to kill them. Medicine is refused. So far there have been twenty-eight cases and twenty-one deaths. Now it is reported that it is not cholera. The doctors say that it is cholera.

Picture 8

"It is the close of a Sabbath Day. As the sun is sinking in the west we assemble for our evening meeting. There are a few hymns. The leader thinks and speaks about our spiritual preparation for the coming year, how we can be greater blessing to the people, how we can grow more like the blessed Master. The talk is followed by a circle of prayer. We go to our rooms, longing to do more for him."

THE WIDE FIELD

JAPAN

THE CHALLENGE TO CO-OPERATION

The Edinburgh Conference is having an epochal effect in mission lands. Mr. Maxwell's letter from South Africa, published in another department of this number, describes one line of its practical influence in that field. The last issue of that important annual, *The Christian Movement in Japan*, shows how it is influencing missionary thought

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in the Sunrise Kingdom. One chapter is mostly given over to a reproduction of the address by President Schneder at the Conference of Federated Missions, last January, on the ground that this address states admirably the situation and outlook of missionary work in Japan. And the burden of this message was: How can we discharge the duty put upon us to carry into action the will of the Edinburgh Conference as brought out in its deliberations? Dr. Schneder declared that two fundamental facts confronting foreign missionary work in Japan were to be recognized: first, that the leadership in Japan's Christianization has passed into native hands, and second, that in the strict sense education in Japan needs no more assistance from the missionary enterprise. Yet while less than two-fifths of one per cent of the Japanese are even nominally Christian, and the Christian church in Japan is still small and weak, it will not do for the missionaries in Japan to say that their work is done or to relinquish their most earnest endeavor.

Accepting the ideal of the Edinburgh Conference, namely, the desire for unity and co-operation, as a challenge to these federated missions, the speaker urged first of all, as bringing such unity to pass, wholesale co-operation with the Japanese church. Of all the "divisions of Christendom" which can exist, the most baleful is the division of the foreign and the native Christian church. Both forces must live together, consult together, work together, for the common good. Next to this effort is the one for better co-operation among the denominations and missions. Already sentiment largely favors it; it needs more than anything else men who will take time to work for it. Particularly in the field of co-operative evangelistic work is there opportunity and call for getting together. The whole empire of Japan should be studied as one field and mapped out with a masterly missionary policy.

Next to evangelism, Christian education commands missionary attention. The actual situation of Christian education in Japan is not discreditable. Kindergartens, a large number of girls' schools, and a dozen boys' schools of middle grade are fairly flourishing; good and great work for evangelism and the higher welfare of Japan is being done by the Christian schools. It is no reproach that Christianity is not meeting all the educational needs. It would be absurd to suppose that Christian missionary enterprise could have undertaken the whole or even the leading share in this work. But if Christianity in Japan is to hold its place and fulfill its mission, it cannot abandon the field of education or be content simply to maintain theological education. It cannot be stagnant while Buddhism is awakened to new educational zeal. Seven years ago there were five Buddhist educational institutions above the middle school grade; two years ago there were fifteen such schools and over one thousand students instead of 367. Christian education in Japan has the task of raising up the highest type of manhood for the nation. It is all-important that the schools now existing should be amply maintained; that the twelve schools for young men be strengthened and pushed, and perhaps two or three other new schools should be added; and that buildings, equipment, staff, and method be brought to the highest standard. This system should have the capstone of a Christian university; this last is the great need of the hour in Christian education in Japan. It is important that all this undertaking should be in sympathetic co-operation with the Japanese government and in conformity to the Japanese system of education, which, if it differs in some respects from the American and English systems, conforms in many ways to German ideals, and produces results that are not to be despised.

In both these lines of missionary endeavor, in systematic, comprehensive evangelism and education, there is call for a new spirit of hopefulness. The obstacles are many and great; aggressive nationalism, a revival of Confucian-

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ism, renewed activity of Buddhism, agnostic literature, and deadening materialism are gaining in strength. Moreover, the missionary today is obliged to play second fiddle, and the interest and encouragement of the homeland are not so great as formerly. Political disturbances, especially the diabolical war talk, interfere ever and again. The impressions of Christianity which the Japanese have gained from their more intimate knowledge of the conditions in the West are not conducive to the swift conquest of the empire. The situation today tests missionaries and Christianity as in no other missionary field in the world. Wherefore there is need before all of a great, God-given optimism and courage that will not fail. "We need to have our loins girded and our feet shod . . . and let us present a united front in the presence of this advancing, discriminating, seeking nation, to whom we represent the coming of Christ."

INDIA

A LAYMAN'S VIEW OF MISSIONS

According to the *Indian Witness* the feature of the September session of the Calcutta Mission Conference was an address upon the subject named above. The layman, Mr. Jones, "spoke out in meeting" with a directness, candor, and brilliancy that commanded attention. While evidently in sympathy with the aim of Christian missions in India, he confessed himself opposed to some of the methods employed: the home churches should be told more clearly the difficulties in the situation till they realize the prodigious struggle in which Christianity is involved; there should be more concentration on a few centers and less effort to hold scattered outposts (here the argument seemed to overlook the parable of the leaven, or the practice of Paul, and the outreaching church from Paul's day); the speaker apparently deprecated also the tendency to put more of self-government on the Indian church, urging that if there is not fitness for such responsibility, political models should not be followed. As to the field of Christian education, Mr. Jones charged that it was too little Christian, that is, openly and primarily so; there should be less stress on examinations and more on personal religious influence; it is not well that Bengali youth should come to learn English and science only at the expense of Christian contributors.

That the address aroused a storm of discussion and some vigorous protest is not surprising; its challenge of present-day tendencies is further evidenced by the following extract: —

"Another danger that arises from this policy of scattering outposts is the tendency to compromise with the enemy. The early missionaries were perhaps too intolerant. They regarded Hinduism as essentially pagan, and denounced it as such. They were violent perhaps in some of their methods, but they were successful. We live in an age more polite and mealy-mouthed. The sound of controversy has died away. I greatly doubt whether a campaign with confetti and flowers will be effective.

"Hinduism must be judged by its fruits. As I look about me, I see a people infested with corruption from top to bottom. There must be in every department of business a system of checks to prevent dishonesty and fraud. Blackmail is levied by every one, from the highest to the lowest; of public spirit there is scarcely a trace. The local bodies are filled with men who have paid for the votes that brought them there, and who expect a fair return on the investment. The physical energy of its people is sapped by precocious marriages and public prostitution. One has only to scan the advertising pages of the ordinary Bengali newspaper to see the state of common morality. As a Christian layman, I feel the church should say something as to the fruits of Hinduism. Wrong conduct should not be tolerated. A religion that glorifies inaction, that does not promote the progress of its adherents, is not the object for missionary eulogy.

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"The church must make a stronger stand against the evils inherent in Hinduism. When the Gaekwar of Baroda proposes to give his daughter in a bigamous marriage, no church utters a protest. Indian social reform must receive better and stronger help from Christianity. The church too should make up its mind about the higher Hinduism. The policy of showering compliments on a dreary philosophy fit only for Milton's limbo, certainly cannot be victorious. When they talk of Hindu philosophy, I see the quivering bodies of decapitated goats at Kalighat. Belial himself would be sickened at the representations of Kali that are everywhere exhibited before the people. I believe that European philosophy has nothing more to learn from Hindu philosophy than it has from Hindu astrology."

THE PORTFOLIO

The Fundamental Basis of Foreign Missions

I address myself especially to pastors, teachers, leaders of missionary organizations, all individuals who are engaged in the great work of religious and particularly of missionary education. It is my persuasion that it is only as the fundamental conceptions upon which the whole missionary device may be said to rest are truly preached, truly received, and truly believed, that the work of foreign missions will come to occupy the place which it ought to occupy in the thought and life of the Christian church.

For foreign missions are not yet in any real sense a matter of belief, interest, or even concern to the great majority of even avowedly Christian people of America, and if we say of America, still more can we say of the world; for America leads the world in the business of foreign missions. Yet how can we say that the great foreign missionary enterprise interests or concerns American Christians, when those who support it constitute the smallest fraction of its rightful constituency? And that even these for the most part but toss it, as it were, the crumbs of their substance after they themselves have fared sumptuously. Only one professing Christian in nine in America today has any interest in the whole heroic enterprise of carrying the gospel to all the world.

The question is, What is the remedy for such a scandalous condition of affairs? I hold that there is but one ultimate remedy. Nothing will suffice but the painstaking and patient education of all who name the name of Christ in the fundamental, intellectual, and spiritual propositions which underlie the whole conception of foreign missions.

The three great fundamental propositions upon which the whole device of missions may be said to rest are: first, the universal, unlimited, and illimitable nature of that love which constitutes the very essence of the Christian faith; second, that ultimate oneness, that identical need of all men everywhere who hunger for the same spiritual food; and third, the power of Christ and of Christ's love to supply the bread of life. To preach these truths, to teach them in season and out of season, to insist upon them with young and old alike, is to solve the only remaining problem of foreign missions; not the apathy of the East to receive, but the apathy of the West to give the gospel of Christ to all the world.

From address of Rev. Raymond Calkins, D.D., of Portland, Me., at the Milwaukee meeting.

The Man from Macedonia

Two men from Macedonia have made their mark on the world. One was Alexander, the man of blood and iron who led the hosts of the new world, the force of the Greek peoples, against the tottering monarchies of the East.

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The other man from Macedonia is a man of dreams and visions. He bears no other name than this title with which he is recorded in history, "The Man of Macedonia." No eyes ever saw him in flesh and blood; his hand gripped no tool and laid hold of no weapon; but he remains a mighty figure, typical of the deeper desires and inmost needs of all the people of his land, of all the European peoples. This man from Macedonia was seen but once and by one only, yet for two thousand years the memory of that vision has inspired the loftiest endeavor, the holiest consecration of the Western world.

Wherein lay the challenge of this man from Macedonia? While Paul preached at Troas, discharging his duty as an evangelist, and in the towns of the coast of Asia Minor, he saw many men from Macedonia. When Paul studied them there was to the eyes of those who stood with him no sign of need on the faces of these well-dressed men. They bought and sold, they ate and drank, they laughed and sang as men perfectly satisfied with their lot. And yet when Paul was in his narrow chamber, waking throughout the night watches, meditating on what he had seen of the powerful men of the West, he heard the still, sad music of humanity; his eyes had a glimpse of this piteous figure, the man from Macedonia, and he felt in his soul the silent appeal, "come help."

All spiritual service to the world today will be in true proportion to the intensity of this vision. If you can see the man from Macedonia you can help; if you cannot see the man from Macedonia you cannot help; you must be helped and you must help yourself. For he is not a solitary figure, who is seen once and by one only. He is the man from everywhere. Can you see him — his brow creased with the anguish of a great desire, his eye eloquent with the language of a great petition? Your fitness for Christian service is at stake here. If the Orient is to your eyes satisfied and contented, if you see in its vast regions only the promise of great material wealth and of vast civilizations awakening to modern intelligence and mastery over nature, then the Orient has no challenge for you. You see only the surface, and its inner, hidden meaning is shut from your eyes. But if, having had Paul's experience of peace given to the soul within, of life quickened unto the God of the universe, the heart of the world, you look unto the Orient, then you will see there again after two thousand years the man from Macedonia.

From address of Rev. Rockwell H. Potter, D.D., of Hartford, Conn., at the Milwaukee meeting.

A Tokyo Estimate of Missionaries

Let me in this connection pay a humble tribute to that noble band of American missionaries and teachers who have consecrated their lives to the cause of moral and intellectual elevation of our people — that noble band headed by the late lamented Dr. Hepburn, who with the crown of over fourscore years and ten, but with a still brighter one of his immortal work left in the hearts of his pupils here, has recently gone to his well-earned rest. He has left behind him not a few pupils who have since risen to posts of great importance in the life of new Japan, among whom I may point with pride to my honored friend, the president of the Bank of Japan (Baron Takahashi), present tonight. But there are many Hepburns, Verbecks, Browns, and Williamses, the lasting influence of whose labors it is impossible to overestimate. And I am glad to say that this noble band is constantly recruited and is ever swelling, whose influence is deeply stamped upon the rising generation and will be felt indirectly through generations to come.

From an address by Baron Kanda, the head of the Higher Commercial School in Tokyo, at a reception and dinner given in honor of American guests.

The Need of a Larger Vision

While it is true, as has been said, that "it will take all the Church to win

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all the world to God," it is equally true that the men who in the past have done the great things in leading the movement to win the world have not waited for the Church. From Augustine and Patrick and Columba and Aiden, down to Carey and Livingstone and James Chalmers, they have been the men who have gone forward, tarrying for none. They have grasped a great truth and seen a vision. They have not only accepted Jesus Christ for their own salvation, but they have believed in the promise of Christ for the salvation of the world.

A year ago I crossed the ocean with Sir William White, the expert employed by the British government in building the fast vessels of their navy. We were on the *Lusitania* and he told me the story of that steamship. He was called in as counselor by the builders. When the boat was built, it was figured out that she should make twenty-three or twenty-four knots an hour. As a matter of fact, they could not get her above twenty-two knots, no matter how hard they drove the engines or how much coal they burned. He instituted a series of experiments, and it finally occurred to him that it was useless to try to drive the engines harder. The propellers, driven beyond a certain speed, beat up the water so rapidly that the air united with the water, with the effect that the propellers found no corresponding resistance. The water was too light. It was as when a man pushes his feet against a pillow. It occurred to him to enlarge the blades of the propeller. When he added twenty-five per cent to the area of the blade, raising it from eighty to a hundred feet, at once the boat shot ahead up to the estimated speed.

That evening, walking again on the deck with him, I said: "Sir William, you have told me a parable. Your story of the engine has many applications in life. I have learned that you can drive men up to a certain point in their work. If you attempt to drive them faster, you may excite them, you create a certain amount of stir and fuss, but their work is less effective. What they need at that point is a greater sweep of the machine; that is, they need a bigger idea. If you want to get more work out of men, more effective enthusiasm, and to open the way for a service that shall even be sacrificial, it is necessary to hold before them a great truth or get them possessed of a great idea."

In such a connection as that in which we now are it is of small use to bother over statistics of the home churches, or even to keep telling the people how much they ought to do. What is needed is such a conception of the plan and purpose of Christ for the world as shall give men the vision first of Christ himself as suffering for the world, and then of the world as it will be when won for Christ. When we get that vision before us, we need have no further concern about our machinery and our engines. We have gained a power and an inspiration which is the gift of the Spirit of God himself.

From address of Rev. Henry A. Stimson, D.D., of New York, at the recent annual meeting of the Board in Milwaukee.

THE BOOKSHELF

Aspects of Islam. By Duncan Black Macdonald. New York: The Macmillan Co. 1911. 8vo. Pp. 375. Price, $1.50 net.

This volume of the Lamson Lectures in Hartford Theological Seminary takes its place worthily beside Jevons, "Introduction to the Study of Comparative Religions," and De Groot, "The Chinese Religion." The subject is one in which Professor Macdonald is peculiarly competent; his earlier works on "Muslim Theology, Jurisprudence, and Constitutional Theory" and on "The Religious Attitude and Life in Islam" are well esteemed among scholars. In the present lectures he approaches the questions from the missionary point of

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view, and discusses them in a familiar and vivacious way, with many illustrations from his own observations.

After an introductory lecture on the difficulty of knowing and understanding the East, the author takes up the life and character of Mohammed, the Koran, and the feeling of Moslems toward Mohammed; Moslem theology and metaphysics; the emotional and mystical sides of the religion; the Moslem view of the Bible and of the person of Christ; the propagation of Islam in the past and the present; ideas on education, superstitions, popular literature, and the like. Not only students preparing for missionary service, but all who are interested in missions will find the book instructive and suggestive. The chapters on the recognition of mysticism in theological systems and the cultivation of the mystical experience by the Sufis and in the various dervish fraternities describe sympathetically an aspect of Mohammedanism which seldom receives in popular books the attention it deserves; the exposition of the Moslem attitude toward the Scriptures makes clear that, apart from the question of the mutilation or corruption of their books by Jews and Christians, the Koran, as the later and final revelation, supersedes the gospel, as for Christians the gospel supersedes the law; and that the high, and in some respects unique, position assigned to Christ among the predecessors of Mohammed serves as a defense against further concessions. The history of Moslem missionary activity refutes the common error that the conquerors constrained their subjects to embrace the faith of the prophet; on the contrary, these mass conversions were highly unwelcome, for they upset the whole system of land tenure and taxation; on the whole, the author thinks, Moslems have shown more zeal for converting men to their faith than Christians, and, without ecclesiastical organization or missionary societies, they are still making rapid progress in more than one quarter.

It is inevitable that in a volume dealing summarily with so many questions there should be things that invite dispute, but this is not the place to discuss them. There is one point, however, of such critical importance that it ought not to pass without at least an expression of emphatic dissent. Professor Macdonald regards Mohammed as essentially "a pathological case," to be understood by a study of trance mediums and hypnotic states; a victim of the peculiar delusions and strangely perverted ideas to which such disordered minds are subject, he was not at the outset an impostor, but he descended at last to such a depth of turpitude that he forged revelations to serve his own base and selfish ends. Modern historical students generally judge Mohammed much more justly, and it would be peculiarly unfortunate if missionaries going out to Moslem lands should revert even halfway to the older view or to a "psychical research" variation of it. GEORGE F. MOORE.

Down North on the Labrador. By Wilfred T. Grenfell, M.D., C.M.G. New York: Fleming H. Revell Co. Illustrated. Pp. 229. Price, $1.10 net.

Another collection of those tales which Dr. Grenfell tells so delightfully about the people in his cold corner of the world. One cannot but wonder how from a field so circumscribed there can come this unfailing succession of good and varied "human documents." But here they are — another fine catch of them by a discerning fisher of men. The book is worthy to stand beside its mates.

Zigzag Journeys in the Camel Country: Arabia in Picture and Story. By Samuel M. and A. E. Zwemer. New York: Fleming H. Revell Co. Illustrated. Pp. 125. Price, $1.00 net.

Perhaps it is enough to say of this volume that it is by the authors of "In Topsy-Turvy Land," and is written in the same vein and to the same purpose: "to provide intimate and exact knowledge of a land practically unknown to most of us." The style of narration is so simple, bright, and friendly that the reader, even a child, follows confidently and happily wherever the road winds, among strange scenes and a stranger

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people. The make-up of the book from cover to illustrations increases its attractiveness and impression.

The Broken Wall: Stories of the Mingling Folk. By Edward A. Steiner. New York: Fleming H. Revell Co. Illustrated. Pp. 219. Price, $1.00 net.

If one has eyes to see, the homeland no less than the foreign field offers its stories of missionary adventure and of the healing Christian touch. In this volume Professor Steiner, who knows the immigrant in his every form, has brought together a dozen or more tales of contact with men and women of different races who are being welded into the American people. Some of these stories at least will be recognized as having appeared separately in the magazines. They are all well told and full of human interest. "Committing a Matrimony" and "Hisn, Mine and Ourn" are delicious in their humor, whose edge is softened by touches of a deeper pathos.

The Foreign Doctor. A Biography of Joseph Plumb Cochran, M.D., of Persia. By Robert E. Speer. New York: Fleming H. Revell Co. Illustrated. Pp. 384. Price, $1.50 net.

The life story told in this volume is from beginning to end of absorbing interest. It is primarily the record of a missionary doctor's career in Western Persia from the years 1878 to 1905. But it is much more than that; for this "foreign doctor" was also a master missionary, a statesman, administrator and diplomat, a great lover of men, an untiring servant of Christ, and in his own person and character a noble type of Christian manhood.

The book consists largely of extracts from letters and other first-hand sources, in good measure of Dr. Cochran's own writing. By wise selection and deft handling of the material, Mr. Speer has put together what seems a continuous narrative, carrying on the reader from one stirring scene to another till the entire panorama of the missionary's task is unfolded. We go with him to sheiks' villages on the wild Kurdish mountains; to Persian officials' palaces in Urumia and Tabriz, and even to the shah's court at Teheran; to the Nestorian patriarch's secluded castle; to the homes of Moslem gentry; and to the huts of poor and crushed peasants. Everywhere there is the spectacle of a devoted, fearless, true, and loving Christian missionary meeting the need in a masterful way, until throughout the turbulent country he patrols, and by all its warring peoples, he is accounted the foremost man, the "Hakim Sahib," whom all can trust, and whose word avails.

Limit of space forbids any attempt to outline the story here. Whoever wishes to get for himself or for some friend a missionary biography of extraordinary interest and power will find what he is seeking in "The Foreign Doctor." Incidentally he will learn much of a missionary physician's life, and of that hard but challenging field, Persia.

OTHER BOOKS RECEIVED

"The Story of the Bible," by Charles Foster. Philadelphia: Charles Foster Publishing Co. Pp. 704. Price, $1.50 net.

"Best Things in America," by Katharine R. Crowell. New York: Fleming H. Revell Co. Pp. 96.

"When 'Toddles' Was Seven: Bible Stories," by Mrs. Hermann Bosch. New York: Longmans, Green & Co. Pp. 231. Price, $1.00 net.

"Everyman's Religion," by George Hodges. New York: The Macmillan Co. Pp. 297. Price, $1.50 net.

"Five Hundred Ways to Help Your Church," by Theresa Hunt Wolcott. Philadelphia: The Sunday School Times Co. Pp. 364. Price, $1.00 net.

"The Farmer Boy Who Became a Bishop: Autobiography of the Right Reverend Anson Roger Graves, S.T.D., LL.D." Akron: The New Werner Co. Pp. 220.

"Prisca of Patmos: A Tale of the Days of St. John," by Henry C. McCook, D.D., SC.D., LL.D. Philadelphia: The Westminster Press. Pp. 318. Price, $1.25 net.

"Why Grow Old?" by Orison Swett Marden. New York: Thomas Y. Crowell & Co. Pp. 30.

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"For Lovers and Others: A Book of Roses," by James Terry White. New York: Frederick A. Stokes Co. Pp. 127. Price, $1.25 net.

"St. Pius V: Pope of the Holy Rosary," by C. M. Antony. New York: Longmans, Green & Co. Pp. 114. Price, 50 cents net.

THE CHRONICLE

Departures

October 28. From New York, Rev. and Mrs. J. C. Martin, Miss Ellen M. Blakely, and Rev. Francis H. Leslie, for the Central Turkey Mission. (See page 566.)

November 7. From Boston, Rev. and Mrs. Edward P. Holton, returning to the Madura Mission.

November 7. From San Francisco, Miss Flora K. Heebner, returning to the Shansi Mission; Miss Edna M. Deahl, to join the Foochow Mission; and Miss Estella L. Coe, to join the Japan Mission. (See page 565.)

November 9. From New York, Mr. K. Robert Brueckner, for a term of service in the Zulu Branch of the South Africa Mission. (See page 566.)

Arrivals Abroad

September —. At Sivas, Turkey, Miss Nina E. Rice.

September 13. At Tientsin, China, Dr. and Mrs. F. F. Tucker, Miss Myra L. Sawyer, and Miss Edith C. Tallmon.

September 18. At Bardezag, Turkey, Mr. John H. Kingsbury.

September 22. At Adana, Turkey, Rev. William N. Chambers, D.D.

September 30. At Harpoot, Turkey, Rev. Fay E. Livengood and Miss Isabelle Harley.

October 4. At Pasumalai, India, Mr. and Mrs. James H. Lawson, Miss Gwen Jones, and Miss Eva M. Swift.

October 4. At Yokohama, Japan, Rev. George Allchin.

October 18. At Samokov, Bulgaria, Rev. and Mrs. Lyle D. Woodruff.

October 20. At Mersine, Turkey, Mrs. Thomas D. Christie and Mrs. Mary P. Rogers and son.

Death

September 2. At Sydney, Australia, Miss Jenny Olin, of the Micronesia Mission.

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In these days we miss several faces from the company whose desks are on the seventh floor of the Congregational House. Miss Lamson, secretary of the Woman's Board, and Miss Day, its treasurer, are now in India visiting both the Madura and Marathi Missions. They plan to turn westward in time to join the American Board's deputation in part of its tour of inspection of the Turkey missions and to be present at the All-Turkey Conference. Treasurer Wiggin sailed from Boston, November 7, in company with two representatives of the International Institute for Girls in Spain, for counsel on the ground as to affairs connected with the management of that institution and also of the American Board's mission. Safe and prosperous journeys to all our travelers!

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By generous gifts from several sources, particularly by one gift, it has been possible for the board of managers of the Walker Missionary Home at Auburndale, Mass., to make some much needed repairs in the building. Rearrangement of space and the reconstruction of some rooms provide now a commodious and attractive dining hall, new kitchen and pantries, a new office and rest room, a music room, and a larger entrance hall. We congratulate Mrs. Bates and Mrs. Choate on the better facilities thus afforded them, but we fear they will find it harder than ever to accommodate all who will wish to join their household.

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The commission service of Miss Edna M. Deahl, whose departure for her field is recorded above, was held in the Maplewood Congregational Church of St. Louis, Sunday morning, October 15. After a sermon by the pastor, Rev. Dwight S. Bayley, upon the Transfigured Life the commission was presented by Mr. A. W. Benedict, of St. Louis, a corporate member of the American Board, and the salutation and Godspeed was spoken by Mrs. W. R. Chivis, president of the Missouri Branch of the Woman's Board of the Interior. This branch has pledged the support of Miss Deahl, the pledge being assumed individually by Mrs. S. H. H. Clark, of the First Church of St. Louis.

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DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	11 79	
Bath, Winter-st. and Central Cong. chs.	124 59	
Brewer, 1st Cong. ch.	12 50	
Brownfield, Cong. ch.	14 68	
Cumberland Center, Cong. ch.	32 00	
Denmark, Cong. ch.	15 00	
Dennysville, Cong. ch.	18 70	
Foxcroft and Dover, Cong. ch.	33 45	
Greenville, Union Cong. ch.	1 45	
Hampden, Cong. ch.	10 73	
Kennebunkport, 1st Cong. ch. (North),	10 00	
Norway, 2d Cong. ch.	10 90	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 150; Friends, for work in Turkey, 100,	250 00	
Presque Isle, Cong. ch.	11 04	
Rockland, Friend, for Adana,	5 00	
Westbrook, Cong. ch.	23 83	585 66

New Hampshire

Amherst, Cong. ch.	10 56	
Claremont, Cong. ch.	29 25	
Goffstown, Cong. ch.	69 45	
Hillsboro, Smith Memorial Cong. ch., of which 100 toward support Rev. C. L. Storrs,	103 56	
Keene, Court-st. Cong. ch.	42 86	
Manchester, Franklin-st. Cong. ch.	224 00	
Mason, Cong. ch.	3 05	
North Barnstead, 1st Cong. ch.	6 00	
Northwood Center, Cong. ch.	7 20	
Raymond, Cong. ch.	21 00	
Wilton, 2d Cong. ch.	39 56	556 49
Legacies.— Hillsboro, Caroline M. Burnham, add'l,		38 92
		595 41

Vermont

Arlington, East Cong. ch.	17 50	
Bethel, 1st Cong. ch.	4 00	
Dorset, Vesta A. Harwood,	2 47	
Glover, 1st Cong. ch.	45 00	
North Troy, Cong. ch.	15 00	
West Brattleboro, Cong. ch.	22 63	
Weybridge, Cong. ch.	1 00	
White River Junction, Frank DeF. Baker,	1 00	108 60

Massachusetts

Amherst, ch. of Christ in Amherst College, 100.12; South Cong. ch., 4.02,	104 14	
Andover, Rev. C. C. Torrey,	10 00	
Ashfield, Cong. ch.	25 79	
Beverly, 2d Cong. ch.	50 00	
Boston, Immanuel-Walnut-av. Cong. ch. (Roxbury), 1,213.33; Cong. ch. (Brighton), 45.73,	1,259 06	
Brookline, Harvard Cong. ch.	620 96	
Cambridge, Pilgrim Cong. ch.	33 13	
Chelsea, 1st Cong. ch.	43 20	
Fall River, Central Cong. ch.	120 00	
Fitchburg, Rollstone Cong. ch., 41.39; Finnish Cong. ch., 10,	51 39	
Harwich, Cong. ch.	9 00	
Haverhill, W. P. Pike,	1 00	
Holyoke, 2d Cong. ch., C. J. Humeston,	5 00	
Hopkinton, Cong. ch.	34 18	
Ipswich, Linebrook Cong. ch.	7 00	
Leominster, Francis A. Whitney,	15 00	
Lincoln, Cong. ch.	25 00	
Lowell, Kirk-st. Cong. ch., 140; Friend, for Mt. Silinda, 5,	145 00	
Lynn, Central Cong. ch.	25 00	
Mattapan, Eleanor M. Purssell,	5 00	
Mattapoisett, Cong. ch.	16 00	
Medfield, 2d Cong. ch., of which 16 from friend,	21 00	
Melrose, Ortho. Cong. ch.	103 00	
Methuen, 1st Cong. ch.	45 10	
Middleboro, North Cong. ch.	29 10	
Northbridge, Rockdale Cong. ch.	12 00	
Northfield, James Bowman,	5 00	
North Wilbraham, Grace Union Cong. ch.	7 28	
Oxford, Georglanna M. Wheelock,	1 00	
Pittsfield, South Cong. ch.	50 00	
Plainfield, Cong. ch.	6 00	
Prescott, 1st Cong. ch.	2 04	
Randolph, T.	10 00	
Richmond, Rev. Wm. M. Crane, for Erzroom,	250 00	
Somerset, Cong. ch.	8 27	
Somerville, Prospect Hill Cong. ch.	70 00	
South Framingham, Frank S. Hart,	2 00	
South Wellfleet, 2d Cong. ch.	13 05	
Springfield, 1st ch. of Christ, of which 234.67 toward support Dr. C. D. Ussher, 285; South Cong. ch., 96.43; Rev. J. L. R. Trask, 10,	391 43	
Swampscott, Wm. H. Otis,	25	
Taunton, Union Cong. ch.	11 94	
Townsend, Mrs. J. R. Smith,	1 00	
Wakefield, 1st Cong. ch.	51 66	
Waltham, 1st Cong. ch.	40 00	
Wellfleet, 1st Cong. ch.	28 50	
West Brookfield, Cong. ch.	28 08	
Westfield, 2d Cong. ch.	88 00	
West Springfield, 1st Cong. ch.	85 00	
Whitinsville, Friend,	80	
Whitman, 1st Cong. ch.	7 04	
Williamsburg, Cong. ch., Mrs. Lyman D. James,	100 00	
Winchester, 1st Cong. ch.	125 00	
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 250; Union Cong. ch., 57.13,	307 13	
——, Worcester South Conference,	60 32	
——, Cash,	200 00	
——, A deceased friend,	10,000 00	14,765 79
Legacies.— Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l,	16 00	
Greenfield, Mrs. Ellen M. Russell, by Chas. P. Russell, Ex'r, add'l,	170 20	
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l,	3 00	189 20
		14,954 99

Rhode Island

Central Falls, Cong. ch.	20 46	
Newport, United Cong. ch., Friend,	20 00	
Providence, Beneficent Cong. ch., 178.86; Miss S. J. Gilman, .25,	179 11	219 57

Young People's Societies

MAINE.— Belfast, 1st Y. P. S. C. E., 3; Island Falls, Whittier Y. P. S. C. E., 16,	19 00
NEW HAMPSHIRE.— New Ipswich, Children's Fiftieth Annual Fair,	6 00
MASSACHUSETTS.— Acton, Center Y. P. S. C. E., for Madura, 17.10; Brockton, Wendell-av. Y. P. S. C. E., for Africa, 1; Clinton, Y. P. S. C. E., toward support Rev. J. S. Chandler, 25; East Douglass, Y. P. S. C. E., for Mindanao, 5; Lawrence, South Y. P. S. C. E., for Shaowu, 20; Medfield, Y. P. S. C. E., 5; Newtonville, Central Cong. ch., Children's Band, for Mindanao, 1; Sutton, 1st Y. P. S. C. E., for Harpoot, 10,	84 10
	109 10

Sunday Schools

MAINE.— South Berwick, Cong. Sab. sch.	1 25
NEW HAMPSHIRE.—Campton, Cong. Sab. sch., 16.50; Milton, Cong. Sab. sch., for Madura, 1.50,	18 00
VERMONT.— Woodstock, Cong. Sab. sch., for Shaowu,	16 40
MASSACHUSETTS.— Belchertown, Cong. Sab. sch., Home Dept., for Marathi Mission, 5; Boston, Pilgrim Cong. Sab. sch. (Dorchester), 17; Lynn, Central Cong. Sab. sch., for Mindanao, 17.49; Medfield, 2d Cong. Sab. sch., Mrs. Weiker's class, for work in South Africa, 5; New Bedford, Cong. Sab. sch., 7; Springfield, Memorial Cong. Sab. sch., Delta Alpha class, for Ing-hok, 16.50; do., Olivet Cong. Sab. sch., 5,	72 99
	108 64

MIDDLE DISTRICT

Connecticut

Bridgeport, 1st Cong. ch., 200.05; Black Rock Cong. ch., 48.10,	248 15	

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Bristol, Cong. ch., Friend, 10 00
Canterbury, 1st Cong. ch. 20 26
Centerbrook, Cong. ch. 5 82
Cheshire, Mrs. S. E. Stoddard, 3 00
East Haddam, 1st ch. of Christ, 11 43
East Woodstock, Cong. ch. 11 33
Falls Village, Cong. ch. 32 00
Farmington, Geo. G. Williams, 500 00
Gilead, Cong. ch. 25 00
Hartford, Farmington-av. Cong. ch., toward support Rev. Harold I. Gardner, 171.01; Park Cong. ch., toward support Rev. A. B. DeHaan, 150; Friend, 20, 341 01
Kent, 1st Cong. ch. 11 04
Madison, 1st Cong. ch. 20 45
Middletown, 1st Cong. ch., 7.07; Ida M. Keigwin, 1, 8 07
New Britain, D. O. Rogers, toward support Mrs. D. Miner Rogers, 517 88
New Haven, Humphrey-st. Cong. ch., 36.60; Mrs. James Dwight, 25; Friend, 1,000, 1,061 60
New London, 2d Cong. ch., 926.16; 1st ch. of Christ, 131.01, 1,057 17
North Woodstock, Cong. ch. 13 00
Norwich, 1st Cong. ch. 50 00
Old Saybrook, Cong. ch. 22 61
Plymouth, Horace Fenn, 1 00
Portland, 1st Cong. ch. 14 80
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 1 00
Sherman, Cong. ch. 58 00
Somers, Cong. ch. 7 10
South Coventry, 1st Cong. ch. 24 09
South Norwalk, C. W. Lawrence, 1 00
Stonington, 2d Cong. ch. 24 26
Stony Creek, ch. of Christ, 35 00
Thomaston, Cong. ch. 9 63
West Woodstock, Cong. ch. 12 79
Winchester, Cong. ch. 20 40
Windsor, 1st Cong. ch. 34 40
———, Friend, 25 00
———, Friend, 1 70—4,239 99

Legacies.—Waterbury, Mary L. Mitchell, by Nelson J. Welton, Ex'r, 5,000 00

9,239 99

New York

Binghamton, Plymouth Cong. ch., Miss. Soc. 7 00
Briarcliff Manor, Cong. ch. 19 60
Brooklyn, Puritan Cong. ch., 15.45; J. R., 15, 30 45
Homer, Cong. ch. 12 58
Jamestown, Pilgrim Memorial Cong. ch. 10 75
New York, Alfred A. L. Bennett, 10; Friends, through H. C. Klein, for Madura, 13, 23 00
North Pitcher, Cong. ch. 4 00
Oneida Lake, 1st Cong. ch. 3 25
Pitcher, Cong. ch. 7 00
Port Chester, Lucy A. Hasbrouck, 5 00
Riverhead, Sound-av. Cong ch. 40 00
Schenectady, Pilgrim Cong. ch. 27 00
Schroon Lake, Mrs. Lillian S. Marsh, 5 00
Syracuse, Plymouth Cong. ch. 10 00
Wellsville, Cong. ch., Friend, for Arupukottai, 30 00—234 63

Legacies.—Perry, Martha B. Sheldon, add'l, 250 00

484 63

New Jersey

Collingswood, Edith L. Thomas, 5 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 100 00—105 00

Pennsylvania

Ebensburg, 1st Cong. ch. 74 63
Philadelphia, Wm. H. Lambert, 250 00—324 63

Ohio

Amherst, 2d Cong. ch. and Sab. sch. 20 00
Austinburg, Cong. ch. 16 25
Castalia, Cong. ch. 7 56
Chagrin Falls, Cong. ch. 8 00
Cleveland, Denison-av. Cong. ch., 72; Jones-rd. Cong. ch., 23.40; L. E. Leavenworth, 5, 100 40
Columbus, 1st Cong. ch., 65; Eastwood Cong. ch., 21, 86 00
Eagleville, Cong. ch. 5 00
Lock, Cong. ch. 10 00
Lyme, Cong. ch. and Sab. sch. 16 25
Mt. Vernon, 1st Cong. ch. 25 00
Norwalk, 1st Cong. ch. 9 93
Oberlin, 2d Cong. ch., 100.72; 1st Cong. ch., 70.22, 170 94
Rootstown, 1st Cong. ch., K. E. Soc., toward support Rev. and Mrs. A. B. DeHaan, 135 00
Sandusky, Cong. ch. 7 12
Sylvania, Cong. ch. 25 50
Toledo, F. A. Markley, 5 00
Wakeman, Cong. ch., for work of Rev. W. C. Fairfield, 55 00
Wayland, Cong. ch. 10 00
West Andover, Cong. ch. 4 00
West Millgrove, Cong. ch. 75
Windham, Cong. ch. 5 57
Youngstown, Plymouth Cong. ch., 20; Elm-st. Cong. ch., 13.20, 33 20—756 47

District of Columbia

Washington, 1st Cong. ch., 220; Mt. Pleasant Cong. ch., 86; Plymouth Cong. ch., 3.75, 309 75

West Virginia

Huntington, 1st Cong. ch. 21 07

Florida

Pomona, Cong. ch. 7 00

Young People's Societies

CONNECTICUT.—Bridgeport, South Y. P. S. C. E., 10.90; do., Black Rock Y. P. S. C. E., 5; East Hartford, Y. P. S. C. E., for Adana, 15; Madison, 1st Y. P. S. C. E., 10, 40 90
NEW YORK.—New York, DeWitt Memorial Y. P. S. C. E., for Mt. Silinda, 10 00
OHIO.—Lyme, Cong. Mission Circle, 3 25

54 15

Sunday Schools

CONNECTICUT.—Newtown, Cong. Sab. sch., 12.38; North Granby, Swed. Cong. Sab. sch., for Madura, 2.11; Salisbury, Cong. Sab. sch., toward support Dr. F. D. Shepard, .40; Southington, 1st Cong. Sab. sch., 5.64; Unionville, Cong. Sab. sch., Prim. Dept., toward support Rev. C. E. Ewing, 15; West Haven, 1st Cong. Sab. sch., 30, 65 53
NEW YORK.—Brooklyn, ch. of the Evangel Sab. sch., 15; do., Park Cong. Sab. sch., 10.90; Flushing, 1st Cong. Sab. sch., for Sivas, 33.69; Middletown, 1st Cong. Sab. sch., 10; New York, Bethany Cong. Sab. sch., 1.07; Sherburne, Cong. Sab. sch., 36.13, 106 79
PENNSYLVANIA.—McKeesport, Swed. Cong. Sab. sch. 5 75
OHIO.—Ravenna, 1st Cong. Sab. sch., for Sholapur, 30 00

208 07

INTERIOR DISTRICT

Kentucky

Berea, Union Cong. ch., Rev. James W. Raine, 25 00

Tennessee

East Lake, Cong. ch. 6 13

Alabama

Talladega, Cong. ch. 21 80

Indiana

Fort Wayne, Plymouth Cong. ch. 120 00

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Oklahoma

Doby Springs, Cong. ch. 10 00
Gage, Cong. ch. 2 65
Perkins, Cong. ch. 10 00——22 65

Illinois

Alton, Mrs. I. D. Gilman, 1 00
Atkinson, Cong. ch. 5 50
Belvidere, Cong. ch. 10 00
Canton, Cong. ch. 16 45
Cedar Point, Cong. ch. 8 65
Chicago, Warren-av. Cong. ch., 35.13; Puritan Cong. ch., 5; Amos E. Coleman, 1, 41 13
Dover, Cong. ch. 73 63
Dundee, 1st Cong. ch. 45 75
Earlville, J. A. D. 25 00
Geneva, Cong. ch. 5 00
Ivanhoe, Cong. ch. 7 50
La Grange, Cong. ch., toward support Rev. W. N. Chambers, 300 00
Melville, Cong. ch. 8 00
Morgan Park, Cong. ch. 43 00
Morris, Cong. ch. 35 00
Morton Park, Cong. ch. 5 00
Oneida, Cong. ch. and Sab. sch. 50 00
Payson, Cong. ch., J. K. Scarborough, 300 00
Peoria, 1st Cong. ch. 50 00
Plainfield, Cong. ch. 23 00
Shabbona, 1st Cong. ch. 27 55
Springfield, 1st Cong. ch. 7 11
Stark, Cong. ch. 7 48
Wilmette, 1st Cong. ch. 111 12
Wyanet, Cong. ch. 41 00—1,247 87

Michigan

Allendale, Cong. ch. 4 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 100; North Woodward-av. Cong. ch., 64.58, 164 58
Flint, 1st Cong. ch. 16 44
Grand Blanc, Cong. ch. 11 00
Grand Rapids, Park Cong. ch., Miss. Soc., 50; 2d Cong. ch., Miss. Soc., 15, 65 00
Hilliards, Cong. ch. 15 00
Lansing, Plymouth Cong. ch., Mrs. Emily Coleman, 2 00
Watervliet, Cong. ch. 8 48——286 50

Wisconsin

Berlin, Cong. ch. 17 50
Bloomington, Cong. ch. 28 00
Eau Claire, Friend, 1 00
Endeavor, Cong. ch. 6 35
Fifield, Cong. ch. 2 00
Gays Mills, Cong. ch. 2 00
Iron River, Cong. ch. 5 00
Koshkonong, Cong. ch. 2 50
Madison, A. L. Goddard, 10 00
Mellen, Rev. Robert F. Merritt, for work in Turkey, 5 00
Menasha, 1st Cong. ch. 5 05
Mt. Zion, Cong. ch. 2 00
Oshkosh, Plymouth Cong. ch. 49 04
Park Falls, Cong. ch. 5 00
Polar, St. John's Ger. Cong. ch. 4 00
Rochester, Cong. ch. 18 00
Spring Brook, 1st Cong. ch. 1 50
Sun Prairie, Cong. ch. 10 12
Williams Bay, Cong. ch. 10 00——184 06

Minnesota

Alexandria, F. C. Meade, 1 00
Hawley, Union Cong. ch. 9 85
Lake City, Swed. Cong. ch. 1 95
Marshall, Cong. ch. 18 69
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 135.96; Pilgrim Cong. ch., 48.72; Fremont-av. Cong. ch., 31.25; J. F. Sterritt, 2; Miss L. B. Lincoln, 1, 218 93
Montevideo, 1st Cong. ch. 30 00
Monticello, 1st Cong. ch. 10 00
Plainview, Cong. ch. 14 00
St. Cloud and Sauk Rapids, Swed. Cong. chs. 2 65
St. Paul, Park Cong. ch., Member, 10 00——317 07

Iowa

Belmond, S. N. Hinman, 1 00
Des Moines, Greenwood Cong. ch. 10 00
Fairfield, Philo E. Hildreth, 25 00
Glenwood, Cong. ch. 13 00
Gomer, Cong. ch. 4 00
Iowa City, Cong. ch. 12 00
Mason City, 1st Cong. ch. 11 05
Moorland, Cong. ch. 7 98
Muscatine, Mulford Cong. ch., of which 5 for Adana and 5 for Aruppukottai, 10 00
Newburg, Cong. ch. 2 00
Oskaloosa, 1st Cong. ch. 22 25
Reinbeck, Cong. ch. 25 07
Sheldon, 1st Cong. ch. 25 00
Tabor, Cong. ch. 19 68
Treynor, Ger. Cong. ch. 12 50
Washta, 1st Cong. ch. 17 25
Webster City, Cong. ch. 13 74——231 52

Missouri

Lebanon, 1st Cong. ch. 16 36
St. Louis, Pilgrim Cong. ch., of which 52.35 for work at West Circle, Madura, 104.69; Frederic A. Hall, 10, 114 69——131 05

North Dakota

Fessenden, Cong. ch. 11 42
Oriska, Mr. and Mrs. Walter Rothwell, toward support Rev. W. C. Bell, 6 00——17 42

South Dakota

Fairfax, Bethlehem Ger. Cong. ch., 8; Hope Ger. Cong. ch., 5, 13 00
Hetland, Cong. ch. 3 00
Mitchell, Cong. ch. 14 65
Ree Heights, Cong. ch. 8 75——39 40

Nebraska

Arcadia, Cong. ch. 19 00
Aurora, 1st Cong. ch., for work of Dr. E. L. Bliss, 15 00
Bloomfield, Cong. ch. 14 00
Columbus, Elizabeth Sparhawk, 1 00
Cortland, Cong. ch. 20 00
Friend, Ger. Cong. ch. 5 00
Hastings, Emmanuel Ger. Cong. ch., 8; Mrs. J. C. Campbell, 1, 9 00
Hemingford, Cong. ch. 10 62
Lincoln, Pine Cong. ch., Susie Hoagland, 5 00
McCook, Ger. Cong. ch. 5 50
Omaha, 1st Cong. ch. 176 91
Sutton, Ger. Cong. ch. 48 10
West Point, Cong. ch. 1 00——330 13

Kansas

Garnett, 1st Cong. ch. 12 00
Kansas City, 1st Cong. ch. 40 99
Leona, Cong. ch. 15 00
Wabaunsee, Mrs. M. P. Cottrell, 1 00——68 99

Montana

Great Falls, Cong. ch. 4 35

Colorado

Denver, Ruth Ragan, for Aruppukottai, 10 00
Highland Lake, Cong. ch., Miss. Soc. 90——10 90

Young People's Societies

Illinois.—Alton, Monticello Sem., 20; Chicago, The Miss. Study and Prayer Union of Moody Bible Inst., for Mt. Silinda, 12.50; Steger, Young Ladies' Miss. Circle, for Mt. Silinda, 2.50; Waukegan, Y. P. S. C. E., 5, 40 00
Minnesota.—Minneapolis, Plymouth Y. P. S. C. E., for Madura, 3; Montevideo, 1st Y. P. S. C. E., 8, 11 00
Iowa.—Grandview, Y. P. S. C. E., of which 15 for Mt. Silinda and 15 for Adana, 30 00
South Dakota.—Bryant, Y. P. S. C. E. 87
81 87

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Sunday Schools

ILLINOIS. — Dover, Cong. Sab. sch., for Madura, 10; Wyoming, Cong. Sab. sch., 2.31, 12 31
WISCONSIN. — Shopiere, Cong. Sab. sch. 5 00
MINNESOTA. — Glyndon, Cong. Sab. sch., 8.02; Montevideo, 1st Cong. Sab. sch., 12.30, 20 32
IOWA. — Iowa City, Cong. Sab. sch., Adult classes, for Adana, 2.04, and Pastor's class of boys, for Mindanao, 2.74, 4 78
42 41

PACIFIC DISTRICT

Arizona

——, Friend, 500 00

Idaho

Boise, 1st Cong. ch., of which 30 for native worker, care Rev. E. Fairbank, 110 50

Washington

Hillyard, 1st Cong. ch., Hattie Gaines, for native worker, care Rev. E. Fairbank,	6 25	
Lind, Zions Cong. ch.	6 00	
Longbranch, Cong. ch.	2 70	
North Yakima, 1st Cong. ch.	5 00	
Odessa, Pilgrim Cong. ch., 56; Friedensfeld Cong. ch., 4.50,	60 50	
Quincy, Salems Cong. ch.	15 00	
Ritzville, Immanuel Ger. Cong. ch., 50; Salems Ger. Cong. ch., 47,	97 00	
Seattle, Pilgrim Cong. ch., 150; Edgewater Cong. ch., 50,	200 00	
Walla Walla, Ger. Zion Cong. ch.	5 00	
Warden, Cong. ch.	10 00	407 45

Oregon

Beaver Creek, St. Peter's Cong. ch.	12 00	
Beaverton, Cong. ch.	39 40	51 40

California

Bakersfield, 1st Cong. ch.	20 00	
Benicia, Cong. ch.	2 00	
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Fresno, 1st Cong. ch.	9 60	
Loomis, Cong. ch.	8 50	
Los Angeles, 1st Cong. ch., of which 9.70 toward support Rev. F. P. Beach, 17.69; Ross A. Harris, for work in China, 50,	67 69	
Nevada City, Cong. ch.	2 00	
Oakland, Pilgrim Cong. ch.	15 13	
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang,	5 00	
San Francisco, 1st Cong. ch.	250 00	
San Rafael, 1st Cong. ch.	12 55	
Santa Rosa, Todd Cong. ch.	5 00	469 47

Territory of Hawaii

Waimea, Kauai, Mr. and Mrs. H. C. Brown, for Bible-reader, Madura, 30 00

Young People's Societies

WASHINGTON. — Avondale, Y. P. S. C. E., for Adana, 3 67

Sunday Schools

IDAHO. — Mountain Home, Cong. Sab. sch., for Ing-hok, 10 00
CALIFORNIA. — Angel's Camp, Cong. Sab. sch. 2 20
12 20

MISCELLANEOUS

From the AMERICAN MISSIONARY ASSOCIATION
H. W. Hubbard, New York City
Treasurer

Income of Avery Fund, for missionary work in Africa, 1,715 62

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Miss. Asso., of which 393.75 toward support Dr. C. T. Sibley, 150 toward support Miss Mathewson, and 817.89 for expenses of mission, 1,361 64

Joint Campaign Fund

From Joint Campaign Fund, by Dr. Lucien C. Warner, Treasurer, 296 50

Glenbrook Missionary Society Fund

CONNECTICUT. — Glenbrook, Union Memorial ch., for two native workers, India, 10 56

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For new day school, care Miss Alice S. Browne, 50 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 39,999 87
40,049 87

Additional Donations for Special Objects

MAINE. — Brunswick, Students Bowdoin College, for native helper, care Rev. R. A. Hume, 50; Kennebunkport, 1st Cong. ch. (North), toward support of bed in hospital, care Miss Harriet E. Parker, M.D., 30, 80 00

NEW HAMPSHIRE. — Campton, Cong. Sab. sch., for use of Miss E. M. Blakely, 25; Hanover, Mardin Union, for Lace School Fund, care Rev. R. S. M. Emrich, 17.14; Hillsboro, Smith Memorial Cong. ch., Deborah Club, for scholarship, care Rev. Chas. L. Storrs, 15; Lake Winnepesaukee, Summer campers, for chapel, care Rev. E. H. Smith, 63, 120 14

VERMONT. — Proctor, B. F. Taylor, for hospital, care Dr. H. N. Kinnear, 2 00

MASSACHUSETTS. — Andover, C. C. Torrey, of which 5 for St. Paul's Inst., care Rev. T. D. Christie, and 5 for hospital, care Dr. H. N. Kinnear, 10; Boston, Romsey Cong. Sab. sch. (Dorchester), Prim. Dept., of which 5 for work, care Miss Agnes Fenenga, and 5 for work, care Mrs. D. M. B. Thom, 10; do., Sarah H. Hooker, for hospital, care Dr. H. N. Kinnear, 25; Chelsea, Friend, for do., 1; Concord, Thomas Todd, for do., 10; Mill River, F., in memoriam, for use of Mrs. R. Winsor, 3; do., Miss L. A. Pease, for pupil, care Mrs. R. Winsor, 1; Newton, Eliot Cong. ch., Friend, for evangelistic work, care Rev. C. H. Maxwell, 100; Salem, Betty Eicke, for pupil, care Miss Susan W. Orvis, 18; Ware, Gamaliel Marsh, for hospital, care Dr. H. N. Kinnear, 1; do., Mrs. Chas. M. Hyde, for do., 20; Williamstown, Williams Christian Asso. of Williams College, for American College, Madura, 500; Worcester, Hope Cong. Sab. sch., for school building, care Rev. E. H. Smith, 20, 719 00

RHODE ISLAND. — Pawtucket, Mrs. Lyman W. Goff, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 50; Providence, Mrs. Arabella G. Thompson, for pupil, care Miss S. N. Loughridge, 5; Westerly, Eliza W. D. Williams, 20, and John F. Williams, 20, both for hospital, care Rev. W. N. Chambers, 40, 95 00

CONNECTICUT. — East Hampton, J. C. Bevin, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 10; Norwich, B. W., for work, care Rev. E. H. Smith, 12; do., Friends, for Mem. Boys' School, care do., 8; Waterbury, 2d Cong. Sab. sch., Chinese Dept., for evangelistic work, care Rev. C. R. Hager, 75; West Haven, 1st Cong. Sab. sch., for maintenance of house boat, care Rev. Geo. H. Hubbard, 25; Windsor, Jun. Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3; Windsor Locks, Mrs. Julia Coffin, through Miss E. M. Stone, for *Zornitsa*, 10, 143 00

NEW YORK. — Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20;

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Castile, Sanitarium Mission Circle, for work, care Miss Frances K. Bement, 10; Millbrook, Friend, for hospital, care Dr. H. N. Kinnear, 5; New York, Mrs. Margaret E. Byington, through Miss E. M. Stone, for *Zornitsa*, 50; do., Helen L. Thomas, for boys' school, care Rev. E. H. Smith, 10; Osceola, Cong. ch., Mission Club, for pupils, care Rev. H. H. Riggs, 9; Rhinebeck, Memorial of Mrs. Emma F. Schultz, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 20, 124 00

NEW JERSEY. — Collingswood, 1st M. E. Sab. sch., Class No. 19, for boys' boarding school, care Rev. E. H. Smith, 5 00

PENNSYLVANIA. — Philadelphia, Elsie W. Keith, for hospital, care Dr. H. N. Kinnear, 50; Rochester, Mrs. W. A. Hooper, for hospital, care Dr. H. N. Kinnear, 2; Worcester, Friends, through Miss Flora K. Heebner, for Taiku Girls' School, care Mrs. W. C. Fairfield, 16, 68 00

OHIO. — Brecksville, Cong. ch., for medical work, care Dr. R. G. Moffatt, 2.65; Cleveland, Rev. Dwight Goddard, for touring expenses, care Dr. H. T. Whitney, 50; Kingsville, Mrs. Sarah C. Kellogg, for Armenian orphans, care Rev. Geo. P. Knapp, 2; Melmore, Henry Korb, for hospital, care Dr. H. N. Kinnear, 5; Oberlin, Oberlin-Shansi Mem. Asso., for native helper, Shansi, 83.33; do., L. C. Wattles, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 30; do., A. S. Root, toward equipment of indus. dept., Mt. Silinda, care C. C. Fuller, 10; Toledo, 2d Cong. ch., for medical work, care Dr. R. G. Moffatt, 9.50; do., Birmingham Cong. Sab. sch., for pupil, care Mrs. M. L. Sibley, 7; ——, Friend, for aid in rebuilding Abdulari Church, care Rev. G. D. Marsh, 40, 239 48

ALABAMA. — Talladega, Cong. Sab. sch., for pupils, care Miss S. R. Howland, 10 00

INDIANA. — Michigan City, Immanuel Ger. Cong. ch., for work, care Rev. C. R. Hager, 5 00

ILLINOIS. — Chicago, Summerdale Cong. Sab. sch., for Edgar B. Wylie School, care Rev. J. J. Banninga, 16; do., Waveland-av. Cong. Sab. sch., Prim. Dept., for work, care Rev. J. P. Jones, 15; Elgin, 1st Cong. Sab. sch., for pupil, care Dr. T. D. Christie, 25; Joliet, Mrs. R. E. Barber, for hospital, care Dr. H. N. Kinnear, 5; Payson, Rev. D. B. Eells, for two native helpers, care Mrs. R. Winsor, 50; Peoria, Avery Co., for completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 50; do., Faye Colby, for use of Rev. P. L. Corbin, 15; ——, Friend, for work in Japan, 2, 178 00

MICHIGAN. — Ann Arbor, Friends, for hospital, care Dr. L. H. Beals, 3; Detroit, 1st Cong. ch., for educational and building work, care Rev. J. H. Dickson, 70; do., Brewster, Y. P. S. C. E., for work, care Rev. E. P. Holton, 12; do., Agnes Walls, for work, care Miss Janette Miller, 6; East Jordan, A. H. Frost, for hospital, care Dr. W. L. Thompson, 50; Kalamazoo, 1st Cong. ch., for pupil, Oorfa, 12.50; Port Huron, 1st Cong. Sab. sch., Philathea Bible class, for work, care Rev. J. H. Dickson, 50; Wyandotte, L. D. Vorce, for student purposes, care Miss Mary M. Haskell, 150, 353 50

WISCONSIN. — Wauwatosa, Cong. Sab. sch., for use of Miss Alice Browne, 50 00

MINNESOTA. — Duluth, M. W. Bates, for use of Rev. J. P. Jones, 17.50; Glyndon, Cong. ch., for native teacher, care Rev. Edw. Fairbank, 25.50; Lake City, 1st Cong. ch., Mission Band, for pupil, care Miss Sara Louise Peck, 5; Minneapolis, Geo. R. Lyman, for work, care Rev. H. K. Wingate, 25; Mora, Julia M. and Ethel J. Wright, for two pupils, care Miss E. M. Atkins, 6, 79 00

IOWA. — Grinnell, Friend, for native preacher, care Rev. E. H. Smith, 25; Marshalltown, J. G. Brown, for native worker, care Rev. Jas. P McNaughton, 35; Mt. Pleasant, Mrs. W. L. Hornby, for pupils, care Mrs. W. E. Hitchcock, 10; Ottumwa, 1st Cong. ch., Abigail Soc., for work, care Rev. Emery W. Ellis, 30, 100 00

MISSOURI. — Queen City, Friend, in memory of Mrs. Jane S. Brenizeo, for hospital, care Dr. H. N. Kinnear, 1; St. Louis, Pilgrim Cong. ch., for work at West Circle, Madura, 193.65, 194 65

NORTH DAKOTA. — Carrington, Rev. Robert Paton, for pupil, care Rev. John X. Miller, 10 00

NEBRASKA. — Columbus, Cong. Sab. sch., Miss Sparhawk's class of boys, for orphan, care Mrs. W. O. Ballantine, 15.17; Hastings, Emmanuel Cong. Sab. sch., for kindergarten, care Miss J. L. Graf, 9.63; Omaha, 1st Cong. Sab. sch., Mrs. Bessie M. Reed's class of boys, for education of boys, care Rev. J. E. Tracy, 20, 44 80

KANSAS. — Muscotah, Cong. ch., Rev. and Mrs. Aaron Breck, for pupil, care Rev. H. A. Maynard, 30; Norton, Beatrice Baker, for Bible-woman, care Rev. Theodore S. Lee, 38; Wamego, Mrs. Robert Enlow, for hospital, care Dr. Jesse K. Marden, 25, 93 00

MONTANA. — Red Lodge, W. F. Meyer, for boys' high school, care Rev. J. P. McNaughton, 25 00

WASHINGTON. — Christopher, White River Cong. Sab. sch., for work in India, 12.50; Ritzville, Samuel Pflugrath, for work, care Rev. C. R. Hager, 10, 22 50

OREGON. — Hillside, Y. P. S. C. E., for use of Rev. J. E. Walker, 19 75

CALIFORNIA. — Campbell, Cong. Sab. sch., for work, care Mrs. G. D. Marsh, 8; Eureka, 1st Cong. Sab. sch., for work, care Miss H. C. Woodhull, 5; Pacific Grove, Mayflower Cong. Sab. sch., for the Rev. J. H. Goodell Memorial Room in hospital, care Dr. H. H. Atkinson, 20; San Diego, 1st Y. P. S. C. E., of which 25 toward furnishing a room and 5 toward care of patients at Harpoot Hospital, care Dr. H. H. Atkinson, 30; Santa Barbara, Wm. O. and Giles E. Dawson, for school work, care Rev. Giles G. Brown, 1.75; Saratoga, Cong. ch., Fred J. Currier, for boys' academy, care Rev. H. I. Gardner, 30, 94 75

CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50; Ottawa, R. Addison, for orphanage, care Rev. Hilton Pedley, 5, 55 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For girls' high school, care Miss Agnes Fenenga,	69 91	
For pupils, care Mrs. Robert A. Hume,	12 00	
For work, care Miss E. S. Perkins,	10 00	
For work, care Miss Alice S. Browne,	50 00	141 91

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For pupils, care Rev. R. A. Hume,	7 50	
For use of Miss E. M. Chambers,	10 00	
For use of Miss C. R. Willard,	5 00	
For use of Miss E. M. Chambers,	39 70	
For hospital work, care Mrs. F. F. Tucker,	18 00	
For pupil, care Miss E. R. Bissell,	25 00	
For work, care Miss S. W. Orvis,	15 00	
For King School, care Miss C. R. Willard,	5 00	125 20

Income Blank Memorial Fund

For scholarship, Anatolia College, 45 58

Income St. Paul's Institute

For St. Paul's Institute, 412 50

3,655 68

Donations received in October, 74,578 29
Legacies received in October, 5,478 12

80,056 41

Total from September 1, 1911, to October 31, 1911. Donations, $129,499.88; Legacies, $5,653.12 = $135,153.00.

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MINUTES OF THE ANNUAL MEETING

THE American Board of Commissioners for Foreign Missions commenced its One Hundred and Second Annual Meeting in the Plymouth Congregational Church, Milwaukee, Wis., October 10, 1911, at 2.30 P.M.

CORPORATE MEMBERS PRESENT

Maine

Rev. Raymond Calkins, Portland.

Massachusetts

Samuel B. Capen, Boston.
Rev. John R. Thurston, Whitinsville.
Rev. James L. Barton, Newton Center.
Frank H. Wiggin, Boston.
Rev. Arcturus Z. Conrad, Boston.
Charles N. Prouty, Spencer.
Henry H. Proctor, Boston.
Rev. Edward M. Noyes, Newton Center.
Herbert A. Wilder, Newton.
Francis O. Winslow, Norwood.
Rev. William E. Strong, Newtonville.
Rev. George A. Hall, Brookline.
Lemuel L. Dexter, Mattapoisett.
Arthur Perry, Boston.
Rev. Brewer Eddy, Newtonville.
Rev. Harris G. Hale, Brookline.
Rev. H. Grant Person, Newton.
Rev. Enoch F. Bell, Newtonville.
Charles M. Rhodes, Taunton.
Rev. Everett S. Stackpole, Bradford.

Connecticut

Rev. Rockwell H. Potter, Hartford.
Rev. Williston Walker, New Haven.

New York

Rev. Henry A. Stimson, New York City.
Rev. Franklin S. Fitch, Buffalo.
Rev. Albert J. Lyman, Brooklyn.
Guilford Dudley, Poughkeepsie.
Rev. A. F. Pierce, Mt. Vernon.
Rev. Willard L. Beard, Mt. Vernon.

New Jersey

Rev. Charles H. Richards, Montclair.

Ohio

William W. Mills, Marietta.
Rev. Irving W. Metcalf, Oberlin.
Edward H. Rhoades, Toledo.
Pres. Alfred T. Perry, Marietta.
Rev. Dwight M. Pratt, Cincinnati.
Rev. Howard S. MacAyeal, Akron.
Theodore M. Bates, Cleveland.

Tennessee

Pres. George A. Gates, Nashville.

Oklahoma

Pres. Calvin B. Moody, Kingfisher.

Indiana

Rev. Andrew U. Ogilvie, Elkhart.

Illinois

Charles H. Case, Chicago.
Rev. E. F. Williams, Chicago.
Edward H. Pitkin, Oak Park.
Rev. A. N. Hitchcock, Chicago.
Hiram T. Lay, Kewanee.
Rev. Clarence A. Beckwith, Chicago.
David Fales, Lake Forest.
Rev. Frank N. White, Chicago.
Rev. William E. Barton, Oak Park.
Thomas C. MacMillan, La Grange.
Frank Kimball, Oak Park.
James C. Hanna, Aurora.
Pres. Ozora S. Davis, Chicago.
Rev. William T. McElveen, Evanston.
Rev. William E. Cadmus, Peoria.
James H. Moore, Chicago.
Myron A. Myers, Hinsdale.

Michigan

Rev. Archibald Hadden, Muskegon.
George N. Stray, Ludington.
C. B. Stowell, Hudson.
Paul C. Warren, Three Oaks.

Wisconsin

Pres. Edward D. Eaton, Beloit.
John M. Whitehead, Janesville.
Rev. Eugene G. Updike, Madison.
C. S. Kitchel, Milwaukee.
Rev. Judson Titsworth, Milwaukee.
Frank J. Harwood, Appleton.

Minnesota

Rev. Edward M. Williams, Northfield.
Lowell E. Jepson, Minneapolis.
David Percy Jones, Minneapolis.

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Frederick W. Lyman, Minneapolis.
Charles M. Way, Minneapolis.
Rev. Edwin B. Dean, Northfield.
Rev. Fred B. Hill, Northfield.

Iowa

Rev. J. E. Snowden, Cedar Falls.

North Dakota

Pres. Charles C. Creegan, Fargo.

Kansas

Pres. Frank K. Sanders, Topeka.

Colorado

William E. Sweet, Denver.

Washington

Rev. Francis J. Van Horn, Seattle.

California

Rev. H. Melville Tenney, East Oakland.

Canada

Pres. Edward M. Hill, Montreal.

MISSIONARY CORPORATE MEMBERS PRESENT

By provision of the By-Laws, men holding the Board's commission as missionaries are, after seven years of service, Corporate Members.

Rev. Charles M. Warren, Japan.
Rev. Mark Williams, Shansi.
Rev. H. K. Wingate, Western Turkey.
Rev. A. C. Wright, Mexico.
Rev. E. P. Holton, Madura.
Dr. W. A. Hemingway, Shansi.
Rev. E. E. Aiken, North China.
C. C. Fuller, Rhodesia.
Rev. Chauncey Goodrich, North China.
Rev. J. K. Greene, Western Turkey.
Rev. B. K. Hunsberger, Marathi.
Rev. F. W. Macallum, Western Turkey.
Rev. John X. Miller, Madura.
Rev. H. H. Riggs, Shansi.
Rev. G. M. Rowland, Japan.
Rev. W. H. Sanders, West Africa.
Rev. A. H. Smith, North China.
Rev. G. H. Hubbard, Foochow.
Rev. H. F. Perry, Western Turkey.
Rev. E. B. Haskell (Salonica), European Turkey.

HONORARY MEMBERS

Massachusetts

Rev. C. S. Holton, Newburyport.
William Shaw, Ballardvale.

Rhode Island

Herbert J. Wells, Kingston.

New York

Rev. William A. Rice, New York.

Michigan

Rev. G. A. Pollard, Grand Rapids.
Rev. H. S. Mills, Benzonia.
Mrs. C. B. Stowell, Hudson.

Illinois

R. E. Short, Seward.
Rev. Oscar C. Helming, Chicago.
Rev. Charles L. Morgan, Elgin.
P. F. Pettibone, Chicago.
L. P. Haskell, Hinsdale.

Wisconsin

F. D. Jackson, Milton.
Rev. W. A. Leary, Platteville.
Rev. J. Lloyd Smith, Brodhead.
Rev. R. F. Merritt, Mellen.
G. C. Hill, Rosendale.
Rev. Frank N. Dexter, Ashland.
Rev. W. M. Ellis, Endeavor.
Rev. J. L. Hewitt, Milwaukee.
Rev. G. A. Hood, Nekoosa.
Rev. William Crawford, Mazomanie.
Rev. William J. Warner, Windsor.

Iowa

Miss Jennie M. Baird, Osceola.

President Capen took the chair, a hymn was sung, and devotional services were led by Rev. F. N. White, of Chicago.

An address of welcome was made by W. R. Nethercut, of the Milwaukee Congregational Club, and a response was made by President Capen.

The Minutes of the last meeting were read in their important parts.

Rev. Irving W. Metcalf was elected by ballot as Assistant Recording Secretary *pro tempore*.

The President appointed the *Committee on Nominations* as follows: Pres.

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Alfred T. Perry, of Ohio; Guilford Dudley, of New York; Rev. E. S. Stackpole, of Massachusetts; Rev. E. B. Dean, of Minnesota; F. J. Harwood, of Wisconsin.

The President also nominated the following committees, and they were appointed:—

Committee of Arrangements: Rev. C. H. Beale, C. S. Kitchel, W. R. Nethercut, Rev. Charles P. Connolly, E. W. Stickney, J. O. Myers, and J. R. Williams.

Business Committee: Pres. C. C. Creegan, of North Dakota; Rev. Dwight M. Pratt, of Ohio; Elliott S. Miller, of Connecticut; James H. Moore, of Illinois; Rev. Frank M. Sheldon, of Wisconsin.

The Treasurer, F. H. Wiggin, presented his report, saying that for the first time in its history the receipts had passed beyond one million dollars. The report was accepted.

The report of Auditors, with that of the expert accountant, was read by the Recording Secretary and accepted.

Rev. Brewer Eddy, Associate Secretary, presented that part of the report of the Prudential Committee covering the Survey of the Home Department.

An address was made by Rev. Raymond Calkins, on "The Fundamental Conceptions of Foreign Missions."

Prayer was led by Rev. R. H. Edwards.

The benediction was pronounced by Rev. J. K. Greene, of Constantinople, and recess was taken until 7.45 P.M.

TUESDAY EVENING

The President took the chair at 7.45 o'clock.

Devotional services were led by Rev. C. P. Connolly and the annual sermon was preached by Rev. Arthur H. Smith, of China, on the text, Isaiah 45: 23: "By myself I have sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."

The Communion service which followed was led by Rev. C. L. Morgan, of Illinois, and Rev. J. X. Miller, of India.

Mr. H. H. Proctor, of the Prudential Committee, made a plea for a fund to provide for medical expenses of invalid and disabled missionaries when on furlough, and an offering was taken.

Recess was taken until Wednesday morning at 9 o'clock.

WEDNESDAY MORNING

The President took the chair at 9 o'clock.

Devotional services were led by Rev. J. R. Thurston, of Massachusetts.

The Minutes of Tuesday's sessions were read.

Secretary Barton presented that part of the report of the Prudential Committee covering the Foreign Department.

Prayer was offered by William Shaw, of the United Society of Christian Endeavor.

President Perry, of the Committee on Nominations, reported the following committees, and they were appointed:—

Committee on Treasurer's Report: T. C. MacMillan, of Illinois; Rev. Charles L. Holton, of Massachusetts; C. B. Stowell, of Michigan; W. W. Hughes, of Wisconsin; Edward H. Rhoades, of Ohio.

Committee on Place and Preacher: Rev. C. L. Morgan, of Illinois; Rev. Raymond Calkins, of Maine; Rev. Robert Hopkins, of Wisconsin; Rev. John R. Thurston, of Massachusetts; George N. Stray, of Michigan.

Committee on Nomination of Officers: Rev. F. S. Fitch, of New York; Rev.

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F. N. White, of Illinois; C. N. Prouty, of Massachusetts; Rev. Robert F. Merritt, of Wisconsin; Charles M. Way, of Minnesota.

Addresses were made by Rev. John X. Miller, of India; Rev. H. K. Wingate, of Turkey; Rev. H. D. Goodenough, of South Africa; and Dr. W. A. Hemingway, of China.

Rev. F. M. Sheldon led in devotional service.

Addresses were made by Rev. F. W. Macallum, of Turkey; Rev. Chauncey Goodrich, of China; and Rev. Charles M. Warren, of Japan. Rev. Henry A. Stimson, of New York, made the closing address of the morning, on "Face to Face with the Facts."

Benediction was pronounced by Rev. E. A. Adams, and a recess taken until 2 P.M.

WEDNESDAY AFTERNOON

The President took the chair at 2 o'clock.

Devotional services were led by Rev. Mr. Arnold, of Milwaukee.

Addresses were made by Rev. B. K. Hunsberger, of India; Rev. George M. Rowland, of Japan; Rev. W. H. Sanders, of Africa; Rev. G. H. Hubbard, of China; and by Rev. H. H. Riggs, of Turkey. Rev. H. G. Person, of Massachusetts, spoke on the theme, "By My Spirit, Saith the Lord."

Devotional service was led by Edward H. Pitkin, of Illinois.

Following an address by S. T. Johnson, of Minnesota, chairman of the National Council Apportionment Commission, the Apportionment Plan was discussed further by Rev. J. P. Huget, of Michigan; Rev. C. L. Morgan, of Illinois; F. M. Sheldon, of Wisconsin; Rev. F. S. Fitch, of New York; Rev. E. S. Stackpole, of Massachusetts; Pres. F. K. Sanders, of Kansas; Roger Leavitt, of Iowa; and Rev. A. N. Hitchcock, of Illinois.

An address on "The Challenge—Shall We Accept It?" was made by Prof. F. B. Hill, of Minnesota.

The benediction was pronounced by Rev. F. S. Fitch, and a recess was taken to 8 P.M.

WEDNESDAY EVENING

The President took the chair at 8 o'clock.

Devotional service was led by Rev. O. Helming, of Illinois.

Addresses were made by Rev. Arthur H. Smith, of China, upon "An Empire at Stake"; by Rev. J. K. Greene, of Turkey, upon "The Turkish Crisis—Outlook and Opportunity"; and by Rev. A. J. Lyman, of New York, upon "Fresh Assurances of Missionary Conquest."

Prayer was offered by Rev. Chauncey Goodrich, who pronounced the benediction, and recess was taken to 9 A.M.

THURSDAY MORNING

The President took the chair at 9 o'clock.

Devotional service was led by Pres. C. S. Nash, of California.

The Minutes of Wednesday's sessions were read.

Rev. John X. Miller, of India, presented a silver service given for the work in India, which was offered for sale.

Addresses were made by Rev. E. B. Haskell, of Macedonia; Rev. H. T. Perry, of Turkey; Rev. J. L. Fowle, of Turkey; Rev. E. E. Aiken, of China; Rev. Mark Williams, of China; and Rev. A. C. Wright, of Mexico.

Devotional service was led by Rev. H. G. Hale, of Massachusetts.

A Conference on The Churches and Their Opportunity was conducted by Associate Secretary Brewer Eddy.

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An address was made by Rev. E. M. Noyes, of Massachusetts, on "A Message from the Prudential Committee."

Prayer was offered by Rev. E. F. Williams, of Chicago, closing with the benediction.

Recess was taken to 2 P.M.

THURSDAY AFTERNOON

The President took the chair at 2 o'clock.

Devotional service was led by Arthur Perry, of Boston.

Excuses were presented by the following members unable to attend the meeting: L. H. Hallock, E. R. Brown, G. H. Eaton, C. H. Percival, C. H. Lyman, J. H. Perry, Thomas McClelland, L. C. Warner, G. H. Whitcomb, C. A. Hopkins, J. W. Strong, Franklin Carter, W. W. McLane, W. H. Catlin, A. S. Hall, George Harris, A. S. Baker, A. L. Frisbie, G. E. Tucker, F. A. Day, J. M. Gould, Mary E. Woolley, H. P. Beach, C. J. Peterson, W. D. Street, C. W. Osgood, H. C. King, J. L. Kilbon, Benjamin Swift, John DePeu, H. K. Warren, F. H. Fuller, J. E. Bradley, W. F. Nevins, J. H. Denison, H. C. Ford, P. W. Lyman, E. N. Packard, W. H. Holman, Henry Kingman, J. F. Loba, C. H. Aldrich, R. R. Hays, T. C. Edwards, G. H. Beard, G. A. Tewksbury, Frank Wood, E. F. Cragin, W. W. Ferrier, G. S. F. Savage, W. H. Day, D. B. Perry, S. B. L. Penrose, H. W. Darling, L. F. Anderson, Thomas Weston, G. C. Moses, E. F. Grabill, Edward Whitin, W. P. Fisher, C. E. Swett, S. H. Dana, E. C. Hall, Wilson Denney, C. S. Mills, C. H. Kelsey, G. W. Baily, E. I. Bosworth, J. C. Myers, Robert Paton, Elbridge Torrey, DeWitt S. Clark, C. H. Daniels, E. E. Strong, D. B. Holmes, F. B. Makepeace, G. E. Lovejoy, O. W. Folsom, Mason Noble, E. E. Bradley, W. H. Ward, W. L. Phillips, S. A. Norton, H. W. Hicks, A. L. Williston, C. F. Thwing, C. F. Swift, H. C. Woodruff, M. A. Bullock, H. A. Flint, Chester Holcombe, Cyrus Northrop, A. R. Thain, F. T. Bayley, L. F. Mellen, J. W. Cooper, G. R. Merrill, John Reid, C. H. Hulburd, Margaret J. Evans, C. H. Baker, Andrew M. Wight, E. W. Blatchford, E. L. Smith, E. G. Warner, D. O. Rogers, Henry Fairbanks, W. O. Trow, Ralph Emerson, Oliver Huckel, E. D. Miller, N. M. Hall, Arthur Little, R. G. Hazard, D. N. Camp, H. M. Tenney, H. P. Dewey, Doremus Scudder, S. W. Mack, H. W. Lane, G. E. Perley, J. M. W. Hall, Frederick Fosdick, C. A. Hull, Franklin Carter, Samuel Usher.

F. W. Lyman presented the report of the Committee on the Treasurer's Report.

The President nominated the following new members of the Committee on Nominating New Members: Rev. W. A. Bartlett, of Connecticut; Rev. Charles H. Beale, of Wisconsin; Frederick H. Fuller, of Rhode Island; and they were appointed.

Rev. C. L. Morgan reported for the Committee on Place and Preacher, recommending the Williston Church, Portland, Me., as the place, and Rev. W. L. Phillips, of Connecticut, as preacher, with Rev. Dan F. Bradley, of Ohio, as alternate. This report was adopted after remarks by Rev. Raymond Calkins, of Portland.

F. W. Lyman reported for the Committee on New Members, presenting the resignations of O. Vincent Coffin, of Connecticut; E. H. Coleman, of Iowa; Daniel R. Howe, of Connecticut; and they were accepted.

The following memberships have lapsed on account of removal: Rev. C. C. St. Clare, of Vermont; Rev. Charles H. Dickinson, of Vermont; Rev. Carl S. Patton, of Michigan; Rev. Robert Hopkin, of Wisconsin; Rev. Frank W. Hodgdon, of Iowa; Rev. A. Craig Bowdish, of South Dakota; Rev. Francis L. Hayes, of Kansas; Rev. Lucius D. Markham, of Kansas; and Rev. Charles R. Brown, of California.

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The following were nominated as Corporate Members, and were elected unanimously by ballot:—

Maine.—Penobscot Association, Rev. Warren J. Moulton. *Vermont.*—Union Association, Rev. Henry L. Ballou; State Conference, Frank A. Morse. *Massachusetts.*—Berkshire North Association, Rev. George W. Andrews; Essex North Association, Rev. Nicholas Van der Pyl; Essex South Association, Arthur F. Poole; Worcester South Association, Appleton Park Williams; Worcester North Association, Rev. Charles O. Eames. *Rhode Island.*—State Conference, Rev. James E. McConnell. *Connecticut.*—Farmington Valley Association, John T. Chidsey; Tolland Association, H. G. Talcott. *Ohio.*—Toledo Association, Edward Henry Rhoades. *Indiana.*—State Conference, Charles J. Buchanan. *Illinois.*—Chicago Association, Rev. James S. Ainslie; Rockford Association, Rev. Peter M. Snyder. *Kansas.*—Wichita Association, Rev. John E. McLain. *North Dakota.*—Fargo Association, Emerson H. Smith. *Southern California.*—San Diego Conference, M. T. Gilmore. *New Mexico.*—State Conference, Rev. J. H. Heald. *Oregon.*—State Conference, Rev. Luther R. Dyott. *Northern California.*—Bay Association, Rev. H. B. Miles.

At large: Rev. Edward I. Bosworth, John G. Jennings, Dr. John J. Thomas, of Ohio; Rev. Charles R. Brown, Rev. Williston Walker, of Connecticut; Rev. Edwin H. Byington, Rev. Albert P. Fitch, William Shaw, of Massachusetts; William R. Castle, of Hawaii; William H. Crosby, of New York; Pres. George A. Gates, of Tennessee; Harry Wade Hicks, Clarence H. Kelsey, James M. Speers, of New Jersey; Frank Kimball, Robert E. Short, Rev. Charles L. Morgan, of Illinois.

Rev. F. S. Fitch, for the Committee on the Nomination of Officers, presented the following list, and they were elected unanimously by ballot:

President

SAMUEL B. CAPEN, LL.D.

Vice-President

EDWARD D. EATON, D.D.

Prudential Committee for Three Years

HON. ARTHUR H. WELLMAN
ALBERT P. FITCH, D.D.
HENRY H. PROCTOR
LUCIUS H. THAYER, D.D.

Corresponding Secretaries

JAMES L. BARTON, D.D.
CORNELIUS H. PATTON, D.D.

Treasurer

FRANK H. WIGGIN

Recording Secretary

HENRY A. STIMSON, D.D.

Assistant Recording Secretary

EDWARD N. PACKARD, D.D.

Editorial Secretaries

E. E. STRONG, D.D., *Emeritus*
REV. WILLIAM E. STRONG

Associate Secretaries

REV. ENOCH F. BELL
REV. D. BREWER EDDY

Auditors

EDWIN H. BAKER
WILLIAM B. PLUNKETT
HERBERT J. WELLS

An open parliament was entered upon, which resulted in a spontaneous offering of $3,101 for work in Western Turkey, the special objects to be decided on in conference with Dr. J. K. Greene.

Pres. C. C. Creegan reported for the Business Committee, recommending the four following votes:—

(1) *Resolved,* That we reaffirm the resolutions adopted by the last two annual meetings of this Board, urging Congress to pass the bill reimbursing those American citizens who advanced the $66,000 ransom paid to brigands for the release of Miss Ellen M. Stone, an honored missionary of this Board. This measure has been recom-

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mended by the State Department, has twice passed the Senate, has been favorably reported by the House Committee, is a simple act of justice to those who paid this ransom, and is in accord with the honor of our government and the dignity of its standing among the nations.

The above recommendation was adopted.

(2) *Resolved,* That the American Board of Commissioners for Foreign Missions, in session at Milwaukee, Wis., hereby expresses its earnest hope that the international arbitration treaties which have been signed between Great Britain and the United States, and France and the United States, may be ratified without delay by the United States Senate on its reassembling in December;

Resolved, That the Board hereby respectfully petitions the Senate of the United States to ratify said treaties;

Resolved, That the Board hereby recommends that the churches in the United States devote the Thanksgiving service to the subject of International Arbitration, and that petitions be sent from the churches to the United States senators in behalf of the ratification of the said arbitration treaties.

The above recommendation was adopted.

(3) *Whereas* the attention of the American Board of Commissioners for Foreign Missions, in annual session at Milwaukee, Wis., October 10–13, has been called to a movement on the Pacific coast by representatives of the Episcopal, Presbyterian, Congregational, Methodist Episcopal South, United Presbyterian, Baptist, and Friends Churches, to send a delegation of clergymen and laymen from each of the Christian denominations of the Pacific coast on a visit of Christian love and friendship to China and Japan, the purpose of such a visit being to bear testimony to the peaceable principles which our religion teaches, to convey sympathy and good cheer to all our Christian workers abroad, to allay prejudices in the Orient against our religion on account of the race feeling existing on the Pacific coast outside of our Christian bodies —in a word, to take to the people in China and Japan the assurances of all Christians on the Pacific coast of their desire to establish with them, as a part of the great family of God, relations of peace and good will and mutual helpfulness in all the years to come;

Resolved, That the Board expresses its hearty approval of the movement and bids godspeed to the Christians of the Pacific coast in their effort to establish the closest relations of friendship and love with the multitudes of God's children in all the lands beyond the sea.

The above recommendation was adopted.

(4) *Resolved,* That we, the representatives of the American Board of Commissioners for Foreign Missions, assembled at its annual meeting in Milwaukee, petition the "International Conference for the suppression of the opium evil," called by President Taft to meet at The Hague, December 1, to urge the enactment of international regulation of the uses of opium, to take effect all over the world at the earliest possible date—within two years at most.

Resolved, That we join in a call for a Day of Universal Prayer coincident with the opening of this momentous conference.

Resolved, That certified copies of this action be forwarded at once to President William H. Taft, also to the Society for the Suppression of the Opium Traffic, 181 Queen Victoria Street, London, and to the International Reform Bureau's Oriental Secretary, Rev. E. W. Thwing, Tientsin, China.

The above recommendation was adopted.

Recess was taken to 8 P.M.

THURSDAY EVENING

Vice-President Eaton took the chair at 8 o'clock.

Devotional service was led by W. E. Sweet, of Denver, Col.

Prayer was offered by two young men going out as missionaries, Rev. Francis H. Leslie and Rev. L. Curtis Guise.

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A message of sympathy was sent to Rev. Frank Dyer, Secretary of the Brotherhood, in his illness.

An address was delivered by Rev. R. H. Potter, of Connecticut, on "The Challenge of the Orient."

President Capen delivered his annual address. His theme was an answer to the question, "Are We Deaf?"

Recess was taken to 9 A.M.

FRIDAY MORNING

The President took the chair at 9 o'clock.

Devotional service was led by Rev. W. A. Waterman.

The Minutes were read.

An address was made by Rev. A. Z. Conrad, of Massachusetts.

Two hundred dollars was pledged for the work of Rev. J. X. Miller in India, in addition to $400 promised on Thursday in response to the gift of a silver tea set and the appeal of Mr. W. E. Sweet, of Colorado.

A dispatch was read from Secretary Patton, just arrived at New York, expressing his regret that he could not reach Milwaukee in time, and conveying his greetings and good wishes to the Board.

A communication was received from the Woman's Foreign Missionary Society of Athens, Ga., organized July 13, 1819, and believed to be the oldest Woman's Foreign Missionary Society in the country, and a response of fellowship and congratulation was sent.

Associate Secretary Eddy presented some of the new missionaries about to go to their fields, and they made brief addresses: Rev. Henry A. Stick, going to the Natal Mission; Rev. Edward W. Felt, going to the Marathi Mission; Miss Josephine Davis, going to the South China Mission; Mr. and Mrs. L. Curtis Guise, going to Madura College; Miss Edith Curtis, going to the Japan Mission; Rev. F. H. Leslie, going to the Central Turkey Mission.

Prin. E. M. Hill, of the Theological Seminary in Montreal, led in prayer.

Secretary Barton presented the commission of the Board to Mr. Leslie.

Rev. Joseph K. Greene offered the prayer of consecration.

President Creegan reported for the Business Committee, presenting the following resolution, which was adopted:—

Resolved, That, in accordance with the suggestion of the President in his annual address, we hereby recommend that the officers and the Prudential Committee consider whether this is not a propitious time to ask for a conference with representatives of other mission boards and the Continuation Committee, to consider what amount is needed to plant Christian institutions, churches, schools, colleges, hospitals, etc., in every part of the non-Christian world.

If this should be found to be impracticable or undesirable at the present time, then we recommend that the officers of this Board shall ascertain more in detail than in the estimates given in 1909 the amount needed to plant properly such institutions in our own fields.

The proposed visit of Dr. Barton and others of the Deputation the coming spring and summer to study all our work in the Turkish empire, and the recent visit of Secretary Patton to India and South Africa, will give the officers new facts for these great nations for which the Board is so largely responsible.

With the world open as never before, and with the rapidly changing conditions in the East, God seems to be calling the churches at the opening of this second century of modern missions to greater consecration, to more comprehensive planning, and to larger giving.

The further report of the Business Committee was presented and adopted as follows:—

We, the members of the American Board of Commissioners for Foreign Missions, assembled for the one hundred and second annual meeting in Milwaukee, October 10–

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13, 1911, desire to place on record our deep appreciation of the hearty and generous hospitality which has been extended to the members of the Board, to our faithful and beloved missionaries, and to the delegates and visiting friends by the Congregationalists of Milwaukee.

We thank the general Committee of Arrangements for the unsparing pains they have taken to provide for our entertainment, and we also thank the officers and members of the Congregational Club for the delightful banquet given in honor of the missionaries and Corporate Members of the Board on Thursday evening.

We gratefully recognize the courtesy of the pastors and people of Plymouth and Grand Avenue Churches for the free use of their commodious and beautiful houses of worship; for the faithful and efficient services rendered by the ushers, organists, precentor, male quartet, and the sextons; the members of the various committees, all of whom have rendered faithful and efficient service. We also tender our thanks to the press of the city for the courtesies shown to this historic society, which represents the Orient as well as the Occident, bringing together the very ends of the earth.

We commend most heartily the plans of the Prudential Committee, in Boston, to send a strong deputation, led by the Chairman of the Committee and the Foreign Secretary, to the Turkish empire, and we shall watch with sympathetic and prayerful interest the results of their study of the great problems which center in that empire, with the hope and expectation that it will not only add greatly to the efficiency of the Board's work in that difficult field, but will also add a new chapter in the science of missions.

We note with interest that the Board has met for the second time in this beautiful city, the metropolis of one of our greatest states. In 1878 the annual sermon was preached here by the distinguished Syrian missionary, Dr. Henry H. Jessup, being the first time in the history of the Board when one of the workers from the field was thus honored. The Board has honored itself the second time in its history, and upon the occasion of its second meeting in this city, by the appointment of Rev. Arthur H. Smith, D.D., the distinguished author, honored alike in China and America, to perform the same service. We would commend to the committee upon the choice of a preacher the precedent which has been established at the two meetings of the Board in Milwaukee.

A new and higher ideal has been set for us as individuals and churches by the masterly addresses which have been delivered by our President, the missionaries from the firing line, and others who have given us a new inspiration, a mighty impulse for the evangelization of the world; for all that we have heard and experienced during these several days which we have spent together we are devoutly thankful, and we shall return to our fields of labor with a new zeal and consecration, a new loyalty and devotion to Christ, who taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

An address was made by Pres. E. D. Eaton, of Beloit.

Rev. C. H. Beale made the final salutations of the churches of Milwaukee in response to the farewell spoken by President Capen.

The Minutes were read and finally approved in full.

The benediction was pronounced by Rev. Chauncey Goodrich, of China, and the Board adjourned to meet on Tuesday, October 8, 1912, at 3 P.M., in the Williston Church, Portland, Me.

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REPORT OF COMMITTEE ON TREASURER'S REPORT

THE report of the Treasurer for the year closing August 31, 1911, is well worth the careful examination of every friend of the American Board.

Aside from the two great facts which arouse our enthusiasm and gratitude, that we have passed the million-dollar mark in our expenditure and that we closed the year without a debt, the clear and orderly presentation of the financial history of the Board for the year and the detailed statement of its various foundations and of its invested funds challenge our confidence and respect.

We think of the American Board as a world-wide agency for the uplift of mankind, and bless God that He has so signally honored its efforts in all these hundred years; but we do not always remember that its business and financial record is without a stain, and that today it ranks with the great banking houses of the world in its unquestioned credit. Every Corporate Member and every giver, whether of the mite or the million, ought to know that there is the same scrupulous care in management and the same exacting fidelity to detail that are found in the best banks and trust companies.

All securities are catalogued and duplicate records made, and so far as possible securities are registered. There is a complete history of every trust fund and legacy which records every condition attached to it, the vote of the Prudential Committee accepting it, the securities in which it is invested, the price paid for them, the rate of interest or dividend which they bear, and the market value at the close of each fiscal year. It is gratifying to know that, notwithstanding the depressed condition of the market at the close of the last fiscal year, the market value of its securities was more than $100,000 above what they had cost.

Such results are not obtained by haphazard.

The Financial Committee, composed of men of wide experience and sound judgment, give many hours each month, entirely without compensation, to the affairs of the Board, and the Treasurer makes no changes in investments, or in any material detail of operation, without their approval.

To help the Prudential Committee resist the tremendous pressure brought to bear upon them to make additional grants in cases of great need, and thus incur the risk of a deficit, there can be no changes made in the budget during the year, increasing appropriations, except with the approval of the Finance Committee.

In a word, every possible precaution is exercised in safeguarding the funds committed to the Board, in wisely investing or administering those funds, and in so apportioning them that the best results may be obtained.

One novel feature of the Treasurer's report must not pass unnoticed—its direct appeal for funds for the Educational Endowment. More money is a necessity: what is going to be done about it?

There is a personal lesson to be learned from the report. Shall we heed it? It is from the living, and not the dead, that help must come. Legacies are falling off and the Twentieth Century Fund is being depleted.

Shall a twentieth century consciousness of privilege take its place? The privilege of giving in His name *now*, the privilege of seeing the results of our giving *now*, the privilege of having a part in the world's redemption *now*, the privilege of being fellow-workers with the Lord Jesus Christ *now!*

(Signed) FREDERICK W. LYMAN, *Chairman.*

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